

~~A. 11. 44~~

THE
B O O K E
O F
P S A L M E S :

Englised both in Prose
and Metre.

With Annotations , opening the words and
sentences, by conference with other
Scriptures.

B R Henry Ainsworth.

Ephes. 5. 18. 19.

*Be ye filled with the Spirit: speaking to yourselves
in Psalms, and Hymns, and spirituall Songs:
singing and making melodie in your hearts to
the Lord.*

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THE
BOOK
OF
PSALMES



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56... 1453



*A Preface, declaring the reason and use
of this Booke.*



Have enterprised (Christian reader) this work, with regard of Godshonour, and comfort of his people; that his word might dwell in us richly, in all wisdom; and that we might teach and admonish our selves, in Psalmes and hymnes and songs spirituall.

This I have laboured to effect, by setting over into our tongue the Psalmes in metre, as agreeable to the originall Hebrew, as are other usuall translations. For the better discerning hereof, I turned them also into prose, and set these versions one by another, to be the more easily compared. And because the Psalmes, have hard words and phrases: I have added notes to explain them with brevity; which was to me as laborious, as if I had made a larger commentary.

The Text I set down in such manner, as I neither omit the grace of the Hebrew tongue, (wherein the Psalmes were first penned,) minding how the Apostles writing in Greek, do chuse many Hebraisms, as having their weight: neither yet use I such uncouth phrases, as the common reader understands nor; having herein both rule and example in the new Testament, as the learned in tongues do know, and I occasionally manifest in sundry annotations. For this cause I adde necessary words of explanation,

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which may be known by their different letter; and which by warrant of holy scripture may be expressed, as I prove in the notes on Psal. 2, 7, 8. and 10, 10. and in many other places. I differ somewhat in phrase from our former English Bible, not because I affect novelty, but in Christian liberty (which is not tyed to words,) I use what I judge best, without prejudice to other. — And this falleth out to be the more, because these Psalms were not onely translated, but many of them printed, before I could see our late well amended Translation. In pawces, (which are more frequent here;) I follow the Originall text: where moe are to be seen than our English can well admit of; serving both to shew the sense, and to read with consideration.

In the Metre I use somewhat more liberty, partly, for plainnes sake, as putting *words*, for *mouth*, Psal. 49. 14. *chiefeft* for *head*, Psal. 137. 6. and sundry the like which in sense are the same, and easier for the simple: partly, for necessity, adding somtime words, which yet are included in the Hebrew; as to *blesse* *thankfully*, Psal. 103. 1, 2. whereas in the prose, I use onely *blesse*; but the scripture proveth *thanks* to be included in our *blessing* of God, for when one Evangelist saith *he blessed*, Math. 26, 26. another saith *he gave thanks*, Luk. 22, 19. The like I do in many other epithites, taken from the force of the Hebrew word, as the skilfull in that tongue know; and the notes hereafter manifest. The name of God, *Jehovah* (or *Jehovib*,) I keep in the prose alwayes, as I find it written; because of the force thereof, shewed in the note on Psal. 83. 19. and to distinguish it from *Adonai*, which we English *Lord*: but in the verse, I am forced somtime to contract it into *Jah*, (which is also the scripture name, Psal. 68. 5.) sometime I turn it *LORD*, as
the

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the new Testament expresseth it : and sometime I adde the word *eternal*, as the French version turneth it, and the Hebrew *Jehovah* implieth.

The Verse is much of that measure which we had before, but because many Psalms, (as the 119, and other) fall out better in a long verse of ten syllables, which without too much adding or detracting I could not well change; I have therefore so set them. And because it is our manner to have the verses answer each other with like sounds at the end, I also keep the same, without violating (as I trust) the text: neither is it to be condemned, seeing our language so useth, as also the Hebrew in some Psalms beginneth verses with an order of letters Alphabetwise, as in Psal. 25. and 34. and 37. and 111. and 112. and 119. and 145. Yet rather than I would stray from the text, I straine now and then, with rules of our English poesie, in the just ending alike of both verses, and sometime in the quantity of a syllable; which in a work of this sort, I trust all sincere minded will forgive. Tunes for the Psalms, I find none set of God: so that each people is to use the most grave, decent, and comfortable manner of singing that they know, according to the generall rule; 1 Cor. 14, 26. 40. The singing notes therefore I have most taken from our former Englished Psalms, when they will fit the measure of the verse: and for the other long verses, I have also taken (for the most part) the gravest and easiest tunes of the French and Dutch Psalmes.

The Annotations, are partly to open the hebrew words and phrases; partly to shew the meaning of the text, where I finde it opened by other Scriptures: for otherwise I chose rather to be silent. And herein conference of the new Testament with the old, giving much light

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to many mysteries, as may be seen in the 2. the 16. the 22. the 40. the 68. the 110. and many other Psalmes.

Among the translations which I have compared, I much respect the Greek work of the Lxx. Interpreters, which being abroad before the Apostles times, they much followed, even where it varied from the Hebrew in words, but not in meaning: as *Angels*, Heb. 2. 7. for *Gods*, Psal. 8. 6. *a body thou hast fitted to me*, Heb. 10. 5. 10. for, *mine ears thou hast opened*, Psal. 40. 7. and sundry the like. Hereupon it is, that I so often follow and mention the Greek. Yet bind I not my self alwaies to their version, finding them often to mistake things, some of which the Holy Ghost correcteth: as Mat. 2. 15. Out of *Egypt* I called my son; which the Lxx. had turned, *his children*, Hose. 11, 1. And where they translated, *Death prevailing hath swallowed up*, Isa. 25, 8. the Apostle amendeth it, *Death is swallowed up in victorie*; (or *for ever*,) 1. Cor. 15, 54. Where they had weakned the text, Exod. 9, 16. turning it, *thou hast been kept alive untill now*; he more fully expresseth it, *I have raised thee up*: Rom. 9, 17. Wisdom therefore would not have us to follow them in all things, but to weigh the force of the originall Hebrew. The *Chaldee paraphrase* being made by ancient Jews near the Apostles time, I sometime alleadge for the meaning of some places. Some of the annotations are specially for them that have judgement in the Hebrew tongue, the proprieties whereof they explaine: others are for more generall use of all, that will take paines to compare the Scriptures. The Table in the end, is to help the Reader to find readily the places where words are once opened: as *Jehovah, God, Lord*, and many other which are often used, and but once explained; the Table directeth to Psal. 83. 19. Psal. 3. 3. Psal. 2. 4. where in
the

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the annotations on those places, the explanations are found. By this also the Reader may see the reasons of some words added in the metre, which els might seem strange; as where I say *O Lord my stayes*, Psal. 73, 20. when in the prose it is but *O lord*; if he look the place where this word *Lord* is opened, Psal. 2, 4. he shall find the Hebrew to signify *my stayes*, or *Sustainers*, which therefore for the verse sake I sometime annexe.

Now to speak a word of singing in general. The scripture sheweth us two sorts of Psalmes. First, such as were written by the Prophets, (and specially David,) to be left unto the Church as a part of the Canonick word of God, Luke. 24. 44.

Secondly such as were uttered by voice in the assemblies, and not written, but served for the present use of the Church, as other gifts of doctrine; interpretation, &c. 1. Corinth. 14. 26.

The first sort being Gods infallible word, were sung in his Church, with harmonie of voices; and the other scriptures were read, 1. Corinth. 16. 7. 8. 2. Chron. 29. 25. 27. 30. Act. 25. 21.

The later sort being but inferiour gifts, were sung by him that had them, and judged of by those that heard; even as doctrines, interpretations, and other like gifts, 1. Corint. 14. 26. 29. 32.

Psalmes of holy scripture, are perpetually to be sung in the Church. For God hath given his word, partly in prose, to be read, partly in metre to be sung, Luke 4. 16. 2. Sam. 23, 1, 2. Col. 3. 16.

2. Chron. 29, 25, 27, 30. Psal. 98, 1, 4, &c. Also God hath given men the facultie not onely of speaking, but of singing: and all that is in us, is to be used to the lauding of God, and edifying of his Church, Psal. 103, 1, 2.

1. Corinth. 14, 26. And although *psalteries*, *harps*, and other instruments were used in Israel with the song, Psal.

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150.3,4,5. 2.Chron. 29,25,26,27. yet doth not the ceasing of that musik, abolish the singing of psalms with melodie in our hearts : any more than the ceasing of incense, which was burned with prayer, doth abolish now prayer out of the Church. Psal. 141,2. Lük. 1,10. But great use and benefit there shall be alway of singing Psalmes ; as The celebrating of God, his name, and works, Exod. 15,1. Psal. 92,2,3,4, and 147,1. The reaching, instructing, comforting of our selves, Psal. 32, 1,8, and 78,1,2. Colos. 3,16. The alaying of our inordinate passions, anger, grief, care, &c. Psal. 77,6,7. 2.King. 3,13,14,15. Stirring up of good affections in us ; joy, comfort, fervencie in the spirit, &c. 2.Sam. 6, 15,16. Psal. 42,12 and 57,8,9,10. Facilitie and ease for us to learn the law of God with more delight, Psal. 49, 2,3. &c. and 78, 2, 3, &c. Deut. 31, 19, 22, 30. with other like comfortable uses, the godly doe feel in themselves.

To help therefore the saints, in the comfortable use of this exercise ; have I imployed my strength in this work : and shall think it wel bestowed, if it may serve to Gods glory and the benefit of his people.

Henry Ainsworth.

THE BOOK
OF
PSALMES
OR
HIMNES.

PSALM. I.



Blessed is the man,
that doeth not
walk, in the coun-
sell of the wicked;
nor stand in the
way of sinners :
nor sit, in the seat of the scorn-
full.

2. But, *hath* his delight, in the
law of Iehovah : and in his law
doeth meditate, day and
night.

3. And he shall be, as a tree,
planted by brooks of waters ;
which shall give his fruit, in his
time ; and his leaf shall not fade :
and whatsoever he shall doe, shall
prosper.

4. Not so the wicked : but as
the chaff, which the wind driveth
away.

PSALM. I.

O Blessed man, that doeth not in
the wickedes counsell walk:
nor stand in sinners way ; nor sit in seat of scorn-
ful-folk. 2. But *setteth* in Iehovahs law, his pleasure,
full delight : and in his law doth meditate, by day
and eke by night.

3. And he shall be, like-as a tree,
by water brooks planted;
which in his time, shall give his fruit ;
his leaf eke shall not fade ;
and whatsoever he shall do,
it prosperously shall thrive.
4. Not so the wicked : but as chaff,
which wind away-doth drive.

B

5. There-

5. Therefore, the wicked shall not in
the judgment stand upright :
and in th' assembly of the just,
not any sinfull-wight.

6 For, of the just, Jehovah he
acknowledgeth the way :
and way, of the ungracious
shall utterly decay.

P S A L M. I I.

Sing this as the 18. Psalm.

VV Hy, doe the heathens rage-tumultu'ously:
and peoples, mediate on vanity?

2. Kings of the earth, themselves presenting-set:
and princes for to plot together-get:
against Jehovah, 'gainst his Christ also.

3. Break we, their bands: & their cords, fro us throw.

4. He laugheth, that in heavens doth reside:
the Lord, he them doth mockingly-deride.

5. Then in his angers speak to them will hee:
and in his wrath, them trouble-suddainlie.

6. And I, anoynted-have my King: upon
the mountayn of my holynes, Sion.

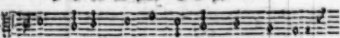
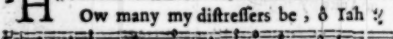
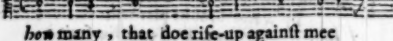
7. Tel-wil-I the decree: Iah sayd to mee,
thou art my son; this day begat-I thee.

8. Ask me, and I-wil-give thine heritance,
heathens: and earths ends, thy firm-retenance.

9. Thou shalt them roughly-rule with yron rod;
as Potters vessel scatter them abroad.

10. And now, ye Kings be wise: be nurtured,
ye earths Iudges. 11. Jehovah serve with dread:
and ioy, with trembling. 12. Kisse the Son, lest he
be wroth, and perish in the way doe-ye;
when burn-shall suddainly his angry-face:
O blessed, all their hope in him that place.

P S A L M. I I I.

H 
Ow many my distressers be, O Iah ?

how many, that doe rise-up against mee


3 How many, that of my soul saying be :



there is no health, for him in God, Selah!

5. Therefore, the wicked shall
not stand-up, in the judgement:
and sinners, in the assembly of
the just.

6 For Jehovah knoweth, the
way of the just: and the way, of
the wicked shall-perish.

P S A L M. I I.

VV Hy, do-the heathens
tumultuously-rage: &
the peoples, meditate vanity?

2 The Kings of the earth, set-
themselves; and the Princes do
plot together: against Jehovah,
and against his Christ.

3 Let us break, their bands: and
cast their cords from us.

4 He that sitteth in the heavens
laugheth: the Lord, mocketh at
them.

5 Then will he-speak unto them
in his anger: and in his wrath, he-
will suddainly-trouble them.

6 And I, have anointed my King:
upon Sion, the mountain of my
holines.

7 I wil tel, the decree: Jehovah,
said unto me, thou art my Son; I,
this day begat thee.

8 Ask of me, and I-wil-give the
heathens, for thine inheritance:
and the ends of the earth, for
thy firm-possession.

9 Thou shalt roughly-rule them,
with a rod of yron: as the vessel,
of a potter thou shalt-scatter-them
in peeces.

10 And now O ye Kings be
prudent: be nurtured ye, judges of
the earth.

11 Serv-ye Jehovah with fear:
and be glad, with trembling.

12 Kisse ye the Son, lest he-be-
angry, and ye-perish in the way:
when his anger shal-burn sud-
dainly: O blessed, all that hope-for-
safaty in him.

P S A L M. I I I.

1. *Psalm of David, when he fled, from
the face of Absalom his
Son.*

2 Jehovah, how many-are my
distressers! many, that rise-up
against me.

3 Many, saying of my soul: *there is*
no salvation, for him in God, Se-
lah. 4 But

4 But thou Jehovah, art a shield about me: my glory, and lifter-up of my head.

5 With my voice, I called unto Jehovah: and he answered me, from the mountain of his holiness, Selah.

6 I lay down, and slept: I waked-up; for, Jehovah sustained me.

7 I-wil-not fear, for ten-thousands of people: which round-about, do let against me.

8 Rise up, Jehovah: save me my God: for thou smitest all mine enemies in the cheek-bone: thou breakst the teeth of the wicked.

9 To Jehovah the salvation: upon thy people, thy blessing, Selah.

P S A L M . I V .

1. To the master of the musik on Neginoth, a Psalm of David.

2 **V**hen I call, answer me, O God, of my justice: in distress, thou hast made roomth for me: be gracious to me, and hear my prayer.

3 Sons of man, how long shall my glory be to ignominy, will ye love vanity: will ye seek, a lie, Selah?

4 But know ye, that Jehovah hath marvailously-separated, a gracious-saint to him: Jehovah will heare, when I call unto him.

5 Be stirred, and sin not: say in your heart, upon your bed, and be still, Selah.

6 Sacrifice ye the sacrifices of justice: and trust, unto Jehovah.

7 Many do say, who will cause us to see good? lift thou up over us, the light of thy face Jehovah.

8 Thou hast given joy in my heart: more than of the time when their corn, and their new-wine were multiplied.

9 In peace together, will I lie-down and sleep: for thou Jehovah alone, wilt seat me in confidence,

4. But thou, a shield about me art, O Iah: my glorie, and up-lifter of my head.

5. I to Jehovah, with my voice, called: he heard me, from his holy mount, Selah.

6. I layd me down, and slept: I waking-rose; for me Jehovah firmly-up-did-bear.

7. For thousands-ten of folk, I wil not fear: which me besetting round-about inclose,

8. Arise thou-up, save me my God, O Iah: for, all my foes thou smitest on cheek-bone; breakst wicked teeth. 9. To Iah salvation: the blessing, on thy people be, Selah.

P S A L M . I V .

Sing this as the 1. Psalm.

2 **G**od of my iustice, when I call, me answer, in this distresse thou mad'st me roometh: shew-grace to me, and hear thou my requests.

3 Mens sonns, how long shall my glorie to ignominie bee; will ye love vanitie: Selah? will ye seek falsitie?

4. But know ye, that Jehovah hath selected-wondrously, his gracious-saint: Jehovah hears, when unto him I cry.

5 Be stirred, and commit not sin; considerately-say within your hears, upon your bed; and be you still, Selah.

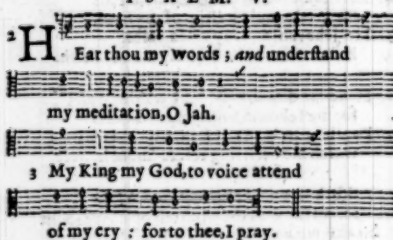
6 The sacrifices of iustice for-sacrifices-slay: and confidently-put-your-trust in th'ever-being-Iah.

7 Many there bee that say, O who will cause us good to see? the light, Jehovah, of thy face upon us lifted bee.

8 Thou givest ioy into my hart: more then the time, when their corn, and also their new-wine have multiplied been.

9 In peace together, lay me down and also sleep will I: for thou LORD wilt along me seat, in confident-safetie.

PSALM. V.



- 4 Jehovah, hear my voice shalt thou
at morn: at morn will I address
to thee, and will look-out. 5. For, thou
no God delighting wickednes:

None evil, with thee sojourn shall.

- 6 Vain-glorious-fools, shall fore thine eyes
not set themselves: thou hatest all
that work painful-iniquities.

- 7 Thou bringest-to perdition,
them that be speakers of a lie:
Jehovah, doth abhor, the man
of blouds and guiling fallacy.

- 8 But I, will come thine house into,
in multitude of thy mercy:
in fear of thee, will worship-doe
to pallace of thy sanctity.

- 9 Me in thy justice lead, O Jah,
because of them that me envy:
before me, make thou straight thy way.
10 For, in his mouth no certainty;

There in-part woefull-evils is:
their throat, a grave is open-broad:
their tongue, they smoothe with-flatteries.

- 11 As guilty-them condemn, O God;

From their consulted-purposes
fall let them: drive thou them away,
with their ful-many trespasses:
againſt thee, for rebell doe they.

- 12 And all that hope in thee-for-stay,
shall joy, shall shewt eternally,
and thou shalt cover them: and they
that love thy name, be glad in thee.

PSALM. V.

- 1 To the Master of the musick in
Nebulath; 4 T'aim of
David.

- 2 Hear thou my words, Jeho-
vah: understand my medi-
tation.

- 3 Attend to the voice of my
cry, my King and my God: for
unto thee wil I pray.

- 4 Jehovah, at morning, thou
shalt-hear my voice: at morning
wil I orderly-address unto thee,
and will look out.

- 5 For, thou art not a God deli-
ghting wickednes: the evil, shall
not sojourn with thee.

- 6 Vainglorious-fooles, shal-not-
set themselves, before thine eyes:
thou-hatest all that work painful-
iniquitie.

- 7 Thou wilt bring to perdition
on, them that speak a lye: the man
of bloods and of deceit, Jehovah
doth-abhor.

- 8 But I, in multitude of thy
mercy, wil come into thy house:
wil doe-worship toward the pal-
lace of thy holines, in the fear of
thee.

- 9 Jehovah, lead me in thy ju-
stice, because of my envyers
make streight, before me thy way.

- 10 For, in his mouth is no cer-
taintie: their inward part is woe-
ful-evils: their throat is an open
grave: their tongue they-make-
smoothe.

- 11 Condemn-thou-them-as-
guilty, O God, let them fal from
their consultations: with the mul-
titude of their trespasses, drive-
thou-them-away: for they are tur-
ned-rebellious againſt thee.

- 12 And rejoyce-shall all that
hope-for-safetie in thee, for ever
shal-they-shewt, and thou shalt-
cover them: & they that love thy
name, shal-be glad in thee.

13 For

P S A L M V I I.

13 For thou, Iehovah, wilt blesse the just-one : as with a bukler, with favourable-acceptation thou wilt crown-him about.

P S A L M. V I.

1 To the Master of the musick on Neginath, upon the eight ; a Psalm of David.

2 Iehovah, rebuke me not in thy anger : neither chastise me in thy wrathfull-heat.

3 Be gracious-to me Iehovah, for I am weak : heal me Iehovah ; for, my bones are troubled.

4 And my soul, is troubled vehemently : and thou Iehovah, how long ?

5 Return Iehovah, release my soul : save me, for thy mercy sake.

6 For, in the death : no memorie of thee : in hel, who shall confesse to thee ?

7 I faint, with my sighing ; I make my bed to swim in every night : I water my bedstif with my tears.

8 Myne eye is gnawn with indignation : it is waxen-old, because of all my distressers.

9 Away from me, all ye that work painful-iniquitie : for Iehovah hath heard, the voice of my weeping.

10 Iehovah hath-heard, my supplication for grace : Iehovah : hath accepted my prayer.

11 All my enemies, let be-abasht, and troubled vehemently : let them return, be abasht in a moment.

P S A L M. V I I.

1 Shigajon, of David : which he sang to Iehovah ; upon the words of Cushi, son of Le-mina.

2 Iehovah my God, in thee I hope for-safety : save-thou me from all that-persecute me, and deliver thou me.

3 Least he tear-in-peeces like a Lion my soul : breaking, while there is none delivering.

13 For thou, Iehovah, wilt bestow- a blessing on the righteous-one : him, as with buckler, crown wilt thou with gracious-acceptation.

P S A L M. V I.

Sing this as the 3. Psalm,

2 Iehovah, in thy wrath rebuke not me : neither chastise me in thine angry-heat ; 3 Iehovah shew me grace, for I am weak : heal me o Iah ; for, my bones troubled be.

4 Also my soul, is troubled vehementlie and thou Iehovah, how long wilt thou cease ? 5 Return Iehovah, thou my soul release : o save thou me, because of thy mercie.

6 For, record none of thee in death appears : who shall confesse to thee, in deadly-lake ?

7 I faynt with sighes ; my bed to swim I make, each night : I bath my bed-sted, with my tears.

8 Gnawn is with indignation mine eye : it is waxt-old, for all that me distress.

9 Away from me, all that work wretchednes : for heard hath Iah, voice of my weeping-cry.

10 Iehovah he hath heard, my suit-for-grace : Iehovah, hath my prayer accepted.

11 Abasht be all my foes, and sore troubled : return, and be abasht in suddayn-space.

P S A L M. V I I.

2 Iehovah mine almighty-God, I hope-repose in thee : save me from all that me pursue, and thou deliver me. 3. Least he a renting-Lion like my soul in peeces-tear : breaking-asunder, while there is no-one deliverer.

- 4 Jehovah mine almighty-God,
if this-thing don have I,
if that ther be within my palmes
wrongful-iniquitie.
- 5 If I have him rewarded ill,
that with mee was at-peace:
(yea him that my distreser was
causless,I did release.)
- 6 Let foe pursue my soul, and take,
and tread my life on clay:
my glorie also let him make-
dwell, in the dust, Selah,
- 7 Rise-up, Jehovah, in thy wrath;
for rages of my foes,
be thou lift-up; and wake to me,
judgement thou-diddst propose.
- 8 And round-about thee compass shall,
the peoples assembly:
and for the same, doe thou return
unto the place-on-hie.
- 9 Jehovah, wil the peoples judge:
Jehovah judge thou me;
even-as my iustice is, and as
my perfectnes in me.
- 10 Oh let the wicked malice, end,
and stablish-thou-firmly
the just-man: for, o just God, thou
the hearts and reins dost-try.
- 11 My shield in God; the saviour,
of the upright in heart.
- 12 God, is a just judge: and each day,
God, angry-threatned smart.
- 13 For if that he doe not return,
his sword he sharp wil whet:
his bow he bended hath; and he
the same hath ready-set.
- 14 And for him, he hath ready-made
the instruments of death:
for them that hotly-persecute,
his arrowes he worketh.
- 15 Lo: he shall be in travel of
painful-iniquitie:
for molestation he conceiv'd,
and shall bring forth a lye.
- 16 A hollow-pit he digged hath,
and delved-deep the same:
and faine he is, into the ditch
that he did working-frame.

4 Jehovah my God, if I have
done this: if there-be injurious-
evil in my palms.

5 If I have rewarded, evil to
him-that-had-peace-with-me:
(yea I have-released, my distreser
without cause.)

6 Let the enemy pursue my soul,
and take it; and tread-down my
life on the earth: and my glory, let
him make-it-dwell, in the dust,
Selah.

7 Rise-up, Jehovah, in thy an-
ger; be thou lifted-up, for the ra-
ges of my distresers: and wake-
thou-up-unto me, judgement thou-
hast-commanded.

8 And the congregation of peo-
ples, shall compass-thee-about:
& for it, return thou to the high-
place.

9 Jehovah, will judge the peo-
ples: judge-thou me Jehovah; ac-
cording-to my justice, & accord-
ing-to my perfection in me.

10 Oh let the malice of the
wicked, be at-an-end, and stablish
thou the just: for thou triest the
hearts, and reins, just God.

11 My shield is in God: the sa-
viour, of the right in heart.

12 God is a just judge: & God
angrily-threateneth, every day.

13 If he-tum not, he wil whet
his sword: he hath bent his bow,
and made it ready.

14 And for him, he-hath made-
ready the instruments of death: his
arrowes, he-worketh for the hot-
persecutors.

15 Lo: he shall be-in-travel of
painful-iniquity: for he hath con-
ceived molestation, & shal bring-
forth a lye.

16 He hath digged a pit, and
delved it: and is-fallen, into the
corrupting-ditch he wrought.

17 His

P S A L. V I I I.

17 His molestation, shall return upon his head : and upon his crown : shall his violent-wrong descend.

18 I will-confesse Jehovah according-to his justice : and will-sing-Psalm, to the name of Jehovah Most-high.

17. His molestation, it shall upon his head turn-down: his violent-wrong also shall descend upon his crown.

18. I wil confesse Jehovah as is his just-equitie: and wil sing-psalm, unto the name of Jehovah most-hye.

P S A L M. V I I I.

1 To the master of the musick upon Gittith; a Psalm of David.

2 Jehovah our Lord, how wondrous-excellent is thy name in all the earth: which hast given thy glorious-majesty, above the heavens.

3 Out-of the mouth of babes, and sucklings, thou hast sounded strength because of thy distressers: to make cease the enemy, and self-avenger.

4 When I behold thy heavens, the deed of thy fingers: the moon and the starrs, which thou hast stably-constituted.

5 What a tory-man that thou remembrest him : and the son of Adam, that thou-visitest him?

6 For thou hast made-him-lesser a litle, than the Gods : and crowned him with glory and comely-honour.

7 Thou gavest-him-dominion, over the works of thy hands : all thou-didst-sett under his feet.

8 Sheep and oxen all of them : and also, the beasts of the field.

9 The fowl of the heavens, and the fishes of the sea : that-which-passesth-through, the pathes of the seas.

10 Jehovah our Lord : how wondrous-excellent is thy name, in all the earth.

P S A L M. I X.

1. To the master of the musick, upon Nuth Labben; a Psalm of David.

I will confesse Jehovah, with all my heart: I will tell, all thy marvellous-works.

3 I will-rejoice and shew-gladnes in thee: I will sing-psalm, to thy name O-most-high.

P S A L M. V I I I.

2 O Jah our Lord, how excellent-great is

thy name in all the earth: thou which hast given thy glorious-majesty above the heaven.

3. From mouth of Babes, and sucklings, thou firmest foundest; because of them that thee distress:

To make the foe, and self-avenger cease.

4 When I behold thy heav'ns, thy fingers deed: the moon and starrs, which thou hast stablished, 5 What is frail-man that him thou remembrest and Adams Son, that him thou visitest?

6 For thou a litle lesser hast made him, than be the Gods : and crownd him with glory, and-eke with honourable-decency.

7 Of thy hand-works, thou gavest him ruling: under his feet, thou set didst every-thing.

8 Sheep and beeves all: and field-beasts with the 9 Fowl of the heav'ns, fish of the sea also: (same, that through the path-waies of the seas dorch go.

10 O Jah our Lord: how excellent-great-fame in all the earth hast thou renounced-name.

P S A L M. I X.

Sing this as the 25. Psalm.

2 VVith all my heart, Jehovah ile confesse: all thy works-marvellous, I wil express. 3 Rejoice, and gladnes-shew in thee will I: I will sing-psalm, to thy name O most-hie.

B 4

4 Mine

4 Mine enemies when backward they turned,
they from thy face, stumbled and perished.
5 For thou my judgement and my doom hast done,
hast sitten, judge of justice, on the throne.

6 The heathens thou severe-rebuked hast,
the wicked-one hast to-perdition-cast:
the name of them thou wiped hast away,
to everlasting and perpetual-aye.

7 The desolations of th'emie,
quite-ended are, to perpetuitie:
and cities thou hast pulld-up; of them-
al with them, is perisht the memorial.

8 Iehovah also, shall for ever sit.
his throne for judgement, he prepareth-fit,
9 And he, wil judge the world with right-justice:
wil judge the peoples, with right-equities.

10 And for th' opprest, Iah wil be refuge-hye:
a refuge-hye, at times in misery.

11 And they that know thy name, wil trust in thee:
for thou, Iah, leavest not, them that seek thee.

12 Sing to Iehovah, that in Sion dwells:
his practises, shew-forth among peoples.

13 For them remembreth, he that blouds doth seek:
he forgets not, crye of th' afflicted-meek.

14 Iehovah, shew me grace; my trouble see
from my foes from deaths gates, up lifting mee.

15 That I, in daughter Sions gates, may noyle,
thy prayfes all; may in thy health rejoyce,

16 The heathens sunk are, in the pit they made:
caught is their foot, in net that close-they-laide.

17 Known is Iehovah; judgment he hath done:
in his hand-work, snar'd is the wicked-one.

O mind this wel ! 18. Turn shal into the pit
the wicked: heathens al, that God forget.

19 For, not for aye forgot shall be the poore;
nor needies hope, perish for evermore.

20 Iehovah rise, strong let not weak-man bee:
let heathens judged be, fore face of thee.

21 Iehovah, strike in them a dread-dismay:
let heathens know, weak-men they be, Selah.

19 For not to perpetuity, forgotten shall be the needy-one : nor the expectation of the
poor-afflicted-ones, perish for aye. 20 Rife-up Iehovah, let not fory-man be-strong : let
the heathens be judged before thy face. 21 Put thou, Iehovah, a fear in them: let the heathens
know that they be, foryemen, Selah.

4 When mine enemies turned
bakward : they stumbled and perished,
from thy face.

5 For thou-hast-done my judg-
ment and my doom: hast sitten on
the throne, judge of justice.

6 Thou hast rebuked the hea-
thens, hast brought-to perdition
the wicked one : their name thou-
hast-wiped-out, for ever and aye.

7 The desolations of the ene-
mie, are wholly-ended, to perpetu-
ity : and the citie thou hast pul-
led-up; perished is, the memoriall
of them of them.

8 And Iehovah, shal sit for ever:
he hath prepared his throne for
judgement.

9 And he, wil judge the world
with justice: wil judge the peoples,
with righteousnesses.

10 And Iehovah, wil be an hye-
refuge for the opprest : an hye-
refuge, at times in distresse.

11 And they that know thy
name, wil trust in thee : for thou
forakest not, them that seek thee
Iehovah.

12 Sing-Psalm to Iehovah, that
dwelleth in Sion : shew forth a-
mong the peoples, his practises.

13 For he that seeketh out
bloods, remembreth them: forget-
teth not, the crye of the meek-
afflicted.

14 Be-gracious to me Iehovah;
see mine affliction from my hat-
ters: lifting-up me, from the gates
of death.

15 That I may tell, al thy pray-
fes; in the gates of the daughter of
Sion : may be glad, in thy salva-
tion.

16 The heathens are sunck-
down, in the corrupting-pit that
they made: in the net, that they
hidd, caught is their foot.

17 Known is, Iehovah, judg-
ment he hath done: in the work of
his palmes, insnar'd is the wick-
ed one: Meditation, Selah.

18 The wicked shall turn into
the hell : and the heathens that
forget God.

P S A L M. X.

VV Herefore Jehovah
doest-thou stand in a
place farr-off: doest thou hide, at
times in distresse?

1 In the haughtinesse of the
wicked, he hotly-pursueth the
poor afflicted: let them be taken,
in the crafty-purposes, that they
have thought.

3 For prayse doeth the wick-
ed, for the desire of his soul: and
the covetous he blesteth, he de-
spiteth Jehovah.

4 The wicked, such is the los-
tines of his nose, *that* he seeketh
not: *there is no God in all his* crafty-
purposes.

5 His wayes, doe well-succeed
in all time: thy judgments are on
high, above his sight: all his dis-
tressers, he puffeth at them.

6 He saith in his heart, I shall
not be removed: for that I shall
not be in evill, to generation and
generation.

7 His mouth is full, of cursing,
and of deceits and fraud: under
his tongue, is molestacion and
painfull-iniquity.

8 He sitteth, in the wayting-
place of the villages: in the se-
cret-places doth he murder the
innocent: his eyes lurk for the
poor.

9 He lieth-in-wait in the se-
cret-place, as a Lion in his denn;
he lyeth in wayt, to snatch away
the poor afflicted: he snatcheth
away the poor-afflicted, in draw-
ing him into his net.

10 He croucheth he-boweth-
down: that fall-may into his
strong-pawes, a troupe-of-poor.

11 He saith in his heart, God
hath forgotten: he hideth his
face, he wil not see to perpe-
tually.

P S A L M. X.

Sing this as the 7. Psalm.

VV Herefore Jehovah standest thou
removed-farr-aside?

at times when wee are in distress,
Wherefore doest thou *thee* hide?

2 The wicked in his haughtines,
hotly-pursues the poore:
Let them be taken in the crafts
that they have thought before.

3 For, for his souls desired-lust,
praise doth the wicked-wight:
the covetous eke he doth blest,
he doth the LORD despight.

4 The wicked-man, his countenance
is of such lostines,
That he seeks not: *there is no God,*
in all his purposes.

5 His wayes, in all time, well-succeed;
on high thy judgments bee,
above his sight: his pressing-foes,
puff at them all doth hee.

6 Within his heart he saith, I shall
not be remov'd-away;
For I shall not in evill bee,
in any age for aye.

7 His mouth is full of cursing-oath,
and fraud and fallacie:
under his tongue, is mischeif and
plainfull-iniquitie.

8 In wayting-place of villages,
he sits; in secrecies
he murdereth the innocent:
for poor doe lurk his eyes.

9 He lyes in wayt in secret place,
as Lion in his denn;
he lyes in wayt, to snatch away
the poor-afflicted men:
th' afflicted-poor he snatcheth, him
when to his net he drawes.

10 He stoups he bowes: that troupe of poor
may fall, in his strong-pawes.

The second part.

11 Within his hart he saith, God doth
forget: he hies-away
his face, *so that* he will not see
unto perpetuall-aye.

12 Jehovah rise thou up; o God,
lift thou thine hand on hye:
let not the meek-afflicted-men
be out of memory.

13 O wherfore, doth the wicked-man
despight th' Almighty-one?
he in his heart saith, thou wilt not
make-inquisition.

14 Thou lookest, for molesting-toyl
and grievance thou doest see,
to take *the thing* into thine hand:
the poor leaves *it* to thee;

Thou helper art of fatherless.

15 Break th' arme of wicked-one:
and of the ev'l; his wickedness
seek, *til* thou findest none.

16 Jehovah king, *for ever is*
and *to continuall-aye*:
out of his land, the heathen-men
are perished-away.

17 The meek-afflicted-mens desire,
Jehovah thou doest hear:
thou firmly-doeft-prepare their heart,
doest make-attent thine care.

18 To judge th' oppressed and fatherless:
that add no more he may,
that is frail-man, out of the earth,
with-terroure to-dismay.

P S A L M X I.

Sing this as the 1. Psalm.

In Jehovah, hope-repose;
how (*therefore*) doe ye say
unto my soul: *as* bird *unto*
your mountain, *flee-away*!

2 For loe the wicked, bend the bow;
their shaft on string prepare:
to shoot even in the dark, at them
in heart *that* upright are.

3 For the foundations, are cast-down:
the just, what hath he done?

4 Jah, in his holy Pallace *is*;
Jah, in the heaven his throne:
his eyes will view; his eye-lids prove,
the children of Adam.

12 Rise-up Jehovah; O God-
lift-up thy hand: forget not the
meek-afflicted.

13 Wherfore, doth the wicked-
ed, despite God? he saith in his
heart, thou wilt not inquire.

14 Thou seeest, for thou behol-
dest, molestation, and indignation,
to give *it* into thy hand: unto
thee, the poor doeth leave *it*:
thou art the helper, of the father-
lesse.

15 Break thou, the arme of the
wicked-one: and of the evil-man;
seek-out his wickednesse, *til* thou
findest none.

16 Jehovah is King *for ever*
and *aye*: perished are the hea-
thens, out of his land.

17 Jehovah thou hast heard,
the desire of the meek: thou pre-
parest-firm their heart, thou
makest attentive thine care.

18 To judge the fatherlesse,
and the oppressed: *that* he add
not any more; to daunt-with-ter-
roure sory-man, out of the earth.

P S A L M X I.

1 *To the master of the Mu-
sick, a Psalm of Da-
vid.*

In Jehovah, doe I hope-for-
safety; how say ye to my soul:
flee, so your mountain *as* a bird?

2 For loe the wicked, bend the
bow; they prepare their arrow
upon the string: to shoot in the
darknesse, at them *that are* upright
in heart.

3 For the foundations, are cast-
down: the just, what hath he
done?

4 Jehovah, in the pallace, of
his holynesse; Jehovah in the
heavens his throne: his eyes will
view; his eye lids wil prove, the
sons of Adam.

5 Jehovah, will prove the just-
one: and the wicked-one: and him
that loveth violent-wrong; his
soul doth hate.

6 He will rain upon the wick-
ed, snares: fire and brimstone, and
wind of burning-storms, shall be
the portion of their cup.

7 For just Jehovah, he loveth
justices: his face will view, the
righteous.

5 Jehova, will the just-man prove:
also the wicked-man,

His soul eke hateth, him that loves
wrongfull-transgression.

6 Upon the wicked he will rayn,
the snares: fire and brimston,
and wind of burning-storms, this shall
the part of their cup bee.

7 For just *Jah*, he justice loves:
his face, the right, will see.

P S A L M X I I.

1 To the master of the musick
upon the eight, *A Psalm of David.*

2 **S**Ave O Jehovah, for the
gracious - faint is ended:
for the faithfull are diminished,
from the sons of Adam.

3 They speak, false-vanity, each-
man with his next-friend: with lip
of flatteries; with a heart, and a
heart they speak.

4 Jehovah cut-off, all lipps of
flatteries: the tongue, that speak-
eth great-things.

5 Which have sayd, with our
tongue we will prevail, our lips are
with us: who is Lord over us?

6 For the wastfull-spoil of the
poor-afflicted, for the groning of
the needy-ones: now will I rise
up, sayth Jehovah; I will set in sal-
vation, he shall have breathing.

7 The sayings of Jehovah, are
pure sayings: as silver tried, in a
subliming-furnace of earth, fined,
seven times.

8 Thou Jehovah wilt keep
them: wilt preserve him from this
generation, for ever.

9 The wicked walk, on every
side: when vileneffe is exalted, of
the sons of Adam.

P S A M X I I I.

1 To the master of the Musick,
a Psalm of David.

2 **H**ow long Jehovah, wilt
thou forget me for ever:
how long wilt thou hide, thy face
from me?

3 How long, shall I set counsels
in my soul, sorow in my heart by
day: how long shall my enemy be
exalted above me?

P S A L M X I I.

Sing this as the 50. Psalm.

2 **S**Ave LORD, for godly-man is at-an-end:
for faithfull-ones, from Adams sonns, decay.

3 They speak vain-ly, each-man with his next friend:
with flattering lip, with heart & heart speak they.

4 The Lord cut-off, all lipps of smoothed-flatterings:
the tongue, that speaketh arrogantly great things.

5 Which sayd-have; with our tongue we will prevail,
our lipps are ours: who Lord is over us?

6 For the afflicted-poor mens wastfull-spoil,
for needy-poor mens groning-pitteous:
now will I rise, the LORD sayth; in salvation
I will him set, he shall have respiration.

7 The sayings of the LORD, are sayings pure:
as silver tride, in earthen choise-furnace;
fined, sev'n times. Thou Lord wilt the keep-sure:
wilt him preserve, for ever, from this race.

9 On ev'ry side, the wicked-ones have walked:
when vilenes is, of Adams sonns, exalted.

P S A L M X I I I.

How long Jehovah, wilt thou me forget for aye:

how long wilt thou hide, thy face from me away?

3 How long shalt, in my soul, I counsels set, dayly

sad-sorow in my heart: how long shall my foe bee

exalted above mee?

4 Je-

4 Jehovah o my God, behold me answer make:
illuminate mine eyes, least sleep of death me take.
3 Left that my foe do say, 'gainst him prevaild have I
mine adversaries they exult will gladfomly,
when moved be shall I.

6 But I, doe repose-assured-trustfullnes
in thy mercy, my hart shalshew-forth-gladfomnes
in thy salvation: I sing will-cheerfully
unto th' Eternal-one; for, *bounteously* hath hee
rewarded unto mee.

P S A L M X I V.

Sing this as the 7. Psalm.

THe foolish-man sayth in his heart,
there is not any God:
they have corrupted, loathsome made
their practise; none doeth good.

2 Jehovah, looked-down from heav'ns
on Adams Sonns: to see,
if any that doeth-understand,
that seeketh God, there-bee.

3 All is-away-departed, they,
become are all-at-one
unprofitable: none doeth good;
none, no-not any-one.

4 Doe they not know, even-all that work
painfull-iniquity:
that-eat my folk, *as* they-eat-bread;
to Jah, they doe not cry.

5 There, dread they fore: because God *is*
in generation just.

6 The poors counsel, ye make-abasht:
because, Jah *is* his trust.

7 Who, Isr'els health, from Sion gives?
His folks captivitee.
when Jah shall turn: Ja'kob shall joy,
Israel glad shall bee.

P S A L M X V.

Jehovah, who shal sojourner in thy pavilion bee:

who shall a dweller be, within thy mount of

sanctifice?

sanctifice?

4 Behold answer thou me, Je-
hovah my God: lighten thou mine
eyes, least I sleep the death.

5 Left my enemy say, I have pre-
vaild against him: my distrellers
be glad, when I am moved.

6 But I, in thy mercy, doe I
trust, my heart shall be glad, in thy
salvation: I will sing to Jehovah:
for, he hath *bounteously*-rewarded
unto me.

P S A L M X I V.

1 To the master of the musick,
A Psalm of David:

THe fool, faith in his heart,
there is no God: they have
corrupted, they have made-abo-
minable *their practise;* *there is none*
that doeth good.

2 Jehovah, from the heavens,
looked down upon the sonns of
Adam: to see, if there were any
that understandeth, any that seek-
eth, God.

3 All is departed, together they
are become unprofitable: *there is*
none that doeth good: none, not
one.

4 Doe they not know, all that
work painfull-iniquity: that eat
my people, *as* they eat bread; they
call not, on Jehovah.

5 There, dread they a dread:
because God, *is* in the just genera-
tion.

6 The counsell of the poor-as-
flicted, ye would make-a-basht:
because, Jehovah *is* his hope.

7 Who will give out of Sion,
the salvation of Israel? when Je-
hovah returneth the captivity of
his people: Iakob shall be glad,
Israel shall rejoice.

P S A L M X V.

1 A Psalm, of David:

Jehovah, who shall sojourne in
thy tent: who shall dwell, in
the mountain of thy holiness?

2 He that walketh perfect, and worketh justice : and speaketh truth, in his heart.

3 Slandereth not, with his tongue; doth not evil to his next-friend : and taketh not up, a reproach, against his neighbour.

4 In whose eyes, an abject, is contemned ; but he honoureth, them that fear Iehovah : sweareth to *be* hurt, and changeth not.

5 Giveth not his silver, to biting-usury ; and taketh not a bribe, against the innocent he that doth these, shall not be moved for ever.

2 He that walks perfect, justice works; and in his heart speaks truth,
3 That slandereth not with his tongue ; none ill to his friend doth :

nor 'gainst his neighbour, takes reproch.

4 Contemn'd *is* in his eyes, an abject ; but he them that fear Iehovah, glorifies :

that changeth not, though he unto *his* hinderance hath sworn.

5 That hath to biting-usury, his money not forborn :

And hath against the innocent, receiv'd no bribery :
he that doth these, shall not be mov'd unto eternity.

P S A L M X V I.

1 Michtam of David :

Preserve me O God, for I hope-for-safety in thee.

2 Thou hast sayd to Iehovah, thou *art* my Lord : my good, not into thee.

3 To the saints, which are in earth : and the excellent, all my delight in them.

4 Their sorrowes shall be multiplied, *that* endow an other : I will not powr-out their powred-out-oblations of blood ; neither will I take-up their names, upon my lips.

5 Iehovah, the portion of my part and of my cup: thou, thou sustaineest my lot.

6 The lines are fallen to me, in the pleasant-places: yea the heritage, is fair for me.

7 I will bless Iehovah, which hath counselled me : yea in the nights, my reins doe chastise me.

8 I have propos'd, Iehovah before me continually : for *he is* at my right hand, I shall not be moved.

P S A L M X V I.

Sing this as the 7. Psalm.

Preserve thou me O God, for I for safety hope in thee.

2 Thou saidst to Jah, thou *art* my Lord: my good *is* not to thee.

3 Unto the sanctified-ones, which are the earth upon : and th' excellent, in them *is* all my delectation.

4 Their sorrowes shall be multiplide, that give an other dower: their powred-out-offrings of blood I will not *them* out-power : neither will I, upon my lipps, the names of them take-up.

5 Iehovah, *is* the portion of my part and my cup:

Thou, art-sustainer of my lot.
6 To me the lines fall'n be, in pleasant-places : yea fair is, the heritage for me.

7 I bless Iehovah *thank fully*, which hath me counselled : yea in the nights, my reins have me severely-chastised.

8 Iehovah, I propos'd have continually fore mee : because *he is* at my right-hand, I shall not moved be.

9 These-

- 9 Therefore my heart it doeth rejoyce,
and glad my glory is:
my flesh moreover, it shall dwell
in confident-sureness.
- 10 Because, my soul in deaths estate
thou wilt not leave-alone:
thou wilt not give thy gracious-saint,
to see corruption.
- 11 Thou mak'st me know, the way of life:
of joyes satiety,
before thy face; at thy right hand,
pleasures perpetually.

P S A L M X V I I.

Sing this at the 2. or as the 35. Psalm.

- H**ear justice LORD; tend to my crying-shrigh;
Hearken to my pra'r: without lipps fraudulent.
- 2 From fore thy face, come forth let my judgement:
let thine eyes view, the equities upright.
- 3 Mine heart, thou provedst, visitedst by night:

- Thou hast found nothing *though* thou dist me
I purposed, my mouth shall not transgress. (trie)
- 4 By thy lips word, touching mens practises:
pathes of the breaker-through, observe doe I.
- 5 My steps, in thy paths, stay-thou-steadily:

- That my foot-steps may not removed bee.*
- 6 I call on thee, for answer me wilt thou
God: hear my speech, thine ear unto me bow.
- 7 Thy mercies marvailously shew thou mee,
O Saviour of them that hope in thee:

- from them that raise themselves, with thy right
- 8 Keep me, as black of th' apple of the eye: (hand.
in shade of thy wings, hide-me-privily.
- 9 From wickeds face, that wasting-me-wistand:
my deadly foes, *that* round against me band.
(proudly.
- 10 They close their fat: speak with their mouth,
11 Now *in* our steps they us do compass-round:
they set their eyes, down-bending to the ground.

- 9 From faces of the wicked, that wast me: my enemies in soul,
against me. 10 *With* their fat they have closed-up: *with* their mouth, they speak in
pride. 11 *In* our steps now they compass us: their eyes they set, bending-down into
the earth.

9 Therefore my heart rejoyceth,
and my glory is-glad: also my
flesh, shall dwell in confidence.

10 For thou wilt not leav my
soul to hel, thou wilt not give thy
gracious-saint, to see corrup-
tion.

11 Thou wilt make me know,
the way of life: satiety of joyes,
before thy face: pleasures, at thy
right-hand to perpetuity.

P S A L M X V I I.

1 *A Prayer of Davids*

Hear thou Jehovah, justice;
Hearken to my shril-cry, hear-
ken to my prayer: without lips of
deceit.

2 From before thy face, let my
judgement come-forth: let thine
eyes, view righteoussesses.

3 Thou hast proved my heart:
hast visited, by night: thou hast
tried me *but* hast not found: I have
purposed, my mouth shall not
transgress.

4 For the works of earthly-
man, by the woro of thy lips: I
have observed, the pathes of the
breaker-through.

5 Sustain thou my steps, in
thy beaten-pathes: *that* my foot-
steps be not removed.

6 I call upon thee, for thou
wilt answer me O God: bow thine
ear to me, hear my saying.

7 Marvailously-separate thy
mercies, O saviour of them that
hope for safety: from them that
raise-up themselves, with thy
right hand.

8 Keep thou me, as the black
of the apple of the eye: in the sha-
dow of thy wings, hide thou me.

12 His likenesse, *is as a renting-Lion, that is greedy to tear: and as a lurking-Lion, sitting in secret places.*

13 Rise-up Jehovah, prevent thou his face, make him bow-down: deliver my soul, from the wicked one with thy sword.

14 From mortall-men with thine hand Jehovah, from mortal-men of the transitory-world; *who have their part in this life; and their belly thou fillest with thine hidd-treasures, satisfied are the sons: and they lay up their overplus, for their babes.*

15 I, in justice shall view thy face: shall be satisfied when I awake, with thine image.

12 His hiew *is Lion like, to tear greedy: like lurking-Lion, sitting secretly.*

13 Jehovah rise thou up; prevent his face, make him bow-down: deliver thou my soul, from wicked with thy sword. 14 From men mortal, with thine hand, Lord, from men of mortal-race worldlings; *that have their part in this life-space:*

Their belly thou doest fill, with thine hid-see, their children satisfied are: and they doe for their babes, their overplus up-lay.

15 But I; in justice, shall thy visage see: shall when I wake, filld with thine Image bee.

P S A L M X V I I I.

1 To the master of the musick, a Psalm of the servant of Jehovah, of David; which spake, to Jehovah, the words of this song: in the day, that Jehovah had delivered him, from the palm of al his enemies; and from the hand of Saul.

2 And he sayd;

I will deerly-love thee, Jehovah my firm-strength.

3 Jehovah, my rock and my fortress, and my deliverer, my God my rock, in whom I hope for shelter: my shield and horn, of my salvation, mine high-defense.

4 I called-upon the praised Jehovah: and from mine enemies, I was saved.

5 The pangs of death compassed me: and the streams, of Belial frightened me.

6 The pangs of hell went-round about me: the snares of death, prevented me.

7 In the distress upon me, I called on Jehovah, and unto my God I cried-out: he heard out of his pallace my voice: and my outcry, before him, entred into his ears.

8 And the earth, shook and quaked; and the foundations of the mountains were-stirred; and they shook-themselves, because he was wroth.

P S A L M X V I I I.

2 I love-thee-deer, Jehovah my firmness.

3 Jehovah is my rock and my fortress;

and my deliverer, my God is hee,

my rock, in whom I shelterd hope to bee:

my shield and horn, of my salvation;

my fenced-hye-fortification.

4 Unto the praised LORD I made my cries: And I was saved from mine enemies.

5 The pangs of death about me compassed: and me the streams of Belial frightened.

6 The pangs of hell they round about me went: the snares of death, did me unware-prevent.

7 In the distress upon me, call did I upon Jehovah, and to my God cry: and he my voice out of his pallace hears; my cry, before him, came into his ears.

8 And th' earth, did shake and quake; and stirred bee grounds of the moists: & shook, for wroth was he.

- 9 Smoke mounted, in his wrath, and fire did eat out of his mouth: coles, from it burnd-with-heat.
 10 And he did bow the heav'ns, and down-did-pafs: and gloomy-darknes, under his feet *was*.
 11 And he did ride on Cherub, and did fly: and on wings of the wind, he flew-swiftly.
 12 He set the darknes, *for* his secret-bound; *for* his pavilion about-him-round: darknes of waters, thick-clowds of the skyes.
 13 From the resplendent-brightnes, fore his eyes: his clowds did pafs: hayl and fire coals *burned*.
 14 And in the heav'ns, Jehovah, thundered:

And give his voice, did he *that is* most-hye: the hayl stones, and the coals of fire *did fly*.

- 15 He sent his arrowes, and them scattered: and hurled lightnings, & them stroke-with-dread.
 16 And channels of the waters were beheld: the worlds foundations, were eke reveald:

At thy rebuke Jehovah; at the blast, of wind *that* from thy wrathfull - nostril *paff*.

- 17 He from the hye-place sent, take me did hee: he out of many waters, forth-drew mee.
 18 He rid me from my powerfull enemy, and from my foes, that stronger were than I.

The second part.

- 19 They unawares-preventing-came on mee in day of my cloudy-calamity: and for a staff to me, Jehovah was.
 20 And-also he unto a roomthy-place, did bring me forth: he safely-me-released; because, he was delitefull in me pleased,
 21 JAH did reward me as my justice-right: as my hands purenes, he did me requite.
 22 Because Jehovahs wayes I did observe: and did not from my God, ungodly-swerve.
 23 For all his judgements straight-before me bee: and his decrees, I turned not from mee.
 24 And I with him did-hold-integrity: and kept my self, from mine iniquity.
 25 The LORD eke rendred me as my justice: as purenes of my hands, before his eyes. (thou
 26 With gracious-saint, thee gracious shew doest with perfect man, thou doest thee perfect shew.

- 27 Thou with the pure doest shew-thy purity: and with the froward, thou doest shew thee wry. according to the purenes of my hands, before his eyes. wilt shew-thy-self-gracious: with the perfect man, thou wilt shew-thy-self-perfect. 27 With the pure thou wilt shew thy self pure: and with the froward, thou wilt shew-thy-self-wry.

9 Smoke ascended, in his anger; and fire out of his mouth did eat: coles, burned from it.

10 And he bowed the heavens, and came down: and gloomy-darknes, *was* under his feet.

11 And he rode upon the Cherub, and did fly: and he flew-swiftly, upon the wings of the wind.

12 He set darknes, his secret-place; round-about him his pavilion: darknes of waters, thick-clowds of the skyes.

13 From the brightnesse *that* *was* before him: his thick-clowds passed-away: hayl, & coles of fire.

14 And Jehovah, thundered in the heavens; and the Most-high, gave his voice: hail, and coles of fire.

15 And he sent his arrowes, & scattered-them-a-sunder: & lightnings he hurled-forth, and terribly-stroke-them-down.

16 And the channels of waters, were seen; & the foundations of the world, were revealed: at thy rebuke Jehovah; at the breath, of the wind of thine anger.

17 He sent from the high-place, he took me: he drew me, out of many waters.

18 He rid me from my strong enemy: and from my haters; for they were-mightier then I.

19 They prevented me in the day of my cloudy-calamity: and Jehovah was, for a staff unto me.

20 And he brought me forth to a large-roomth: he released me; because, he delighted in me.

21 Jehovah rewarded me according to my justice: according to the purenes of my hands, rendered he unto me.

22 Because I observed, the wayes of Jehovah: and did not wickedly, from my God.

23 For all his judgements *were* before me: and his decrees, I did not turn-away from me.

24 And I was perfect with him: and kept my self, from mine iniquity.

25 And Jehovah rendred to me according to my justice: according to the gracious-saint thou

26 With the gracious-saint thou wilt shew-thy-self-perfect. 27 With the pure thou wilt shew-thy-self-wry.

18 For thou wilt save the poor-afflicted people : and wilt bring-low, the lofty eyes.

19 For thou, hast-lighted my candle. Jehovah my God, hath-brightned my darkness.

20 For by thee, I have broken-through an host: and by my God, I have leaped-over a wall.

21 God, his way is perfect: the saying of Jehovah is tried: he is a shield, to all, that hope-for-safetie in him.

22 For, who is God, besides Jehovah: and who is a rock, except our God?

23 God, that girdeth me with valour: & giveth, my way perfect.

24 He matcheth my feet, as Hindes feet: and upon my high-places, he maketh-me stand.

25 He learneth my hands, to the warr: and a bow of brass is broken, with mine armes.

26 And thou hast given to me, the shield of thy salvation: and thy right hand hath upheld me: and thy meeknes hath made me to increase.

27 Thou hast widned my passage under me: and my leggs, have not staggered.

28 I followed mine enemies, and overtook them: and turned not, till I had consumed them.

29 I wounded them, as they could not rise up: they fell, under my feet.

30 And thou hast girded me with valour, to the warr: them that rose-against me, thou hast made to stoop-down, under me.

31 And thou hast given to me the neck, of mine enemies: and them that hated me: I have suppressed.

32 They cried-out but there was none to save: unto Jehovah, but he answered them not.

33 And I did beat-them-smal, as dust before the wind, as the clay of the streets I did powre-them-out.

34 Thou hast delivered me, from the contentions of the people: thou hast put me, for the head of the heathens, a people, whom I have not known doe-serve me.

35 At the hearing of the eare, they obey me; the sons of the stranger, falsly-deny unto me:

36 The sons of the stranger, fade-away: and shrink-for-fear, out of their closets.

18 For poor afflicted people save dost, thou: the lofty eyes, thou also bringest low.

19 For thou dost make my candle to be light Jehovah my God, makes my darkness bright.

20 For by thee, through an army break I shall: and by my God, I leaped over a wall.

21 Gods way intire, tryde is the word of JAH: a shield he is, to all that on him stay.

22 For who is God, besides th' Eternal-one: and who a Rock, except our God alone.

23 God is he that with valour girdeth me: and fully-perfect, makes my way to be.

24 My feet he matcheth, as the hindes feet: and on myne hye-places, he dooth make me stand.

25 My hands he learneth, to the warlike-stroke: and with mine arms, a bow of brasse is broke.

26 And thou hast giv'n me, thy salvations shield: and thy right hand, hath strongly-me-upheld: also thy meek-humiliation hath caused-me-multiplication.

27 Thou hast my passage under me wid'ned: and my leggs, have not weakly-staggered.

The third part.

38 My foes I follow'd and them overgot: and, til I had consum'd them, turned-not.

39 I wounded them, and up they could not get: they down-did-fal, even underneath my feet.

40 And thou didst gird-me-in-a-readines unto the warr, with active-valiantnes:

Thou causedst, under me down to stoop, them that against me have arisen-up.

41 Neck of my foes, thou also gavest mee: and I suppressed, them that hated mee.

42 They cried-out but there was none to save: to JAH, but he no answer to them gave.

43 And them, as dust before the wind, I pray'd: as clay of streets, I powring-out-them-lay'd.

44 Thou hast me given-safe-evasion, from peoples manifold-contention: thou hast me put the heathens head to bet: a people, which I knew not, serveth mee.

45 At hearing of the eare, they me obey: the strangers sons, falsly to me deny.

46 Sons of the stranger, fading-withered: and did, out of their closets, shrink-for-dread,

47 Jehovah live, and my rock blessed be :
and God of my health, hyc-extoll'd be he.

48 God, he that giveth to me vengeance:
and doth the peoples under me depreſs.

49 My ſafe deliverer, from mine enemies:
alſo from them that up againſt me riſe,
thou haſt exalted me; haſt ridd me-free,
from man of violent iniquitee.

50 Therefore, Jehovah, I with-thankfulneſs
will thee among the nations confeſs:
and I unto thy name a psalm-will-ſing.

51 Great maketh he, ſalvations of his King:
and unto his anointed, doth mercy;
to David and his ſeed; eternally.

PSALM XIX.

Sing this as the 22. or as the 1. Psalm.

THe heav'ns, doe tell the glory of God:
and firmament doth preach
work of his hands. 3 Day unto day,
doth largely-utter-ſpeech:
and night to night, doth knowledge ſhew.
4 No ſpeech, and words are none:
their voice it is not heard. 5 Their line,
through all the earth is gone:

and to the worlds end, their ſpeakings:
in them he did diſpoſe,
tent for the Sun. 6 Who, bridegroom-like,
out of his champer goes:

joye ſtrong-man like, to run a race.

7 From heav'ns end, his egreſs;
and his regreſs to th'ends of them;
hidd from his heart, none is.

8 Jehovahs Law, it perfect is;
the ſoul again-turning:

Jehovahs witneſs faithfull is,
the ſimple wiſe-making.

9 Jehovahs charges, righteous are,
giving hearts glad-delight:

Jehovahs precept is pure,
giving the eyes clear-light.

10 Jehovahs rev'rend-fear, is clean,
abiding ſtill for ay:

Jehovahs judgments veritie;
together, juſt are they.

11 Then gold, then much fine-gold, they are
to be deſired, more:
and ſweeter then the honey is,
or honey-comb-liquor.

12 The fear of Jehovah, is clean, ſtanding to perpetual-aye; the judgements of Jehovah
are truth, juſt they are, together. 11 To be deſired, more-then gold, and then much fine-gold,
and ſweeter than hony, and liquor of the honey-combs.

47 Jehovah live, and blessed be
my rock: and exalted be the God
of my salvation.

48 The God, that giveth ven-
geances to me: and subdueth, peo-
ples under me.

49 My deliverer, from mine
enemies: also from them that
rose-up against me, thou hast ex-
alted me: from the man of vio-
lent-wrong, thou hast rid me.

50 Therefore, I will confess
thee, among the heathens Jeho-
vah: and to thy name, I will ſing-
psalm.

51 He maketh great, the ſalva-
tions of his King: and doth mercy,
to his anointed; to David and to
his ſeed; for ever.

PSALM XIX.

1 To the master of the *Musick*;
a Psalm of David.

THe heavens, doe tell the
glory of God: and the our-
spread-firmament ſheweth,
the work of his hands.

3 Day unto day, uttereth ſpeech:
and night unto night, manifeſteth
knowledge.

4 No ſpeech, and no words: not
heard is their voice.

5 Through all the earth, gone-
forth is their line: and into the ut-
moſt-end of the world, their ſpeak-
ings: he hath put a tent in them,
for the ſun.

6 And he; as a bridegroom,
going-forth out of his privy-
chamber: joyeth as a mighty-man
to run a race.

7 From the utmoſt-end of the
heavens, his egreſs; & his com-
paſſing-regreſs, unto the utmoſt-
ends of them: and none is hidd
from his hear.

8 The law of Jehovah is perfect;
returning the ſoul: the teſtimony
of Jehovah is faithfull, making-
wiſe the ſimple.

9 The precepts, of Jehovah are
right, giving-joy to the heart: the
commandement of Jehovah is
pure, giving-light, to the eyes.

12 Also thy servant, & clearly-admonished by them: in keeping them, *there is much reward.*

13 Unadvised-errours who doth-understand? from secret-faults cleanse-thou me.

14 Also from presumptuous-fins, withhold thou thy servant; let them not have dominion in me, then shall I be perfect; and made-clean, from much trespass.

15 Let the words of my mouth and the meditation of my heart be before thee, be to favourable-acceptation: Jehovah, my Rock and my redeemer.

PSALM. XX.

1 To the master of the musick;
a Psalm of David.

2 Jehovah answer thee, in day of distress: the name of the God of Jaakob, set thee on high.

3 He send thy help from the Sanctuary: and uphold thee out of Sion.

4 He remember all thy oblations: and thy burnt-offring, he turn-to-ashes, Selah.

5 He-give to thee according-to thy heart: and fulfill all thy counsel.

6 We will shewt, in thy salvation; and in the name, of our God set up the banner: Jehovah, fulfill all thy petitions.

7 Now I know, that Jehovah, saveth his Anointed; answereth him, out of the heavens of his holines: with powers, the salvation of his right hand.

8 These make-mention of char-ers, and these of horses: but we, make-mention of the name of Jehovah, our God.

9 They, stoop-down and fall: but we rise-up, and stand-upright.

10 Jehovah save-thou: the King, he-answer us in the day we call.

12 Also thy servant, by them admonished-clearly: in keeping them, *is much reward.*

13 Errours who can discern? from secret-errours cleanse thou me.

14 Thy servant eke restrain from sins-presumptuous; O let them not within me reign,

then shall I perfect be; and cleanse, from much transgression.

15 O let the words of my mouth, be to acceptation; and meditation of my heart before the face of thee: Jehovah, my almighty-Rock and my Redemer-free,

PSALM. XX.

Sing this as the 84. Psalm.

2^d The LORD, eternall answer thee; in day of streight-adversitee: the name of Jakobs mighty-God, set thee upon a refuge-hye.

3 Send thy help from the sanctuary: from Sion give thee sure-abode,

4 He all thy gifts in-mind-up-lay: thy offering, ashes-make, Selah.

5 As thy heart craves, give thee the same: and all thy counsell he fulfill.

6 In thy salvation, shewt we will; and banners-rear, in our Gods name:

All thy requests fulfill-doe JAH.

7 Now doe I know, that Jehovah, he saveth his Anointed-one; out of his heav'ns of sanctity, he answereth him: with powers-mighty; his right-hands safe-salvation.

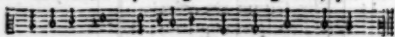
8 Of charrets these, of horses they: but of the name of our God JAH we mention-make. 9 They, stoop and fall; but rise, and stand-upright doe we.

10 Jehovah save-thou: the King, he us answer in the day we call.

P S A L M X X I.



Ehovah, in thy strength the King shall joyful be:



& in thy safe-salvation, how veh'ment glad is he?

- 3 Thou unto him hast given,
that which his heart did pray:
and th' earnest-asking of his lips,
hast not kept-back, Selah.
- 4 For thou preventest him,
with blessings of goodnes:
thou settest on his head, a crown
of gold-of-preciousnes.
- 5 Life, he did ask of thee,
to him thou gavest-it:
even length of dayes, & eternity
and to continuance-yet.
- 6 Great *hast* his honour *been*,
in thy salvation:
glory and comely-dignity,
thou puttest him upon.
- 7 For blessings thou hast set
him to perpetuall-ay:
even with thy face, thou makest him
cheerfull-to-be with joy.
- 8 For in Iehovah, doth
the King put trust: and hee,
through mercy of the Highest-one
shall not removed bee.
- 9 Thine hand shall find-out, all
that are thine enemies:
even thy right hand, shall find-out them
that thee with hate-invies.
- 10 At time of thy *fierce*-face,
them as an oven of fire
thou wilt dispose: Iehovah, will
them swallow in his ire:
and fire shall eat them up.
- 11 Thou wilt the fruit of them,
'stroy from the earth: also their seed,
from sonns of earthly-men.

PSALM XXI.

1 To the master of the musick;
a Psalm of David.

2 I Ehovah, in thy strength the
King shall rejoyce: and in
thy salvation, how vehement
glad shall he be.

3 Thou hast given to him, his
hearts desire: and the earnest-re-
quest of his lips, thou hast not
kept-back, Selah.

4 For thou dost prevent him,
with blessings of goodnesse: thou
settest on his head, a crown of
fine-gold.

5 Life, he asked of thee, thou
gavest it him: length of dayes,
ever and aye.

6 Great is his honour, in thy
salvation, glorious-majesty and
comely-honour, hast thou put
upon him.

7 For thou hast set him for
blessings to perpetuall-ay, thou
hast made him cheerfull with joy,
with thy face.

8 For the King, trusteth in Ie-
hovah: and through the mercy of
the most-high, he shall not be
moved.

9 Thy hand shall find all thine
enemies: thy right-hand, shall find
them that hate thee.

10 Thou wilt set them, as an
oven of fire, at the time of thy
face: Iehovah, in his anger will
swallow them: and fire shall eat
them.

11 Their fruit, from the earth
thou wilt destroy: and their seed,
from the sonns of Adam.

12 For

12 For they have intended
against thee evill : they have
thought a crafty-purpose , but
they shall not be able.

12 For they intended have
an evill-thing 'gainst thee:
a crafty-purpose they have thought ,
but shall not be able.

13 For , thou wilt set them as
a bur: with thy strings , thou wilt
make-ready against their faces.

13 Because, thou wilt them set
even - as a shouldring-burr:
against their faces, with thy strings;
wilt ready-make to shoot.

14 Be thou exalted Iehovah
in thy strength : we will sing and
praise-with-psalme-thy power.

14 Iehovah in thy strength
doe high-thy-self-advance :
and we will sing and praise-with-psalm ,
thy pow'rfull-puissance.

PSALM XXII.

PSALM XXII.

1 To the master of the musick,
concerning the hind of the mor-
ning: a Psalm of David.

2 MY God my God, where-
fore hast thou forsaken
me : art far-off from my salva-
tion , from the words of my roa-
ring.

2 O my God o my God , wherefore hast
thou forsaken me : art far from my
salvation ; words of my roing-cry ?

3 My God , I call by day , and
thou answerest not: and by night,
and there is no silence to me.

3 O my God , I doe call by day , and thou
not answerest : also by night, and unto me
there is no silent rest.

4 And thou art holy : sitting,
the praises of Israel.

4 And thou holy : abideest-still,
the praises of Is'ael.

5 In thee, our fathers trusted:
they trusted, and thou deliveredst
them.

5 Our fathers trusted thee: trusted,
thou them deliv' redst-well.

6 Unto thee they cryed-out
and were safe-delivered : in thee,
they trusted and were not aba-
shed.

6 Unto thee they did cry-out and
were safe-delivered :
in thee , they trusted and were not
with bashfullnes-shamed.

7 But I am a worm and not a
man : the reproach of earthly-
men , and the contemned of the
people.

7 But I a worm and not a man :
the vile-reproach am I
of earthly-men, of people eke
despil'd-contemptuously.

8 All they that see me , doe
scoff at me : they make - a-mow
with the lip, they wag the head.

8 All they that doe upon me look ,
a scoff at me doe make :
they with the lip doe make a mow ,
the head they scornfull-shake.

- 9 Unto Jehovah trust he did,
let him ~~now~~ ridd him quite:
let him deliver him; because,
in him he doth delice.
- 10 But ~~it is~~ thou that me out of
the belly forth-drewest:
that madest me to trust-secure,
even at my mothers brest.
- 11 Unto thee, from the tender-womb
committed been have I:
*even from my mothers belly, thou
hast been my God-mighty.*
- 12 O be not thou *therefore* from me
farr-off away *now* gone;
for sorowfull-distress is neer:
for helper *there is* none.

- 13 The many bullocks, have me round-
about-encompassed:
the mighty-bulls, of Basan have
me round-invironed.
- 14 Upon me they their mouthes have
set open-gapingly:
*like to a Lion ravening
and roaring-terribly.*
- 15 As waters I am spilt; and all
my bones dispart-themselves:
my heart is, like the wax: it melts,
in midds of my bowels.
- 16 Mine able-strength, as pot-sheard, is
dride; and my tongue, cleaveth
unto my jawes: and thou hast brought
me down to dust of death.

The second part.

- 17 For dogs, have compass'd me about;
the crew of men-perverse,
inclosed me: my hands and feet,
they lion-like-did-pierce.
- 18 My bones I may them number all:
they lookt, they did me view.
- 19 My cloths among them they did part:
and lot, for my cote, threw.
- 20 And thou LORD, be not farr: my strength,
unto mine help make speed.
- 21 My soul from sword; my 'lonely-soul,
from dogs hand, safely - rid.
- 22 And from the renting-Lions mouth,
give me salvation-free:
and from the hands of Unicorns,
thou answer gavest mee.

9 He confidently- turned unto
Jehovah let him deliver him: let
him ridd him; because, he de-
lighteth in him.

10 But thou art the drawer of
me forth out of the belly: the
maker of me to trust, *even* at my
mothers breasts.

11 Upon thee, I have been
cast from the womb: from my
mothers belly, thou art my God.

12 Be not thou gone-farr off
from me, for distress is neer: for
there is no helper.

13 Many bullocks, have com-
pass'd me about: mighty-bulls,
of Basan have environed me.

14 They have wide-opened
upon me their mouth: as a rent-
ing and roaring Lion.

15 I am powred-out as wa-
ters: and all my bones, dispart-
themselves: my heart is, as wax:
it is molten, in the midds of my
bowels.

16 My able-strength, is dried-
up, as a pot-sheard: and my tongue,
cleaveth to my jawes: and thou
hast brought-me-down to the
dust of death.

17 For dogs, have compass'd
me: the assembly of evill-doers,
have inclosed me: they Lion-
like-pierced, my hands and my
feet.

18 I may tell all my bones:
they did behold, they did view
me.

19 They parted my garments
among them: and for my coat,
they cast a lot.

20 And thou Jehovah, be not
farr-off: my fortitude, hasten to
my help.

21 Ridd my soul from the
sword: my 'lonely-soul, from the
hand of the dog.

22 Save me, from the mouth
of the Lion: and from the horns,
of Unicorns, thou hast answered
me.

23 I will tell thy name to my brethren : in the midds, of the Church I will praise thee.

24 Ye fearers of Jehovah, praise him, all ye seed of Jaakob honour him: and be afraid of him, all ye seed of Israel.

25 For, he hath not despised nor abhorred, the affliction of the poor-afflicted, nor hidd his face from him: and when he cried-out unto him, he heard.

26 Of thee, *shall be* my praise: in the great Church: my vows I will pay, before them that fear him.

27 The meek shall eat, and be satisfied; they shall praise Jehovah, that seek him: your heart, shall live to perpetual-aye.

28 All the ends of the earth, shall remember and turn unto Jehovah: and all families of the heathens, shall bow-down-themselves before thee.

29 For to Jehovah, *pertains* the kingdom: and *he* is ruler among the nations.

30 All the fat-ones of the earth, shall eat and bow-down-themselves; all that goe-down to the dust, shall bend-down before him: and *he* that quickeneth not, his soul.

31 A seed shall serve him: it shall be counted, to the LORD for a generation.

32 They shall come, and shall declare his justice: to a people *that shall be* born; that he hath done it.

P S A L M XXIII.

1 A Psalm of David.

I Jehovah feedeth me, I shall not lack.

2 In folds of budding-grass, he maketh me lie-down: he easily-leadeth me, by the waters of rests.

3 He returneth my soul, he leadeth me in the beaten-paths of justice, for his name sake.

23 Of thy name to my brethren I will make narration:

I will thee praise, in midst of the congregation.

24 Ye that be fearers of the LORD, him praise, him honour-well all Jacobs seed: and dread-ye him, all seed of Israel.

25 For, hee the poors affliction, abhors not, nor despise; nor hides his face from him: but hears, when unto him he cries.

26 Of thee, *shall be* my praise, within the congregation large: before them that him reverence, my vows I will discharge.

27 The meek shall eat, and be suffis'd: Jehovah praise shall they, that doe him seek: your heart, shall live unto perpetuall-aye.

28 All ends of th' earth, remember shall, and turn Jehovah to: and all the heathens families, 'fore thee shall worship-doe.

29 Because unto Jehovah, *doth* the kingdom *appertain*: and *he* among the nations is ruler-soveraign.

30 All they that in the earth be fat, shall eat and worship doe: low-bend before him, shall they all that to the dust down-goe:

And he *that* quickeneth not, his soul.

31 To him serve shall *their* seed; it for a generation shall be 'fore the LORD counted.

32 Come shall they, and his justice shall by them declared bee: unto a folk *that shall be* born; that done *the same* hath hee.

P S A L M XXIII.

Sing this as the 3. Psalm.

1 Jehovah feedeth me, I shall not lack.

2 In grassy folds, he down doth make me lye: he gently-leads me, quiet waters by.

3 He doth return my soul: for his name sake, in paths of justice leads-me-quietly.

- 4 Yea, though I walk, in dale of deadly-shade,
 ile fear none ill; for with me thou *wilt be*;
 thy rod thy staffe, they shall comfort me.
 5 Fore me, a table thou hast ready-made;
 in their presence that my distressers be:

Thou makest fat mine head with ointing-oil;
 my cup abounds. 6 Doubtlesse, good and mercy
 shall all the dayes of my life follow me :
 also within Iehovahs house, I shall
 to length of dayes, repose-me-quietly.

P S A L M X X I V.

T He earth, *is* Iehovahs, and the

plenteousnes of it; the habitable-world.

and they that in the same doe sit.

For he, upon the watry-seas hath-founded

it secure: and on the flowing-rivers, hath

the same establisht-sure.

- 1 Who shall into the mountain of
 Iehovah up-ascend:
 and in his place of holines,
 who *is he that* shall stand?
 2 The clean in hands, and pure in heart;
 that to false-vanitie
 doth not lift-up his soul: and doth
 not swear to fallacy.

3 He from Iehovah shall receive
 a benediction:
 and justice, from the *mighty*-God
 of his salvation.

4 This *is* their generation
 that doe him seek: *even* they
 that make-inquiry for thy face;
this Iacob *is*, Selah.

5 Lift-up ye gates, your heads; and ye
 dores of eternall-aye
 be lifted-up: that-so the King
 of glory, enter may.

4 Yea, though I should walk,
 in the vally of the shade of death,
 I will not fear, evill: for thou *wilt*
 be with me: thy rod and thy staffe,
 they shall comfort me.

5 Thou furnishest before me, a
 table; in presence of my distress-
 ers: thou makest fat my head
 with oil; my cup is abundant.

6 Doubtlesse, good and mercy
 shall follow me, all the dayes of
 my life: and I shall converse in
 the house of Iehovah, to length
 of dayes.

P S A L M X X I V.

1 A Psalm of David.

T He earth *is* Iehovahs, and the
 plenty thereof: the world,
 and they that sit therein.

2 For he, hath founded it up-
 on the seas: and established it,
 upon the rivers.

3 Who shall ascend into the
 mountain of Iehovah, and who
 shall stand, in the place of his ho-
 lineesse?

4 The clean in palmes, and
 pure in heart: which lifteth not
 up his soul to false-vanitie: nei-
 ther, sweareth to deceit.

5 He shall receive a blessing,
 from Iehovah: and justice, from
 the God of his salvation.

6 This, *is* the generation of
 them that inquire for him: of
 them that seek thy face, *of* Iacob,
 Selah.

7 Lift up ye gates, your heads;
 and be lifted up, ye dores of eter-
 nity: that the King of glory, may
 come in.

8 Who

8 Who is this King of glory ?
Jehovah, strong and valiant : Je-
hovah valiant in battel.

8 This King of glory, who is he ?
Jehovah, puissant
and valiant ; Jehovah, he
in battel valiant.

9 Lift up ye gates, your heads,
and lift up ye, dores of eternity :
that the King of glory, may come
in.

9 Lift-up ye gates, your heads ; and ye
dores of eternal-aye
lift-up your-heads : that-so the King
of glory, enter may.

10 Who is he this King of glo-
ry ? Jehovah of hosts : he is the
King, of glory, Selah.

10 This King of glory, who is he ?
it is the eternall-JAH
of warlike-hosts: even-he the King
of glory is, Selah.

P S A L M X X V.

P S A L M X X V.

I A Psalm of David ;

Vnto thee Jehovah, lift I up
my soul.

1 My God ; in thee do I trust,
let me not be abashed : let not my
enemies shew-gladnesse over
me.

3 Yea all that earnestly-expect
thee, shall not be abashed : they
shall be abashed, that unfaithfully
transgress in vain.

4 Thy waies Jehovah, make
thou me to know : learn me thy
pathes.

5 Make me to tread in thy truth;
and learn me : for thou, art the
God of my salvation : thee do I
earnestly-expect, all the day.

5 Remember thy tender-mer-
cies Jehovah, and thy kind-mer-
cies : for, they are from eterni-
tie.

7 The sins of my youth, and my
trespasses, remember thou not :
according to thy mercie do thou
remember me ; for thy goodnesse
sake, Jehovah.

8 Good and righteous, Jeho-
vah is : therefore will he teach,
sinners in the way.

9 He will make the meek, to
tread in judgement : and will
learn, the meek his way.

I Lift my soul, Jehovah unto thee,

1 My God, in thee my trust I do repose.

O let me not with-shame-abashed be :

shew-gladnes over me, let not my foes.

3 Yea all do expect-thee earnestly,
shall not abashed be-with-shamefulness ;
but they shall be abashed-shamefully,
that do in vain unfaithfully-transgress.

4 Thy wayes Jehovah, make thou me discern;
thy pathes, me learn-by-information.

5 Make me to tread in thy truth; and me learn:
for thou, the God of my salvation:

I earnestly-expect thee, all the day.

6 Remember thy compassionate mercies;
and thy kind mercies, O eternal-I A H:
for, they have been even from eternities.

7 The sins of my youth, and my trespasses,
remember not thou: but remember me
Jehovah, for thy bountiful-goodnes,
according to thy loving-kind-mercic.

8 God is Jehovah, righteous also:
therefore wil he teach, sinners in the way.

9 He will thee meek, in judgement make to goe:
and learn he wil, the lowly-meek his way.

10 Mercy and truth, Jehovahs paths all are :
to them that keep his league, and witnesses.

11 For thy name JAH : thou mercifully spare-
wilt mine inquiry ; for much it is.

12 Who is the man, that doth Jehovah fear ?
him will he teach, in way that he shall chuse.

13 His soul, in good shall lodging-persevere :
his seed the land for-heritage-shall-use.

14 The secret of Jehovah, he doth grant
to them that him with fear doe-reverence :
also his testamental-covenant,
to make them for to have-intelligence.

15 Mine eyes alway, unto Jehovah be :
for from the net my feet he will restore.

16 Unto me turn, and gracious be to mee :
For I alone am, and afflicted-poor.

17 Distresses of my heart enlarged be :
bring thou me forth, from my vexations.

18 My trouble, and my molestation see :
and pardon, all mine aberrations.

19 Behold my foes for multiplide are they :
and doe, with hate most-violent, hate mee.

20 Keep thou my soul, and ridd me free-away :
sham'd be I not, for I doe hope in thee.

21 Keep me let rightnes and perfection :
for, I doe thee expect-with earnestnes.

22 O God, give Israel redemption :
from all his strait-afflicting-anguishes.

P S A L M X X V I.

Sing this as the 5. or as the 66. Psalm.

1 Judge me Jehovah, for I, goe
in my perfect-simplicity :
I in Jehovah trust also ;
I shall not slide-unstedsfastly.

2 Jehovah prove, tempt me likewise :
my reins and my heart, doe thou trie.

3 For thy mercy, before mine eyes :
and I walk, in thy verity.

4 I sit not, with vaine mortal-men :
nor enter, with dissemblers-hidd.

5 I hate, church of malignant-men :
and doe not sit, with the-wicked.

6 My hands with cleannes wash-I-clear :
and LORD, I compass thine altar.

10 All the pathes of Jehovah :
are mercy and truth : to them that
keep his covenant, and his testi-
monies.

11 For thy name-sake Jehovah :
even mercifully pardon wilt thou
my iniquity, for it is much.

12 Who is the man, that feareth
Jehovah? he will teach him, in the
way that he shall chuse.

13 His soul, shall lodge in good :
and his seed shall inherit the land.

14 The secret of Jehovah, is to
them that fear him: and his cove-
nant, to make them for to know.

15 Myne eyes are continually,
unto Jehovah : for he wil bring-
forth, my feet out of the net.

16 Turn-the-face unto me, and
be gracious-to me: for I am solita-
rie, and poor-afflicted.

17 The distresses of my heart
are enlarged; bring thou me forth,
out of my vexations.

18 See mine affliction, and my
molestation : and forgive, all my
finns.

19 See mine enemies for they
are multiplied; and with hatred, of
violence-wrong have they hated me.

20 Keep thou my soul, and de-
liver me: let me not be abashed;
for I hope-for-safetie in thee.

21 Let perfection and righte-
ousnes preserve me: for, I earnestly-
expect thee.

22 Redeme Israel, O God: from
all, his distresses.

P S A L M X X V I

A Psalm of David.

1 Judge me Jehovah : for I, walk
in my perfection: and doe trust
in Jehovah; I shall not stagger.

2 Prove me Jehovah and tempt
me: try, my reins and my heart.

3 For thy mercy, before mine
eyes: and I walk, in thy truth.

4 I doe not sit, with mortall-
men of false-vanitie and with the
hidden, I enter not.

5 I hate, the church of evil-
doers: and with the wicked, I sit
not.

6 I will wash my palms with
cleannes: and compass, thine altar
Jehovah.

7 To come to hear, with voice of confession : and to tell, all thy marvellous works.

8 Jehovah, I love the mansion of thy house, and the place, of the habitation of thy glory.

9 Gather not, my soul with sinners: and my life, with men of bloods.

10 In whose hands is a mischievous purpose : and their right-hand, is full of bribes.

11 And I, doe walk in my perfection: redeeme thou me and be gracious to me.

12 My foot, standeth in righteousness: in the Churches, I will bless Jehovah.

7 With voice of thanks, to come to hear: and all thy marvailes, to declare.

8 Jehovah the safe-mansion of thine house, dearly-love do I: place, of the habitation of thy most glorious-majesty.

9 My soul with sinners, gather not: nor with blood-guilty men my life.

10 In whose hands a mischievous-plot: whose right hand, is with bribes full-rise.

11 And I, walk in my perfectnes: redeeme and use-me-graciously.

12 My foot, doth stand in righteousness: in Churches, blest be the LORD will I.

PSALM XXVII.

PSALM XXVII.

1 A Psalm, of David;

Jehovah is my light and my salvation, for whom should I fear? Jehovah is the strength of my life, for whom should I dread?

1 When evil-doors, made-battel against me, to eat my flesh: my distressers and my enemies to me; themselves, stumbled and fell.

3 If a pitched-host, shall pitch against me; my heart shall not fear: if warr, shall rise-up against me; in this, I trust.

4 One-thing, I have asked of Jehovah, the same I will request: that I may sit in the house of Jehovah, all the daies of my life: to view the pleasantnes, of Jehovah; and to inquire in his Pallace.

1 He LORD, my light is and mine health, for whom should I be 'fraid?

The LORD the strength is of my life; for whom should I have-dread?

2 When evil-men, to eat my flesh, against me made-battel: my foes and m'enemies to me;

themselves, stumbled and fell.

3 If that an host, against me pitch; my heart unfearefull is: if warr shall up against me rise; I boldly trust in this.

4 One-thing I asked of the LORD, the same request I shall: that in the LORDS house I may dwell, the daies of my life all: to view, Jehovahs pleasantnes; and seek in his Pallace.

5 For he in his pavilion ,
will privily-me-place ,
in th' evill day : he will me keep-
secret , in secrecy
of his tent : and upon a rock,
he will exalt me-hye.

6 And now, lift up shall be mine head,
above my foes'bout mee;
and I will offer in his tent,
offerings of showing-glee:
I sing wil and sing-psalm to JAH.

7 My voice, Iehovah hear,
when I cal; and be gracious
to me and me answer

8 To thee, mine heart faith, (*Thou hast said,*)
for my face seek doe yee:
thy face, Iehovah doe I seek.

9 Hide not, thy face from me;
turn not thy servant back, in wrath,
my succour been hast thou :

8 God of mine health, leav me not
neither forsake me now.

10 My father and my mother both
though they should me forsake:
yet would Iehovah gathering-
unto himself me take.

11 Iehovah teach thou me, thy way,
and my conductour be,
in path of righteousness: because,
of them that envie me.

12 Give not me, to my foemens will:
for, lying witnesses
doe up against me stand, and he
that breatheth violentnes.

13 (*I fainted had,*) except I had
beleaved, for to see
Iehovahs goodness; in the land
of them that living bee.

14 Expect Iehovah earnestly;
confirmed be, and strong-
wax let thine heart: and earnestly-
think for Iehovah long.

5 For he will keep me privily,
in his pavilion, in the day of evil:
he will keep me secret, in the se-
cret place of his tent: on a rock, he
will exalt me.

6 And now, exalted shal be my
head; above my enemies round-
about me: and I will sacrifice in his
tent, sacrifices of showing: I will
sing and sing-psalm to Iehovah.

7 Hear Iehovah, my voice when
I cal; and be gracious to me and
answer me.

8 To thee, sayd my heart, seek
ye my face: thy face, Iehovah I
doe seek.

9 Hide thou not thy face, from
me; turn not aside in anger, thy
servant: thou hast been my suc-
cour: leave me not neither forsake
me, O God of my salvation.

10 Though my father and my
mother should forsake me: yet
Iehovah would gather me.

11 Teach me Iehovah, thy
way: and lead me, in the path of
righteousnesse: because, of my en-
viers.

12 Give me not, to the soul of
my distressers: for, witnesses of
falshood doe stand up against me,
and he that breatheth violent-
wrong.

13 Except I had beleaved, to
see the goodnesse of Iehovah; in
the land of the living.

14 Earnestly-expect thou, for
Iehovah: be confirmed, and let
thine heart wax strong: and ear-
nestly-expect thou, for Ieho-
vah.

VNto thee Iehovah . doe I
call ; my rock , cease not as
deaf from me : least thou be silent
from me ; and I be made-like to
them that goe-down the pit.

2 Hear thou the voice of my
supplications-for-grace , when
I cry-out unto thee . when I lift-up
my hands , unto the oracle of thine
holiness.

3 Draw me not with the wicked,
and with the workers of painful-
iniquity : that speak peace , with
their next-friends ; and malice is
in their heart.

4 Give thou to them according-
to their work , & according to the
evil of their practises : according
to the deed of their hands , give thou
to them ; render , their reward unto
them.

5 Because , they wil not discreetly-
attend , unto the works of Iehovah ,
and to the deed of his hands : he wil
break them down , and wil not build
them-up.

6 Blessed be Iehovah . for he hath
heard , the voice of my supplications-
for-grace.

7 Iehovah , my strength and my
shield , in him my heart trusted , and
I was holpen : and my heart sheweth-
gladness ; & with my song wil I
confess him.

8 Iehovah is a strength to them :
and he is the strong fort , of the sal-
vations , of his anointed.

9 Save thou , thy peoples ; and
blest thy inheritance : & feed them
and advance them , even for ever.

PSALM XXIX.

1 A Psalm of David ;

GIve yet to Iehovah , sonas of
the mighties : give ye to Ie-
hovah , glorie and strength.

2 Give ye to Iehovah , the glo-
rie of his name : bow down your
selves to Iehovah , in the com-
ly-honour of the sanctuarie.

1 Iehovah unto thee , I crie ;
my Rock , cease not as deaf from me :
least thou be mute from me ; and I
them that goe-down the pit , like be.

2 Voice of my suits-for-grace hear thou ,
when unto thee I out-doe- crye :
when I lift up mine hands , unto
thine Oracle of sanctitie.

3 Draw not thou me with men graceless ,
and with them that work painful-sin :
that with their neighbours speak of peace ;
and malice is their heart within.

4 Give thou to them as is their fact ,
as is their practises offense :
give them , as is their handy act ;
render , to them their recompense.

5 Because , they not intentive-heed
unto Iehovahs works , imploy ;
neither unto his handy deed :
he wil not build them , but destroy.

6 JAH blessed be ; for he hath heard ,
the voice of my requests for grace .

7 JAH , is my strength and shield ; my heart
trusted in him , and help I was :

My heart therfore shewes-gladness ,
and Ile confess him with my song.

8 JAH is their strength : and fort he is
of his Ointeds salvation.

9 O give thy folk salvation-free ;
and blest thou thine inheritance :
and even unto eternitie ,
doe thou them feed and them advance .

PSALM XXIX.

Sing this as the 24. Psalm.

1 O Give unto Iehovah yee ,
the sons of the mighty :
O give unto Iehovah yee ,
glory and potency .

2 O give unto Iehovah yee ,
his names glorious-renown :
in th' honourable sanctuarie
bow to Iehovah down .

13 Jeho-

- 3 Jehovahs voice, on water is;
thunder doth Gods honour:
Jehovah, on waters many.
- 4 Jehovahs voice with power:
Jehovahs voice, with comelines.
- 5 Jehovahs voice, doth-break
the cedars: Lebanon cedars,
Jehovah quite-doth-break.
- 6 And like unto an heifer-yong
he makes them up-to-spring:
the Lebanon and Shirjon mount,
like Unicorns yongling.
- 7 Jehovahs voice strikes flames of fire.
- 8 Jehovahs voice doth make
the desert quake: Jehovah makes
the Cadesh desert quaké.
- 9 Jehovahs voice, doth make the hinds
to travel-tremblingly;
and bares the woods: in his Pallace,
each-one doth say glory.
- 10 At flood, Jehovah saie: and King.
Jehovah sits, for aye.
- 11 JAH, gives his people strength: with peace
his people, blefs will JAH.

P S A L M X X X.

Sing this as the 27. Psalm.

- 2 Jehovah I will thee exalt,
for thou hast drawn-up me:
and hast at me mine enemies
not joifull made to be.
- 3 I cryde to thee, O JAH my God:
and thou didst heal-me-safe.
- 4 Jehovah, thou hast brought my soul
up from the lowest-grave:

Thou hast kept-me-alive from them
that down the pitt doe goe.

- 5 Ye that are his Saints-gracious,
sing-psalm Jehovah to:
and unto the remembrance of
his sainctiry confesse.
- 6 Because a moment, in his wrath;
life in his favour is;

Weeping shall lodge at even-tide;
But joy at morning-day.

- 7 And I, said in my quiet-ease;
I shall not move for ay.

3 The voice of Jehovah, is
upon the waters: the God of glory
thundereth: Jehovah, upon many
waters.

4 The voice Jehovah is with
able power: the voice of Jehovah,
with comly-honour.

5 The voice of Jehovah, brea-
keth the cedars: and Jehovah
breaks-a-funder, the cedars of Le-
banon.

6 And he maketh them leap
like a calf: Lebanon and Shirjon;
like a yong Unicorn.

7 The voice of Jehovah, strik-
eth flames of fire.

8 The voice of Jehovah mak-
eth the wilderness to tremble: Je-
hovah maketh the wilderness of
Cadesh to tremble.

9 The voice of Jehovah, mak-
eth the hinds tremblingly - to-
travel; and maketh-bare the for-
rests: and in his Pallace, every one,
saith glorie.

10 Jehovah, saie at the Flood:
and Jehovah shall sit; King for
ever.

11 Jehovah, wil give strength
to his people: Jehovah wil blefs,
his people with peace.

P S A L M X X X.

1 A Psalm, a song of the dedica-
tion: of the house of David.

2 I wil-exalt thee Jehovah, for
thou hast drawn-up me: and
hast not made my enemies to re-
joice at me.

3 Jehovah my God: I cryed-
out unto thee: & thou healdst me.

4 Jehovah, thou hast brought-
up my soul from hel: thou hast
kept-me-alive from them that
goe down the pit.

5 Sing-psalm to Jehovah ye
his gracious-saints: and confesse
ye, to the remembrance of his
holinesse.

6 For a moment, in his anger,
life, in his favourable-acceptation:
in the evening; lodged weeping;
and at the morning thowing-joy.

7 And I, I said in my safe-quiet-
nes: I shall not bee moved for
ever,

8 Jeho-

8 Jehovah ; in thy favourable-
acceptation , thou hast settled
strength to my mountain : thou
didst hide thy face, I was sudden-
ly-troubled.

9 Unto thee Jehovah I called :
and unto Jehovah , supplicated-
for-grace.

10 What profit in my blood ,
when I goe-down unto corrup-
tion? shall dust confesse thee? shall it
shew-forth thy truth?

11 Hear thou Jehovah and be
gracious-to-me: Jehovah, be thou
an helper to me.

12 Thou hast turned my mour-
ning , to a dance to me : thou hast
loosed my sack; and hast girded me
with joy.

13 That my glory may sing-
psalm to thee, and not be silenced:
Jehovah my God , I wil confesse
thee for ever.

PSALM XXXI.

1 To the master of the musike;
a Psalm of David.

2 IN thee Jehovah doe I hope-
for-safetie, let me not be aba-
shed for ever : in thy justice deli-
ver me.

3 Now unto me, thine ear, speedi-
ly ridd me: be thou to me , for a
rock of firm-strength , for a house
of fortresses, to save me.

4 For thou art my firm-rock and
my fortress : and for thy name
sake, wilt guide me and lead me.

5 Thou wilt bring me forth,
out of the net, that they have hidd
for me : for thou , art my firm-
strength.

6 Into thy hand, doe I commit
my spirit : thou hast redeemed me
Jehovah, God of truth.

7 I have hated , them that ob-
serve vanities of vain-falshood:
and I, unto Jehovah doe I trust.

8 I wil be glad and joyce , in
thy mercie ; which hast seen my
distressions; hast known , my soul in
distresses.

9 And hast not shurr me up, in
the hand of the enemy: hast made
my feet stand , in a large-roomth.

10 Be gracious to me Jehovah,
for distress is on me: gnawn is with
indignation, mine eye, my soul and
my belly,

8 O Jah, thou in thy favour hast
strength to my mount settled:
but thou didst hide-away thy face,
and I was-soon-troubled.

9 To thee Jehovah doe I cal:
and ask Jehovah grace.

10 What profit in my blood, when I
goe-down to rotting-place?
Shal dust confesse to thee, shall it
shew-forth thy veritee?

11 Jehovah hear and shew-me-grace:
O Jah, my helper bee.

12 My mourning thou converted hast,
to me into a dance:
my sack-cloth thou unloosed hast,
and girtt me with joyance.

13 That, my glorie to thee may sing,
and may not silent bee:
Jehovah my God, I for ay
with-thanks-confesse wil thee.

PSALM. XXXI

Sing this as the 35. Psalm.

2 Jehovah I for-safetie-hope in thee,
O let me not abashed be for ever:

thou in thy justice freely-me-deliver.

3 To me, thine ear bow ; speedily ridd me:
thou for a rock of strength, unto me bee;

Be for an house of forts, me for to save.

4 For thou my rock art and my fort-fensed:
and for thy name sake, wilt me guide and lead.

5 Wilt bring me forth, from net that hidd they have
for me: for thou, art my munition-safe.

6 Into thy hand , my sp'rit I doe depose:
LORD, God of truth, thou me didst free-redeem.

7 I hated have , them that observers been
of vanities of vain-deceitful-glose;
and I doe in Jehovah trust-repose.

I wil be glad and joy, in thy mercie:
which hast beheld my troublefom-distress;
hast known , my soul in painful-anguishes.
Hast not me clofd, in hand of th'enemie:
hast made my feet stand, in a place roomthie.

10 LORD shew me grace, for I am straitly-pent
mine eye, my soul my belly eke, is gnawn

with

with grief. 11 Because my life with pensive-pain.
my yeares with sighing also, quite are spent:
my strength decayd, with my sinns-punishment:

- Also my bones with gnawing-are-wasted.
12 With my distressers all, reproch am I;
Unto my neighbours also vehemently:
Unto my known-acquaintance eke a dread
seeing me in the street, from me they fled.

The second part.

- 13 As dead-man out of mind, I am forgot:
I am as broken vessel. 14 For I hear.
reproch of many; round about me fear;
when-as against me they together plot,
to take my soul they craftily-allor.
- 15 But LORD in thee my confidence I place;
I say, thou art my God. 16 My times *they be*,
in thy hand: from my foes hand, rid thou me;
from them that me pursue. 17 Shine make thy face
on thy servant: save me, through thy good-grace.

- 18 Jehovah, let me not be sham'd, for I
doe call on thee: shame let the wicked have,
be silenced unto the lowest-grave.
19 Mute be, the lying lips: that speak hardly
against the just, in spite and pride-haughtry.
- (them
20 How much thy good which thou hast stor'd for
that fear thee: wrought, for them that in thee trust;
before the sons of men! 21 Them hide thou doest
in secret of thy face, from prides of men:
from strife of tongues, in tent thou laist-up them.

- 22 JAH blessed be: for to me his mercy
he wondrous-made, in city of defense.
23 And I, said in mine heart; I am cut-hence,
from fore thine eyes: thou heardest yet-certainly
my praisers voice, when I to thee did cry.
- 24 O all his saints, Jehovah love doe yee:
Jehovah keeps, the faithfull; and payeth
him plenteously, that haughtines doeth.
25 Be ye confirmd, and strong let your heart bee:
all that wait for Jehovah hopefully.

24 Love ye Jehovah, all his gracious-saints: Jehovah keepeth the faithfull; and re-
paith abundantly, *him* that doeth haughtines.

25 Be ye confirmed and let your heart wax-strong: all that hopefully-wait for Je-
hovah.

11 For my life, is quite spent
with pensiveness; and my yeares
with sighing: my able-strength, is
decayed with my iniquitie; and
my bones are gnawen.

12 With all my distressers, I am
a reproch; and to my neighbours,
vehemently; and a dread to my
known-acquaintance; seeing me in
the street, they fled from me.

13 I am forgotten, as a dead-
man out of heart: I am, as a vessell
of perdition.

14 For I hear, the infamie of
many; fearfulness from every-side:
when they plott together against
me; they craftily-purpose, to take
my soul.

15 But I, unto thee doe I trust
Jehovah: I say, thou art my God.

16 In thy hand are my times:
rid thou me, from the hand of
my enemies, and from my perse-
cutors.

17 Make thy face to shine, up-
on thy servant: save me, through
thy mercy.

18 Jehovah, let me not be
abashed, for I doe call on thee; let
the wicked be abashed, let them
be silenced to hell.

19 Let the lips of falsehood, be
mute: that speak against the just
an hard-word; in haughtines and
despite.

20 How much is thy goodness,
which thou hast laid up for them
that fear thee: hast wrought, for
thee that hope-for-safetie in thee;
afore, the sons of Adam!

21 Thou keepest them-secret,
in the secret of thy face, from the
rough-prides of man: doest lay
them up in a pavilion, from the
strife of tongues.

22 Blessed be Jehovah: for he
hath made-marvellous, his mercy
to me, in a city of strong-defense.

23 And I, said in my hastening-
away, I am cut down; from afore
thine eyes: yet-certainly; thou
heardest, the voice of my suppli-
cations-for-grace, when I cried
out unto thee.

PSALM XXXII.

PSALM XXXII.

1 An instructing-psalm, of David.

O Blessed he whose trespass is forgiven, whose sin is covered.

2 O blessed is the earthly-man, to whom Jehovah shall not impute iniquity: and in whose spirit, is no deceit.

3 Because I ceased-speaking, my bones wore away-with-age: in my roaring, all the day.

4 For, day and night, thy hand was heavy upon me: my moisture was turned, into the droughts of summer, Selah.

5 My sin, I acknowledged to thee; and my iniquity, I covered not: I said, I will confesse against me my trespasses, to Jehovah: and thou, forgavest the iniquity of my sin, Selah.

6 For this, shall every gracious-saint-pray unto thee, at the time of finding: surely, at the flood of many waters; unto him, they shall not reach.

7 Thou art a secret-place to me, from distress thou wilt preserve me: with shewing-songs of deliverance, thou wilt compass me, Selah.

8 I will make-thee prudent, and will teach thee, in the way that thou shalt go: I will give-counsel, mine eye, shall be upon thee.

9 Be not ye like a horse like a mule, without understanding: whose mouth must be stopped with bit and bridle; which cometh not near unto thee.

O Blessed he whose transgression is pard'ned, whose sin cov' red is.

2 O blessed is the man to whom the LORD imputes no viciousnes:

and in whose sp'rit, deceit none is:

3 My bones with-age-did-wear-away, because from speaking I did cease:

in mine out-ro'ring, all the day.

4 For, day and night thy hand fore-say on me: my moisture was turned, into the summers droughts, Selah,

5 My sin, to thee I knowledged; my viciousnes, I not covered; I said, I will confesse to JAH, gainst me my faults: and thou pard'nedst, my sinns iniquity, Selah,

6 For this, shall every man-godly, at time of finding pray to thee: at many waters flood, surely, to him they shall not reaching-bee.

7 Thou art a secret-place to me, me from distress thou keepst-away: with shrill-songs of deliv'rance-free, thou wilt encompass me, Selah.

8 Thee prudent-make, and teach will I, in way wherein thou shouldest goe: I counsell-will, on thee mine eye.

9 As Horse as Mule be ye not so, Which doe not understand: whose jaw with bitt and bridle must be ryde; which naer to thee els doe not draw.

10 Paines many, for the wicked *bides*.

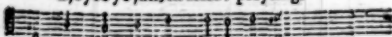
But he that in Jehovah trusts,
mercy shall compasse him about.

11 Rejoyce in IAH, be glad ye just:
and all right hearted-joyfull-shout.

P S A L M XXXIII.

R 

Ejoyce ye just, in IAH: praying,



becomes the righteous decently.



With Harp confesse IAH: with Psalt'rie,



with ten-stringd-Lute, Psalme to him sing.

3 O sing unto him a new song:
with triumph make melodious noise.

4 For right'ous is Jehovah's voice:
and faithfull, all his action.

5 He loves, justice and judgement-right:
the earth is full of IAH's mercee.

6 By word of IAH the heav'ns made he:
and all their host, by his mouths sp'rit.

7 The waters of the sea, doth he
make as an heape together-rise:
he puts, the deeps in treasures.

8 In feare of IAH, the whole earth be:

Let all the worlds inhabitants,
for him with-fearefulnesse-back-goe.

9 For he hath said, and it was so:
he hath commanded, and it stands.

10 Jehovah, he doth dissipate
the counsell of the nations:
the peoples cogitations,
he breaking-dorth-annihilate.

11 Jehovah's consultation
shall stand unto eternitee:
and his hearts cogitations be
to ev'ry generation.

12 O blessed is the nation,
whereof Jehovah God shall be:
the people which chosen hath he,
for to be his possession.

10 Many paines, are for the
wicked: but he that trusteth in
Jehovah, mercy, shall compasse
him.

11 Rejoyce ye in Jehovah and
be glad ye just: and shout-joyful-
ly, all ye right of heart.

PSALM XXXIII.

S Hour-joyfully ye just, in Je-
hovah: praise, becommeth the
righteous.

2 Confesse ye, to Jehovah with
Harp: with Psaltery, with tenne-
stringed-instrument, sing-Psalme
unto him.

3 Sing ye to him, a new song:
doe-well playing-on-the-instru-
ment, with triumphant-noise.

4 For righteous is the word of
Jehovah: and all his work, is
faith.

5 He loveth, justice and judge-
ment: the earth is full, of the
mercy of, Jehovah.

6 By the word of Jehovah, the
heavens were made: and all the
host of them, by the spirit of his
mouth.

7 He gathereth together as a
heap, the waters of the Sea: he
giveth, the deeps into treasures.

8 Let all the earth, be-in-feare
of Jehovah: let all the inhabi-
tants of the world, shrink-with
feare for him.

9 For, he said and it was: he
commanded, and it stood.

10 Jehovah, dissipate the
counsell of the nations: he-bring-
eth-to-nought, the cogitations
of the peoples.

11 The counsell of Jehovah
shall stand for ever: the cogita-
ons of his heart, to generation
and generation.

12 O blessed is the nation,
whereof Jehovah is God: the
people, that he hath-chosen, for
a possesion to himselfe.

13 From the heavens, Iehovah doth behold: doth see, all the sonnes of Adam.

14 From the firme-place of his dwelling he looketh forth: unto, all the inhabitants of the earth.

15 He formeth altogether their hearts: hee discretely-attendeth, unto all their works.

16 There is no King, saved by multitude of a power: a mighty-man, shall not be delivered by multitude of able-strength.

17 A horse is falshood, for salvation: and shall not deliver, by multitude of his power.

18 Loe the eye of Iehovah, is unto them that feare him: to them that hopefully-wait for his mercy.

19 To rid-free their soul from death: and to keep-them-alive in famine.

20 Our soule, earnestly-waileth for Iehovah: he is our help, and our shield.

21 For in him, our heart shall-rejoyce: for in the name, of his holynesse doe we trust.

22 Let thy mercy, Iehovah, be upon us: even-as, we hopefully-wait for thee.

13 From heavens, Iehovah vieweth-well; doth all the sons of Adam see.

14 Looke from his dwelling place doth he; to, all that in the earth doe dwell.

15 Their heart together form doth he; attendeth, unto their works all.

16 There is no King, that saved shall by multitude of army be;

Deliv red is no Champion,
by multitude of able-force.

17 False, for salvation, is an horser: and by his much pow'r, riddeh now.

18 Loe, IAH S eye, is to them that have his feare: that wait for his mercy.

19 Their soule from death to reskew-free: and them alive in famine save.

20 Our soule, for IAH waits-earnestly; our succour, and our sheild is he.

21 For glad in him our heart shall be; for we trust in his name holy.

22 Iehovah, let upon us be,
thy merciful-benignity:
according as, we hopefully-
have expectation for thee,

P S A L M. XXXIV.

P S A L M XXXIV,

1 A Psalm of David; when he had changed his behaviour, before Abimelech: and hee had driven him away, and hee was gone.

2 I will blesse Iehovah in all time: continually, his praise shall be in my mouth,

3 In Iehovah, my soule shall glory: the meeke shall heare, and shall rejoyce.

4 Magnifie yee Iohovah with me: and let us extoll, his name together.

5 I fought Iehovah and hee answered me: and rid-me-free, from all my feares,

2 I will blesse the LORD will I;
N all time blesse the LORD will I;

his praise within my mouth, alway.

3 My soule shall in the LORD glory:

the meeke shall heare, and joy shall they.

4 O magnifie the LORD with me:

his name together, extoll we,

5 I fought IAH and he me answer'd:
and from my feares all, rid me free.

6 To him they looked and flowed:
and sham'd let not their faces bee.

7 JAH heard, when this poor-man did cal:
and sav'd him, from his troubles all.

8 Jehovahs Angel camp-doth-lay,
'bout them that fear him; and frees them.

9 Taste ye and see, that good is JAH:
o blessed man, that hopes in him.

10 Fear ye Jehovah, saints of his:
for to his fearers, want none is.

11 Lions, are in-penurie-scant,
and they doe hunger greedilie:
but any good shall they not want,
that seekers of Jehovah bee.

12 Come children, unto me give eare:
I wil you learn, Jehovahs feare.

13 Who is the man, that life doth will:
that loveth dayes, good for to see?

14 Restraining-keep thy tongue from ill:
thy lips, from speaking fallacee.

15 Doe good, and evil quite-eschew:
seek peace, and after it pursue.

16 The LORDS eyes, to the just: his ears
attend eke, unto their outcrie.

17 The LORDS face, is 'gainst ev'l doers:
to rase from earth, their memorie.

18 They cride, and hear Jehovah did:
and them, from all their troubles, tidd.

19 To broken harted, JAH is nie:
and contrite sp'rited, save will hee.

20 The just-mans evils are many:
and from them all, JAH ridds him free.

21 He keepeth all the bones of his:
not any of them, broken is.

22 Evil shal cause the wicked die:
and haters of the just-man, they
shall be condemned-as-guilty.

23 His servants soul, redeem doth JAH:
and they shal not be judgd-unjust,
all that in him for safety-trust.

6 They looked to him and
flowed: and their faces, be not a-
shamed.

7 This poor-afflicted man caled,
and Jehovah heard: & saved him,
out of all his distresses.

8 The Angel of Jehovah pitch-
eth-a-camp, about them that
fear him; and releaseth them.

9 Taste ye and see, that Jehovah
is good: O-blessed is the man, that
hopeth-for-safetie in him.

10 Fear Jehovah ye-his faints:
for there is no want, to them that
fear him.

11 The Lions, are empoverish-
ed and an hungred: but they that
seek Jehovah, shal not want any
good.

12 Come sonns, hearken to me:
I wil learn you, the fear of Jeho-
vah.

13 Who is the man, that wil lech
life: that loveth dayes, to see good?

14 Keep thy tongue from evil:
and thy lips, from speaking guile.

15 Eschew evil, and doe good:
seek peace, and pursue it.

16 The eyes of Jehovah, are
unto the just: and his ears, unto
their out-crie.

17 The face of Jehovah, is a-
gainst them that doe evil: to cut-
off, their memorial from the earth.

18 They cried, and Jehovah
heard: and ridd-them-free, out of
all their distresses.

19 Jehovah is neer, to the bro-
ken of heart: and the contrite of
spirit, he wil save.

20 Many, are the evils of the
just: and out of them all, Jehovah
wil ridd-him free.

21 He keepeth all his bones:
one of them, is not broken.

22 Evil shal slay the wicked:
and they that hate the just, shall
be-condemned-as-guilty.

23 Jehovah redeemeth, the soul
of his servants: and they shall not
be-condemned-as-guilty, all that
hope-for-safetie in him.

P S A L M X X X V.

P S A L M X X X V.

1 A Psalm, of David;

This may be sung also as the 3. Psalm.

Plead thou Iehovah, with them
that - plead with me : warr
thou , against them that warr
against me.

Plead thou O LORD, with them, that plead with
me : warr, against them that do against me war.

1 Lay hold on the shield and
bukler: and stand-up for my help.

2 Lay hold upon the shield and the bucklar : stand

3 And draw-out the spear and
sword, to meet with my persecu-
tors : say to my soul, I am thy sal-
vation.

for mine help. 3 And spear & sword draw-free,
to meet with them that my pursuers be;

4 Let them be abashed and a-
shamed, that seek my soul: let them
be turned backward & confound-
ed; that think, mine evil.

Say to my soule, I thy salvation am.

5 Let them be, as chaff before
the wind : and the Angel of Ieho-
vah, driving them.

4 Let my soule seekers, baste and shamed be :
turn'd back and huff; that evill think for me.

6 Let their way be, darknes and
slipperiness: and the Angel of Ie-
hovah pursuing them.

5 As chaffe before the wind, so be those same:
and th' Angel of Jehovah driving them.

7 For without cause they have
laid for me, the corruption of
their net: without cause they have
digged for my soul.

6 Darknesse and slippernes let be their way :
and th' Angel of the LORD them following.

8 Let tumultuous ruine come
on him, he not aware : and let his
net which he hath hidden, catch
him : with tumultuous ruine let
him fall therinto.

7 Because, they the corruption of their grinn :
without cause for me privily did lay,
without cause, digged for my soule have they.

9 And my soul shal be glad in
Iehovah: shall joy, in his salvation.

8 Let ruine come on him, unwary he :
and catch him let his privie-bidden grinn,
with wastfull-ruine, let him fall therein.

10 All my bones shal say, Ieho-
vah, who is like thee ; that riddest-
free the poor-afflicted, from the
stronger then himself: & the poor-
afflicted and needy, from the spoil-
er of him.

9 And in Jehovah, glad my soule shall be :
shall in his saving health ; have joyfull-gee.

11 Witness of cruel-wrong,
did rise-up: things that I knew nor,
they did ask of me.

10 My bones shal all say, LORD, who is like thee;
that from his stronger, riddest-free the poore :
even poore and needy, from his spoiler-lore.

12 They repayed me evil, for
good : the bereaving of my soul.

11 Cruell-false witness, up-risen be :
things that I knew nor, they did aske of me.

13 And I, when they were sick,
my clothing was lack : I afflicted
my soul with fasting: and my pray-
er, returned upon my bosome.

12 Evill for good, they unto me rendred :
Ev'n of my soule, the quit-bereaving-lack.
13 And I, when they were sick, my cloth was lack;
my soule I have with fasting afflicted :
my prayer on my bosom eke turned.

- 14 As-if a friend familiar *been he had*
as-if he had my brother been, I went :
 as one that for his mother doth lament,
so bowed I me down obscurely-sad.
 15 But when-as I did halt, *then they were glad,*

Also together-they were-gathered :
 the smiters 'gainst me were-together-come,
 and I knew not: they rent and were not dum.

- 16 With hypocrites, scoffers for cake-of-bread :
 'gainst me their teeth together they gnashed.

- 17 O Lord-my-stayes, how long-while, wilt thou see?
 returne my soul from their vastations,
 my solitary-soul, from the Lions.

- 18 I in the great Church, will confesse to thee ;
 I will thee praise, among a folk mighty.

- 19 O let not them that are with falsity
 mine enemies, be joyfull over me :
 and they that without cause my haters be,
 let them not privily-wink with the eye.

- 20 Because-that they do not speak peaceably ;

And 'gainst them that the quiet of th'eath be,
 words of deceits they have imagined.

- 21 And have their mouth against me large-op'ned :
 have said, aha, aha, our eye doth see.

- 22 O JAH thou seest, silent-keep not thee :

O Lord, from me far-be-not-thine-abode.

- 23 Stir-up, and to my judgement thou awake :
 my God, and my Lord unto my debate.

- 24 According to thy justice, LORD my God,
 judge me : and let them not at me be glad.

- 25 Aha our soul, let them in heart not say :
 let them not say, we have him swallowed.

- 26 Together, 'bashed be they, and shamed,
 that joy at mine ill : clad with shame be they
 and bashfulnesse, that 'gainst me magnifie.

- 27 Let them rejoyce and let them shout-with-song,
 my justice that delight : and let them say,
 Jehovah magnified be alway ;
 his servants peace, that liketh. 28 And my tongue,
 shall sound thy justice : thy praise, all day-long.

and let them say continually, magnified be Jehovah ; that delighteth the peace of his servants.
 28 And my tongue shall meditate thy justice : all the day, thy praise.

14 I walked, as if he had been a
 fellow-friend as if he had been a
 brother to me ; I bowed-down
 sad, as he that bewaileth his mo-
 ther.

15 But in my halting, they re-
 joyced and were gathered-toge-
 ther : the smiters, were gathered-
 together against me, and I knew
 it not : they rent, and were not si-
 lent.

16 With hypocrites, scoffers
 for a cake of-bread : gnashing
 their teeth against me.

17 Lord, how long wilt thou
 see ? returne my soul, from their
 tumultuous ruines : my lonely-
 soul, from the Lions.

18 I will confesse thee, in the
 great Church : I will praise thee,
 among a mighty people.

19 Let not them that are my e-
 nemies with falsitie, rejoyce at
 me : them that are my haters with-
 out cause, winke with the eye.

20 For they speak not peace :
 and against the quiet-ones of the
 earth, they imagine words of de-
 ceits.

21 And they have enlarged their
 mouth against me : they have
 said, aha, aha : our eye hath seen.

22 Jehovah thou hast seen,
 cease-not-as-deaf : O Lord, be not
 far-off from me.

23 Stir-up and awake, to my
 judgement : my God, and my
 Lord to my plea.

24 Judge me according to thy
 justice Jehovah my God, and let
 them not rejoyce at me.

25 Let them not say in their
 heart, aha our soul : let them not
 say, we have swallowed him up.

26-Let them be abashed, and
 confounded, together, that re-
 joyce at mine evill : let them be
 clothed with bashfulnesse and
 shame, that magnifie against me.

27 Let them shout joyfully and
 rejoyce, that delight my justice :

PSAL XXXVI.

1 To the master of the musick,
a Psalm of David, the
servant of Iehovah.

PSAL XXXVI.

Sing this as the 27. Psalm.

1 **T**He trespasse of the wicked
assuredly saith, in the in-
most of my heart : no dread of
God, before his eyes.

3 For he flattereth him-self in
his-own eyes : to finde, his iniqui-
tie which he ought to hate.

4 The words of his mouth, are
painfull-iniquity and deceit : he
hath left-off to be prudent to do
good.

5 He thinketh painfull-iniqui-
ty, upon his bed : he setteth him-
self, on a way not good : he refu-
seth not evil.

6 Iehovah, thy mercy is in the
heavens : thy faithfulness, unto
the skies.

7 Thy justice, as the moun-
tains of God : thy judgements, a
great depth : Iehovah thou savest,
man and beast,

8 How precious is thy mercy,
O God : and the sons of Adam,
hope-for-safety, in the shadow of
thy wings.

9 They shall be plentifully-
moistned, with the farnesse of thy
house : and the stream of thy
pleasures, thou wilt give them to
drink.

10 Because with thee, is the
well of life : in thy light, we see
light.

11 Extend thy mercy, to them
that know thee : and thy justice,
to the right of heart.

12 Let not the foot of pride,
come-on me : and the hand of the
wicked, let it not make-me-flee.

13 There have they fallen, that
work painfull-iniquity : they have
been thrust-down, and have not
been-able to rise.

1 **T**He trespasse of the wicked-man
saith-in-assured-wise,
even in my heart : that dread of God
is not before his eyes.

3 For flatteringly-perfwade himself
in his-own eyes doth he,
to find-out, his iniquity
that hated ought to be.

4 The words of his mouth, are deceit
and vaine-iniquity :
for to do good he hath left-off
his prudence-to-apply.

5. Iniquity, upon his bed,
he purposely-doth muse :
he sets himself, on way not good :
he ev'll doth not refuse.

6 Iehovah in the heavens is
thy bountifull mercy :
thy constant-faithfulness doth reach
unto the highest-sky.

7 Thy justice, as the mounts of God :
thy judgements, a great deep :
Iehovah, thou dost man and beast
in healthfull safety-keep.

8 How precious is thy mercy,
when Adams sons, O God,
within the shadow of thy wings
doe hope-for-safe abode.

9 They shall with fatnesse of thy house
have plentiful- moistures
and thou wilt give-them for to drink
the stream of thy pleasures.

10 Because with thee, the well of life ;
in thy light, light we-see.

11 Extend thy merciful-kindnesse,
unto them that know thee ;
thy justice eke, to right of heart.

12 Let not the foot of pride,
come-on me : and the wicked hand,
not make-me-move-aside.

13 There have they fallen-down, that doe
iniquity practise :
they have been thrust-down, and have not
ability to rise.

This may be sung also as the 25. or as the 119. Psalm.

F Ret not thy selfe for them that evil-doer :

envie not, them that do injuriousnesse.

2. For as the grasse, cut down they shall be soon :

and fade, even as the budding-herbs greennes :

3. Do good, and in Jehovah trust-secure :
inhabite thou the land, and feed on faith.

4. And in Jehovah take thou thy pleasure :
and he will give thee, that which thy heart pray' th.

5. Upon Jehovah turne thy way aright :
and trust on him, and he will see-it-done.

6. And will bring-forth thy justice as the light :
and thy judgement, as the bright-shining-noon.

7. Upon Jehovah, with meek-silence-slay ;
and for him wait thou still-wich patientnesse :
fret not, for him that prosp' reth in his way ;
for man, that doth effect his purposes.

8. Surcease from wrath, and leave-off anger-hot :
fret not thy self, eke to do naughtinesse.

9. For they that naughty-do, shall down be cut :
and they that wait on JAH, shall land possesse.

10. And yet a while, and wicked shall not be :
and thou shalt mark, and he not in his place.

11. And meek-men, shall the land inherit-free :
and in much peace, they shall themselves solace.

12. The wicked, doth against the just devise :
and doth against him, gnashing-grind his teeth.

13. The Lord he doth him laughingly-despise :
for, that his day a comming is, he teeth.

14. Draw sword, & bend their bow do wicked men :
to sell the poor and needy ; for to slay
the right of way. 15. Their sword, shall enter in
their heart : their bowes eke, broken be shall they.

16 The little of a just-man, better is :
then many wicked-mens wealth-manifold.

1. A Psalm of David :

F Ret not thy self for the evil-
doers : envie not, for them
that do injurious-evil.

2. For they shall soon be cut-
down as grasse : and shall fade, as
the greenesse of the budding-
herb.

3. Trust thou in Jehovah, and
do good : dwell in the land, and
feed on faith.

4. And delight thy self in Jeho-
vah : and he will give thee, the
petitions of thy heart.

5. Turn-confidently thy way
upon Jehovah : and trust upon
him, and he will do.

6. And will bring-forth thy ju-
stice as the light : and thy judge-
ment, as the noon brightnesse.

7. Be silent, for Jehovah ; and
wait-still-patiently for him : fret
not thy self, for him that prospere-
th in his way ; for the man, that
effecteth devices.

8. Surcease from anger, and
leave-off hot-wrath : fret not thy
self, also to do-evil.

9. For evil-doers, shall he cut-
down : and they that earnestly-
wait on Jehovah, they shall inhe-
rit the land.

10. And yet a little-while, and
the wicked shall not be : and thou
shalt consider his place, and he
shall not be.

11. And the meek shall inhe-
rit the land : and shall delight-them-
selves in the multitude of peace.

12. The wicked deviseth, against
the just : and gnasheth, his teeth
against him.

13. The Lord laugheth at him : for
he seeth, that his day, doth come.

14. The wicked have drawn the
sword, and bent their bow : to sell-
down the poor-afflicted and nee-
dy-one ; to slay, them that be
right of way.

15. Their sword, shall enter into
their own heart : and their bows,
shall be broken.

16. Better is the little of a just-
man : then the plenteous-mam-
mon, of many wicked-men.

17. For the armes of wicked-men, shall be broken : but Iehovah upholdeth the just.

18. Iehovah knoweth, the daies of perfect men : and their inheritance, shall be for ever.

19. They shall not be ashamed in time of evill : and in the daies of hunger, they shall have enough.

20. But the wicked shall perish ; and the enemies of Iehovah, as the precious-fat of rams : they are consumed, with the smoke they are consumed.

21. The wicked borroweth, and repayeth not : and the just, sheweth-grace and giveth.

22. For his blessed-ones, shall inherit the land : and his accursed-ones, shall be cut-off.

23. By Iehovah, the steps of the man are stablished ; and his way he delighteth.

24. When he shall fall, he shall not be cast-off : for Iehovah, upholdeth his hand.

25. I have been young, also I am waxt-old : and I have not seen, the just-man forsaken ; and his seed, seeking bread.

26. All the day, he sheweth-grace and lendeth : and his seed, are in the blessing.

27. Eschew evill, and do good : and dwell for ever.

28. For Iehovah, loveth judgement ; and will not forsake his gracious-Saints, they are kept for ever : and the seed, of the wicked, is cut-off.

29. Just-men shall inherit the land : and shall dwell thereon, to perpetuall-aye.

30. The mouth of the just, will utter wisdom : and his tongue, speak judgement.

31. The law of his God is in his heart : it shall not stagger in his steps.

32. The wicked spieth, for the just : & seeketh to work-his-death.

33. Iehovah, will not leave him in his hand : nor condemn-him-for-wicked, while he is judged.

34. Wait-thou-earnestly for Iehovah, and keep his way ; and he will exalt thee, for to inherit the land ; when the wicked are cut-off, thou shalt see.

17. For broke shall be the armes of *men-graceles* : whereas the just, Iehovah doth uphold.

18. Iehovah knows, the daies of perfect-men ; and their inheritance, shall be for aye.

19. In th'evill time they shall not be ashamed : in daies of hunger, have enough shall they.

20. But perish shall the men-ungracious the enemies eke of Iehovah, shall. be like unto the rams *fat-precious* : they are consumed, with smoke consumed-all.

The second part.

21. The wicked borroweth, and doth not pay : and just-man, sheweth-grace and give doth he.

22. For his blessed, possesse the land shall they ; and his accursed-ones, cut-off shall be.

23. Mans steps are, by Iehovah, stablished-fast ; and he his way affects-delightfully.

24. When he shall fall, he shall not off be cast : because Iehovah, holds his hand firmly.

25. I have been young, am old ; yet never see, the just forsaken ; and his seed seek bread.

26. All day, deal-graciously and lend doth he : and in the blessing, bides his afterseed.

27. Shun evill, and do good : and dwell for aye.

28. For IAH, doth judgement love ; and leaveth not his gracious-saints, for ever kept are they ; whereas seed of the wicked, is cut-off.

29. The just *men* they shall by inheritance-have of the land rightfull-possession : and to perpetuall-continuance, they shall herein have habitation.

(part :

30. The just-man's mouth, doth wisdom forth-utter, also his tongue, the rightfull-judgement speaks.

31. The law of his God is within his heart : his foot it shall not stagger in his steps.

32. The wicked, for the just, doth spyall-stand, and seeketh, him by death-for-to oppress.

33. Iehovah will not leave him in his hand : neither condemn him, when he judged is.

34. Wait for Iehovah with continuance, and keep his way ; and he exalt will thee, for to possesse the land by heritage : when cut-off are the wicked, thou shalt see.

- 35 I have the wicked seen, dismaying-fore :
and spreading-forth himself, as Lawrell green.
36 And past-away, and lo he *was* no more :
and I him sought, but found he hath not been.
37 Observe the perfect, and the righteous see :
for th' after-end of that man *shall be* peace.
38 But trespassers destroyed together be :
the after-end of wicked, cut-off is.
39 And just *mens* saving-health, of JAH proceeds :
Their strength in time of need. 40 And JAH helps
and rids them freely: from the wicked rids. (them,
and saveth them : because they hope in him.

40 And Jehovah will help them, and deliver them : he will deliver them from the wicked,
and save them : because they hope-for-safety in him.

P S A L M XXXVIII.

Sing this as the 18 Psalm.

- 2 **I** Jehovah, in thy wrath rebuke not me :
neither chastise me in thine angry-heat.
3 For into me, stuck-deep thine arrows be :
and thou thy hand upon me down dost let.
4 For thy threat, in my flesh *is* no soundness :
for my sin, in my bones *there is* no peace.
5 For, my misdeeds, are over my head gone :
as weighty load, too weighty for me-is.
6 My stripes do stinke, rot-with-corruption :
because of mine undiscereet-foolishness.
7 I crooked am, am bow'd-down vehemently :
I all the day, do walk sad-mournfully.
8 For full my flanks are of sore serventness :
and in my flesh, *there is* no entire-part.
9 I weakned am and crusht with vehementness :
I rore-out, for the groaning of my heart.
10 O Lord, my whole desire *is* thee before :
and hid from thee, *is* not my sighing-fore.
11 My heart doth pant, my force hath me forsake :
and mine eyes light, even they with me not are.
12 My lovers & my friends, stand from my stroke :
my neighbours eke, do stand removed-far.
13 Snares also set they-that my soul do seek ;
and they that seek mine ill, do mischiefs speak:
All day deceits they meditating-plot.
14 And I as deaf-man *am*, I do not hear :
and as one mute, his mouth *that* openeth not.
15 And *am*, even-as a man which gives not care :
and in whose mouth, no reprehensions be.

friends, stand from before my stroke: and my neighbours, stand a far off. 13 And they that seek
my soul, set-snares: and they that seek my evil, speak woful-evils: and all the day, they meditate
deceits. 14 And I as a deaf-man, hear not: and as a mute-man openeth not his mouth. 15 And
I am, as a man which heareth not: and in whose mouth, are no reproofs.

35 I have seen, the wicked
danting-terrible: and spreading
himself-bare, as a green self-
growing-lawrell.

36 And he passed-away, and lo
he *was* not: and I sought him, and
he was not found.

37 Observe the perfect man,
and see the righteous: for the af-
ter-end of the man *shall be* peace.

38 And trespassers, shall be de-
stroyed together: the after-end of
the wicked, shall be cut-off.

39 And the salvation of just-
men, *is* of Jehovah: their strength,
in time of distresse.

P S A L. XXXVIII.

1 *A Psalm of David, for to record*

2 **I** Jehovah, rebuke me not in thy
servent-anger: neither chastise
me in thy wrathfull-heat.

3 For thy arrows, are stuck in
me: and thou lettest-down, thy
hand upon me.

4 No soundness *is* in my flesh,
because of thy angry-threat: no
peace *is* in my bones, because of
my sin.

5 For my iniquities, are gone-
over my head: as a weighty bur-
den, they are too weighty for me.

6 My stripes do stink, are purrified:
because of my foolishness.

7 I am crooked, I am bowed-
down very vehemently: all the
day, I walk sad.

8 For my flanks are full of par-
ching: and *there is* no soundness,
in my flesh.

9 I am weakned and crushed ve-
ry vehemently: I rore-out for the
groaning of my heart.

10 Lord, before thee *is* all my de-
sire: and my sighing, *is* not hid
from thee.

11 My heart panteth, my able,
strength forsaketh me: and the
light of mine eyes, even they, are
not with me.

12 My lovers, and my neere-
st friends, stand from my stroke: 13 And they that seek
my soul, set-snares: and they that seek my evil, speak woful-evils: and all the day, they meditate
deceits. 14 And I as a deaf-man, hear not: and as a mute-man openeth not his mouth. 15 And
I am, as a man which heareth not: and in whose mouth, are no reproofs.

16 Because for thee Jehovah I do hopefully-wait : thou wilt answer, O Lord my God.

17 For I said, least they rejoyce at me : *and* when my foot is moved, do magnify against me.

18 For I *am* ready to halting : and my pain, *»* before me continually.

19 For I do declare my iniquitie : I *am* careful, for my sin.

20 And my enemies, *are* alive are mightie : and multiplied are they that hate me falsly.

21 And they that repay evil, for good : are my adversaries for that I follow good.

22 Forsake me not Jehovah : my help : Lord, my salvation.

16 Because Jehovah I do wait for thee :

O Lord my God, an answer thou wilt-graunt,

17 For I did say, least at me joy-do they : (vaunt. when my foot mooves, do gainst me greatly.

18 For I to halt *am* ready : and alway,

19 fore me my payn is, For I do declare my viciousnes : *and* for my sin shew-care.

20 And my foes, living mighty-are : and they are many, that me hate for cause-untrue.

21 And they that evil do for good repay : are adverse to me, for I good pursue.

22 JAH leave me not : my God be not from mee.

23 O Lord, my health : to my help hasten thee.

God, be not farr-off from me. 23 Hasten to my

P S A L M X X X I X.

1 To the Master of the musick to Ieduthun : a psalm of David.

2 I Said ; I will take heed to my wayes, from sinning with my tongue : I will keep a bridle on my mouth ; while the wicked *»* before me.

3 I was dumb with stilnes, I was silent from good : and my pain was troubled.

4 Mine heart was hot, within me, in my meditation the fire burned : I spake, with my tongue.

5 Jehovah, make me know my end ; and the measure of my dayes what it is : let me know, how soon-censuring I *am*.

P S A L M X X X I X.

2 I Said, I wil beware my wayes,

not with my tongue to misse :

Ile keep a bridle on my mouth,

whiles wicked fore me is.

3 With stilnes I was dumb, from good

I silent was : my smart

was also stirred-troublously.

4 Hot in me was mine heart :

Fire in my meditation burnd : I with my tongue did speak.

5 Jehovah, make me know my end : what my dayes measure eke : know let me how short liv'd I *am*.

- 6 Loe, thou hast given my dayes
as handbreadths, and my worldly-time
fore thee as nothing weighes:

Sure wholly vain is ev'ry man
though sciled-fast, *Selah.*

- 7 Sure in an image, walk doth man;
surely vain shall make they:
one heaps-up goods, and knoweth not
who shall their gatherer bee.
- 8 And now, what do I look for Lord?
my longing is for thee.
- 9 Free me from all my trespasses:
fools mockage make not me.
- 10 I dumb am, open not my mouth:
for doon it is of thee.
- 11 From upon me, thy scourging-plague,
do turn-away the same:
for by the striking of thine hand,
I quite-consumed am.
- 12 With reproofs for iniquity,
a man thou chastisest;
and makest melt even as a moth
his beauty-liked-best:
Sure all men vanity, *Selah.*
- 13 Lord hear my pray'r, and cry;
heark to my tears, cease not as deaf;
for stranger with thee I;
a pilgrim as my fathers all.
- 14 Stay from me, and let me
refresh my self: ere that I goe,
and I no more shall be.

P S A L M XL.

Sing this at the 31. Psalm.

- 1 **W**Aiting I wayted patiently
For Jehovah: and he did bend
unto me, and did hear my cry.
- 2 And he did make me to ascend
out of the dreadfull-sounding pit,
out of the mire of muddynes:
and on a rock, set-fast my feet;
ordred my steps with steadines.
- 3 And he hath giv'n my mouth into,
a new song; to our God a praise:
many shall see shall fear also;
and in Jehovah trust-alwayes.

6 Loe, thou hast given my
daies, of handbreadths; and my
worldly-time is as nothing before
thee: surely all vanity is every
earthly-man, though sciled, *Selah.*

7 Surely in an image, walketh
each-man; surely in vanity doe
they make-a-stirre: he heapeth-
up, and knoweth not who shall
gather them.

8 And now what expect I
Lord? my hopefull-expectation,
it is for thee.

9 Rid-thou-me-free from all
my trespasses: put me not, the re-
proch of the foole.

10 I am dumb, I will not open
my mouth: because, thou hast-
done it.

11 Turne-away from on mee
thy plague: by the striking of thy
hand, I am consumed.

12 With reproofs for iniqui-
ty, thou chastisest a man; and ma-
kest-melt as a moth that which is-
to-be-desired of his: surely vani-
tie, is every earthly-man, *Selah.*

13 Heare my prayer, Jehovah,
and my out-cry, give-eare unto
my teares; cease not as deaf: for
a stranger I am with thee; a so-
journer, as all my fathers.

14 Stay from me, and let mee
refresh my-selfe: ere-that, I goe
and I be not.

P S A L M XL.

1 To the master of the *musik*
Davids Psalme.

- 2 **W**Ayting I waited for Je-
hovah: and he bended
unto me, and heard my
cry.

3 And he brought me up out
of the pit of sounding-calamity,
out of the mire of mud: and set-
up, my feet vpon a rock; he orde-
red-steedily my steps.

4 And he hath given into my
mouth, a new song; a praise to
our God; many shall see and fear;
and shall trust, in Jehovah.

3 O blessed is the man, that putteth Jehovah, his secure-trust: & respecteth not unto the proud, and them that turne-aside unto a lye.

6 Thou Jehovah my God, hast made many, thy marvellous-works; and thy thoughts, towards us: none can count-in-order unto thee; would I declare and speak them; they are mightily-encreast, above telling.

7 Sacrifice and oblation, thou wouldest not; mine eares, hast thou digged-open: burnt-offering and sin-offring, thou askest not.

8 Then said I, loe I come: in the roll of the booke, it is written of me.

9 My God I delight to doe thy acceptable-will: and thy law, is within my bowels.

10 I have preached-the-glad tidings of justice, in the great Church, lo I close not up my lips: Jehovah, thou knowest.

11 Thy justice I have not covered within my heart, thy faith and thy salvation have I said: I have not concealed thy mercy & thy truth, to the great Church.

12 Thou Jehovah, close not up thy tender-mercies from mee: let thy bounteous-mercy and thy truth, continually preserve me.

13 For innumerable evils, have assailed me round-about: my iniquities have taken-hold on mee, and I am not able to see: they are mightily-increased more-then the haire of my head; and my heart forsaketh me.

14 Vouchsafe Jehovah, to rid-me-free: Jehovah, make hast to my help.

15 Let them be abashed, and ashamed together, that seeke my soule, to make-an-end of it: let them bee turned backward, and blush; that delight, mine evill.

16 Let them be made-desolat, for a reward of their abasing: that say to me, aha, aha,

5 O blessed man, he that doth put Jehovah, his security: and to the proud respecteth not, or them that turn unto a lye.

6 Thou makest thy works-marvellous, O JAH my God, many to be; and thy thoughts-minded, towards us: none can in order-count to thee; would I declare and speak of these; moe than to tell, increast they are.

7 Thou wouldest not, gift and sacrifice; mine eares, thou op'ning-dooest-prepare:

Burnt-offring and oblation for sinne; thou hast not asked-it,

8 Then did I say, loe I am come: in the books roll, it is of me writ.

9 I joy to doe thy will my God: and thy law, in my bowels is.

10 I in the great Church, tell-abroad-the joyfull-tidings of justice:

Loe I my lips have not closed; O JAH, thou know'st. 11 Within my heart, thy justice I have not covered: thy constant faith I have declar'd, and thy healthfull-salvation: Conceale I did not thy mercy, to the great congregation, and thine assured-veritie.

12 Doe not thy mercies-pitifull close up from me, O Jehovah: but let thy mercy-bountifull and thy truth, me preserve alway.

13 For evils moe then can be told, have round-about-assailed mee: my crooked-sinnes on me take-hold, and I not able am to see:

They doe surmount haire of my head; also my heart doth me forsake.

14 Vouchsafe Jehovah, me to rid, speed to mine helpe Jehovah make.

15 Let them abash be, and have-shame together, that the seekers are of my soule, to consume the same: Let them be back-returnd-farre;

And blush let them, that would, my blame.

16 Quite-desolated let them be, for a rewarding of their shame: that say, aha, aha, to me.

- 17 Joy let them and rejoyce in thee,
al that do seek thee, let them say
that thy saluations lovers be,
the LORD be magnified, alway.
- 18 And I, afflicted am and poor,
think on me doth the Lord-my-stay:
my help and my deliverer
thou art; my God, do not delay.

P S A L M X L I.

Sing this as the 39. Psalm.

- 2 **O** Blessed, he that to the poore
doth prudently-attend:
Jehovah, him in th'evil day
deliverance-will-send.
- 3 **JAH**, will him keep and give-him-life,
he blessednes-shal-find
upon the earth: and give him not,
unto his foemens mind.
- 4 Jehovah, he wil him uphold,
on sorowful bedsted:
thou in his sick-infirmittie,
hast turned al his bed.
- 5 Say did I, o Jehovah shew
unto me graciousnes:
heal thou my soul, for against thee
I sinned-have-amisse.
- 6 Mine enemies, of me sayd ev'l:
when shal his dying be,
and his name perish quite-away?
- 7 And if he come to see;
he speaks a vain-lye, in his heart
iniquitie he heaps
unto himself: he goeth forth,
abroad *the same* he speaks;
- 8 Together, 'gainst me whisper-do
al that my haters be:
against me, they malicious-ill
do-think concerning me.
- 9 Some devilish-mischievous thing
in him is fastned-fore:
and he that lyeth shal not adde
to rise-up any more.
- 10 The man moreover of my peace,
in whom put-trust did I,
that eats my bread: he hath the heel
against me lifted-by.

17 Let all that seek thee, be
joyful and rejoyce in thee: let
them say continually, magnified
be Jehovah; they-that love, thy
salvation.

18 And I, poor-afflicted and
needy, the Lord thinketh on me:
thou art my help and my delive-
rer; my God, delay not.

P S A L M X L I.

- 1 To the master of the musick;
a Psalm of David.
- 2 **O** Blessed, he that prudently-
attendeth unto the poor-
weaking: in the day of evil, Je-
hovah wil deliver him.
- 3 Jehovah wil keep him and
preserve him alive, he shal be-
made-blessed in the earth: and
give thou him not, to the foul of
his enemies.
- 4 Jehovah, wil uphold him, on
the bedsted of languishing-sorow:
al his bed, thou hast turned in his
sicknes.
- 5 I did say, Jehovah be graci-
ous to me: heal my soul, for I have
sinned against thee.
- 6 My enemies, sayd evil of me:
when shal he dye, and his name
perish?
- 7 And if he come to see, he
speaketh false-vanitie, in his heart.
he heapeth up painful-iniquitie
to him self: he goeth forth, abroad
he speaketh it.
- 8 Together, against me whis-
per-do all my haters, against me,
they think evil to me.
- 9 A mischiefous thing, is fast-
ned in him: and he that lyeth,
shal no more rise.
- 10 Also the man of my peace,
he whom I trusted in, that eateth
my bread: he hath greatly-lifted-
up the heel against me.

11 And thou Jehovah, be gracious to me and raise me up: and I shall repay them.

12 By this I know, that thou delightest in me: because my enemy, shall not shout triumphantly over me.

13 And I, thou hast sustained me in mine integrity: and hast settled me, before thy face for ever.

14 Blessed is Jehovah, the God of Israel: from eternitie, and unto eternitie; Amen, and Amen.

11 And therefore thou be gracious to me, O Jehovah, and raise me up again: and I shall unto them repay.

12 By this I know, that in me thou doost willing-pleasure-take: because mine enemy, shall not against me triumph-make.

13 And I, in mine integrity thou me sustained hast: and hast me to eternitie before thy face, set fast.

4 Blessed Jehovah Israel's God hath from eternal been; and to eternal-ay so be; Amen, yea-and Amen.

The second Book.

PSALM XLII.

1 To the master of the musick; and instructing-psalm to the sons of Korach.

2 AS the hind, desirously-brayeth for the streams of waters: so my soul desirously-brayeth, unto thee O God,

3 My soul thirsteth for God, for the living God: when shall I come, and appear, before the face of God!

4 My tears have been to me bread, day and night: while they say unto me all the day, where is thy God?

5 These things I remember and pour-out, upon me my soul; because I had passed with the throng, had resorted with them, unto the house of God: with voice of shewing and confession, a multitude keeping-festivity.

PSALM XLII.

1 Like-as the hinde, for water streams

dooth bray-desirouslie:

even-so desirouslie-dooth-bray,

my soul, O God to thee.

3 For God, ev'n for the living God,

my soul it thirsteth sore:

O when shall I come, and appear,

the face of God before!

4 My weeping-tears have been to me

for bread, both night and day:

while unto me, where is thy God,

they all the day do say.

5 These things do I in-mind-record,

and on my self out-shed

my very soul; because I had

among the throng passed;

Gods house, with them I did frequent:

with voice of shewing-glee

and thankful-praise, with multitude

keeping festivity.

- 6 My soule, O wherefore dost thou bow
thy selfe down-heavily ;
and wherefore in me makest thou
a stirre-tumultuously ?

With hopefull-expectation
wait thou for God, because
yet I shall him confesse : for the
saluations of his face.

- 7 My God ; in me, my soule bowes-down :
for, thee to mind I call,
from Iorden land, and Hermonim,
even from the mountaine smal.

- 8 At sounding of thy water-spouts,
deepe unto deepe doth call :
thy waves passe over me, and-also
thy breaking-billowes all.

- 9 By day, Jehovah will command
his mercy : and with me
his song by night : a prayer, shall
to God of my life be.

- 10 I say will unto God my Rock,
why dost thou me forget :
why goe I sad, while th'enemy
me pressing-doth-beset ?

- 11 With murdring-weapon in my bones,
me my distressers check,
when all the day, where is thy God ?
they unto me doe speake.

- 12 My soule, O wherefore dost thou bow
thy selfe-downe-heavily ;
and wherefore in me makest thou
a stirre-tumultuously ?
wait-hopefully for God, because
yet I shall him confesse :
of my face the saluations,
my God he also is,

6 Why bowest-thou-downe
thy selfe, my soule, and makest-
thou-a tumultuous-stirre within
me ? wait-hopefully for God, for
yet I shall confesse him : the sal-
uations of his face.

7 My God ; within mee, my
soul boweth-down it selfe : for
that, I remember thee from the
land of Iorden, and Chermonim,
from the little mountaine.

8 Deepe unto deepe calleth, at
the voice of thy water-spouts :
all thy breaking-billowes and thy
waves, doe passe over me.

9 By day, Jehovah will com-
mand his mercy, and in the night,
his song with me : a prayer, to the
God of my life.

10 I will say to God my rocke,
why hast thou forgotten me : why
goe I sad, for the oppression of
the enemy ?

11 With a murdering-weapon
in my bones, my distressers doe
reproach me, when they say unto
me all the day, where is thy God ?

12 Why bowest-thou-downe
thy selfe, my soule ; and why
makest thou a tumultuous-stirre
within me ? waite-hopefully for
God, for yet I shall confesse him :
the saluations of my face, and my
God.

P S A L M XLIII.

P S A L M XLIII.

Sing this as the 42. Psalm.

- 1 Iudge me O God, and plead my plea ;
from nation mercilesse ;
deliver me from man of guile,
and of injuriousnesse.
- 2 For thou the God art of my strength,
why thrustest me thee fro ;
why goe I still sad-mournfull, for
th'oppression of the foe ?

1 Iudge me O God, and plead
my plea ; from the nation
unmercifull : from the man
of deceit, and injurious-evil, doe
thou deliver me.

2 For thou art the God of my
strength, why thrustest thou me-
away : why goe I still sad, for the
oppression of the enemy ?

3 Send

3 Send thy light and thy truth, let them lead me : let them bring me unto the mountaine of thy holiness, and unto thy dwelling-places.

4 And I will come unto the altar of God: unto God, the joy of my gladnesse : and confesse thee with harp. O God my God.

5 Why bowest thou down thy selfe, my soule : and why makest thou a tumultuous-stirre within me? wait-hopefully for God, for yet I shall confesse him: the salvations of my face, and my God.

3 Send thy light and thy truth, let them me lead: let them me bring to mountain of thy holinesse, and unto thy dwellings.

4 And I will to Gods altar come; to God, the joyfulness of my gladnesse : and thee with harp, O God my God, confesse.

5 My soule, O wherefore dost thou bow thy self down-heavily; and wherefore in me makest thou a stirre-tumultuously? wait-hopefully for God, because yet I shall him confesse: of my face the salvations, my God he also is.

PSALM XLIV.

1 To the master of the musick, to the sons of Korach, an instructing- Psalm.

2 O God, with our eares wee have heard, our fathers have told us : the worke thou wroughtest in their dayes, in dayes of old.

3 Thou with thy hand, diddest dispossesse the heathens, and didst plant them: thou didst evill to the peoples, and didst propagate them.

4 For, not by their own sword inherited they the land, and their arme saved them not; but thy right hand and thy arme, and the light of thy face, because thou didst favour them.

5 Thou art he my king O God: command, the salvations of Jacob.

PSALM XLIV.

2 O God we with our eares have heard,

our fathers have us told:

the worke thou wroughtest in their daies,

in daies before-of-old.

3 Thou with thy hand didst dispossesse

heathens, and plantedst them:

unto the peoples diddest evill,

and propagatedst them.

4 For they have not by their own sword, inherited the land; and their arm hath not saved them; but it was thy right-hand and thine arme, and thy faces light; because thou wouldst their wealth.

5 Thou that my king O God: command, Jacobs ful-saving-health.

- 6 In thee, we our distressing-foes
as with-the-horn-shall-push:
in thy name, we shall tread-down those
that rise up against us.
- 7 For in my bow I will not trust:
and my sword saves me not.
- 8 For thou from our distressers hast
for us salvation-got:
- Our haters thou didst-make-abasht.
- 9 In God, we prais'd all day:
and thy name, to eternitie,
we will confesse, Selah.
- 10 But *now* thou dost away-repell,
and us ashamed-make:
and with our ordred-armies, thou
dost not *thy* journey-take.
- 11 For the distresser, thou dost cause
us backward to recoile:
and they that hate us, for themselves
doe make of us a spoile.
- 12 Thou hast us given as sheep for meat:
and us in nations fann'd.
- 13 Hast sold thy people for no wealth:
nor by their prices gaind.

The second part.

- 14 Thou to our neighbours dost expose
us for an opprobrie:
a scoffing and a scorn, to those
that round-about us be.
- 15 Thou dost us for a parable,
among the heathens put:
a nodding also of the head,
the nations through-out.
- 16 My shameful-ignominie is
before me all the day:
and the abashing of my face,
me cov'ring-doth-aray.
- 17 For voice, of him that doth reproach
and tantlingly-despight:
and for the face of th'en'mie,
and self-avenging-wight.
- 18 All this is come on us, and we
have not forgotten thee:
neither against thy covenant
committed-falutie.
- 19 Our heart hath not turn'd back; nor from
thy path, our step-estraild.

6 In thee, we shall push-with-
the-horn our distressers: in thy
name, we shall tread-down them
that rise up against us.

7 For I will not trust in my
bow: and my sword shall not save
me.

8 For thou hast saved us, from
our distressers: and our haters,
thou didst make abasht.

9 In God, we praised all the
day: and thy name, for ever, we
will confesse, Selah.

10 But *now* thou thrustest-away,
and makest us ashamed: and goest
not forth with our armies.

11 Thou makest us turn back-
ward, from the distresser: and they
that hate us, doe spoile for them-
selves.

12 Thou givest us as sheep for
meat: and fannest us, in the nations.

13 Thou sellest thy people for
no wealth: and increasest not, by
the prices of them.

14 Thou exposest us a reproach
to our neighbours: a scoffe and a
scorn, to them that be round about
us.

15 Thou puttest us for a parable,
among the heathens: a nodding
of the head, among the nations.

16 All the day, my ignominie
is before me: and the abashing of
my face covereth me.

17 For the voice, of the re-
proacher and tanter: for the face
of the enemy, and avenger.

18 All this is come on us, and
we have not forgotten thee: nor
dealt-falsly, against thy covenant.

19 Our heart hath not turned
back-ward: nor our stepping
sway'd, from thy path.

20 Though

20 Though thou hast crushed us, in the place of Dragons : and hast covered over us with the shadow of death.

21 If we have forgotten the name of our God; and spread out our palms to a strange God.

22 Shall not God search-out this ? for he knoweth, the hid-things of the heart.

23 But for thee, we are killed all the day : are counted, as sheep of slaughter.

24 Stirre up, why sleepest thou, Lord ? awake, thrust not away to continuall-eye.

25 Wherefore hidest thou thy face : forgettest thou, our affliction and our oppression ?

26 For our soul is bowed down to the dust : our belly, cleaveth to the earth.

27 Rise-up, for an Helpfulness to us : and redeem us, for thy mercy sake.

20 Though thou us crusht in dragons place : us cov' red with deaths shade.

21 If we forgot, our Gods name : or to strange God spread our hands.

22 Shall not God search this ? for, hid things of th heart, he understands.

23 But for thee, we as slaughter sheep esteemd are, kild all day.

24 Sitre up, why sleepest, Lord? awake, thrust not away for aye.

25 O wherefore hidest thou thy face : forgetst our case-distress

and our oppression. 26 For our soule is to the dust down-press :

Our belly also on the earth fast-cleaving-hold dorth take.

27 Rise, for our full-help: and redeem us, for thy mercy sake.

PSALM XLV.

1 To the master of the musick upon Shoshannim : to the sons of Korach : an instructing-psalm : a song of the welbelov'd virgin.

2 Mine heart, hath boyled a good word : I doe say, my works to the King : my tongue the pen of a speedy writer.

PSALM XLV.

This may be sung also as the 3. Psalme.

2 Mine heart, a good word boyleth fervently :

I to the King, doe say mine actions :

my tongue, the pen of writer speedily.

3 Much fairer art thou then be Adams sonns ;

grace powred out is in thy lips : therefore

God he hath blessed thee for evermore.

3 Thou art much-fairer than the sons of Adam : grace is powred-out in thy lips : therefore God hath blessed thee for ever.

4 Gird, thy sword upon the thigh O mighty-one : thy glorious-majesty, and thy comely-honour.

5 And in thy comely-honour prosper-ride-on word of truth and of meeknes and of justice : and thy right hand, shall teach thee fearfull things.

6 Thy arrows, are sharp : peoples shall fall under thee : in the heart, of the kings enemies.

7 Thy throne O God, is ever and perpetuall, the scepter of thy kingdome, is a scepter of righteousness.

4 Gird thou, thy sword on thigh o mighty-one : thy glory, and thine honourableness.

5 And in thy comely-honour, ride-thou on with-prosperous-speed, on word of faithfulness ; and of meeknes and of just-equitie :

(thee, and fearfull-things, thy right hand teach shall Thine arrows, sharper-folks, under thee shal fall ; even in the heart, of the kings enemies.

7 Thy throne, is ever and perpetuall,

God : the septer of thy kingdome, is a septer

- a scepter of most-equal-righteousnes.
8 Justice thou forst; and hatest wickednes:

Therefore, God thy God hath anoynted thee,
above thy peers, with oil of joyfulness.

- 9 Myrrh, Alo's Cassia, all thy garments bee:
out of the yvorie fayr-pallaces,
more-than they that doo make thee to rejoyce.
10 Kings daughters, are among thy precious-choise:

At thy right hand, the married-Queen was set,
in Ophir gold. 11 O daughter, hear & see,
And bend thine ear: and thine-own folk forget,
and-eke thy fathers house. 12 So thy beautie
the King wil covet: for thy Lord he is,
and unto him bow-down-thy self-submisie,

- 13 And Tyrus daughter, peoples wealthy-men,
with gift, thy face shalt earnestly-desire.
14 The Kings daughter al glorious is within:
of purled works of gold is her attyre.
15 In broderyes led to the King is shee:
mayds after her, her friends, brought in to thee.

- 16 They shall be led-along with joyes, and glee:
they enter shall into the Kings Pallace.
17 In stead of thy fathers, thy sonns shall bee:
in al the earth, them princes shalt thou place.
18 Thy name, through ages al, I will reface:
therefore for ay, folks shall thee celebrate.

shall come, into the pallace of the King. 17 Instead of thy fathers, shall be thy sonns:
thou shalt put them for Princes, in all the earth. 18 I will make-memorie of thy name, in
every generation and generation: therefore peoples shall confesse thee, for ever and aye.

P S A L M XLVI.

Sing this as the 44. Psalm.

- 2 **A**N hopeful-shelter and a strength,
unto us God wil bee:
a succour in distresses, find
vehemently shall wee.
3 Therefore we wil not be frayd,
although the earth change place:
and though the mountayns moved be,
into heart of the seas.
4 Though waters thereof make a noyse,
though muddy be shall they:
though for the haughtynes thereof,
the mountayns quake, Selah.
5 There is a floud, the streams thereof,
shall glad the citie of God:
the holy-place, the places of
the Highest-ones abode,

8 Thou lovest justice, and ha-
test wickednes: therefore, God thy
God hath anoynted thee, with
oile of joyfulness, above thy fel-
lows.

9 Myrrh and Aloes Cassia, all
thy garments: out of the yvorie
pillaces, more-than they that make
thee joyful.

10 Kings daughters, are among
thy precious-ones: set is the
Queen, at thy right hand, in fine-
gold of Ophir.

11 Hear O daughter and see,
and bend thine ear: and forget thy
people, and thy fathers house.

12 And the king wil covet thy
beantie: for he is thy Lord, and
bow-down thy self to him.

13 And the daughter of Tyrus,
with oblation, shall earnestly-
beseeke thy face, even the rich of
the people.

14 The kings daughter is al glo-
rious within: her clothing is of
purled-works of gold.

15 In embroderies, she shall be
led-along, to the king: virgin
after her, her fellow-friends;
brought in to thee.

16 They shall be led-along,
with joyes and gladnes: they

shall be led-along, with joyes and gladnes: they
shall be led-along, with joyes and gladnes: they
shall be led-along, with joyes and gladnes: they

P S A L M XLVI.

1 To the master of the musick,
to the sons of Korach: upon
Alamoth a song.

2 **G**od wil be to us, an hope-
ful-shelter and a strength:
a help in distresses, we shall find
vehemently.

3 Therefore we will not feare,
though the earth change; and
though the mountayns be moved
into the heart of the seas.

4 Though the waters thereof
make a noyse, be muddy: though
the mountayns quake, for the
haughtynes thereof, Selah.

5 A river, the streams thereof,
shall make-glad the citie of God:
the holy, the dwelling-places of
the most-high.

6 God in the mids of it, it shal
not be moved: God will help it,
at the looking-forth of the mor-
ning.

7 The nations made a noyse,
the kingdoms were moved: he
gave his voice, the earth melted,

8 Jehovah of hosts is with us:
the God of Jaakob, a hye-refuge
for us, Selah.

9 Come-on behold, the works
of Jehovah: who putteth won-
drous-desolations in the earth.

10 He maketh wars to cease,
unto the utmost-end of the earth:
he breaketh the bow, and curteth
the spear; the charrets, he burneth
in fire.

11 Surcease and know, that
I am God: I will be exalted in the
nations, I will be exalted in the
earth,

12 Jehovah of hosts is with us:
the God of Jaakob, a high refuge
for us, Selah.

PSALM XLVII.

1 To the master of the musick, to
the sons of Korach a psalm.

2 All peoples, clap ye the
psalm: shew triumphantly
to God, with voice of shrilling.

3 For Jehovah is high, fearfull:
a great king, over al the earth.

4 He hath subdued peoples
under us: and nations, under our
feet.

5 He hath chosen for us our
inheritance: the high-excellencie
of Jaakob, whom he loveth, Selah.

6 God is gone up, with tri-
umph: Jehovah, with voice of
trumper.

7 Sing-psalm to God sing-
psalm: sing-psalm to our king
sing-psalm.

8 For God is king, of al the
earth: sing an instructing-psalm.

9 God reigneth over the hea-
thens: God, sitteth on the thron
of his holynes,

6 God is in midst of the same,
it shal not moved bee;
at looking-forth of th'early-morn,
God help the same will hee.

7 The nations did make a noyse,
the kingdoms moved were:
give-forth did he his thundring-voice,
the earth did melt-with-fear.

8 The God of armies is with us,
the ever-being, JAH:
the God of Ja'kob is for us
a refuge-high, Selah.

9 Jehovahs operations,
O come-on ye and see:
that wondrous-desolations
put in the earth doth hee.

10 Unto the utmost end of th' earth,
he maketh cease the wars:
he breaketh the bow, and curts the spear,
in fire he burns the carrs.

11 Surcease and know, that JAH God:
exalted be wil I
among the heathens; through the earth
He be exalted-hye.

12 The God of armies is with us
the ever-being, JAH:
the God of Ja'kob is for us
a refuge-high, Selah.

PSALM XLVII.

Sing this as the 33. Psalm.

2 Clap hands, al peoples; shew-joyful
to God, with voice of shrilling-myth.

3 For high Jehovah is, fearfull:
a great King, over al the earth.

4 He doth subdue folks under us:
and heathens, under our feet lay.

5 Doth choose our heritage for us:
Jakobs glorie he loyes, Selah.

6 God is up-gone, with triumphing:
the LORD, with voice of trumping-shaulm.

7 Psalm-sing ye unto God psalm-sing:
sing-psalm unto our King sing-psalm.

8 For God is King, of al the earth:
psalm-sing ye of instruction.

9 Over the heathens God reigneth:
his holy throne God sits upon.

10 Princes of peoples gath' red are,
people of Abrahams God-mighty :
for unto God the earths shields are;
he is exalted vehemently.

P S A L M XLVIII.

Sing this as the 44. Psalm.

1 **G**reat is Jehovah, and with-praise,
extolled vehemently
within the citie of our God;
his mount of sanctitie.
2 Fair in her situation,
the whole earths joyfulness;
mount Zion, in sides of the North:
the great Kings citie.

3 God in her lofty-pallaces;
for refuge known is hee.
4 For loe the Kings assembled were;
together gone they bee.
5 Themselves did see, so wondred they:
they troubled frighted were.
6 Trembling did take them there: and payn,
as hers that child-dorch-beare.

7 With Eastern wind; the Tarshish ships
thou-breakest-all-abroad.
8 As we have heard, so have we seen;
in citie of our God,
in citie of the God of hosts
the everbeing-Jah:
God firmly-will-establish it,
eternally, Selah.

9 Within thy pallace, we O God,
have minded thy mercie.
10 As thy name, so thy prayse, O God
to ends of th'earth shall bee:
of justice, thy right hand is ful.
11 Let Zion mount rejoyce,
for thy judgements, let daughters of
Judah make-gladfom-noyse.

12 Compass Sion, about it goe:
the turrets thereof, tell.
13 Set ye your hearts, on fort thereof;
her pallaces view-well:
that ye may tell, to th'after age.
14 That this-same God, wil bee
our God, for ever and for ay:
guide us til death will hee.

15 That this God, is our God, ever and aye: he will guide us untill death.

10 The bounteous-princes of
the peoples are gathered, the
people of the God of Abraham:
for the shields of the earth are
Gods; vehemently is he exalted.

P S A L M XLVIII.

1 A song a psalm, to the sons
of Korah,

2 **G**reat is Jehovah, and pray-
sed vehemently: in the
citie of our God, the mountayn of
his holynes.

3 Fair in situation, the joy of
all the earth; mount Zion, in
the sides of the North; the city of
the great King,

4 God in the lofty-pallaces
thereof; known he is for an high
refuge.

5 For loe the kings were
assembled: they went together.

6 Themselves saw, so they
wondred: they were sodainly-
troubled they were frighted-
away.

7 Trembling took-hold on
them there: payn, as of her that
travelleth with-child.

8 With an East wind; thou
wilt break-asunder the ships of
Tarshish.

9 Even as we have heard, so
have we seen: in the citie of Je-
hovah of hosts, in the citie of our
God: God will firmly-establish it,
unto eternitie, Selah.

10 We have quietly-minded
thy mercy O God: in mids of thy
pallace.

11 As thy name O God, so thy
prayse, unto the ends of the
earth: thy right hand, is full of
justice.

12 Let mount Zion rejoyce,
let the daughters of Judah be
glad: because, of thy judgments.

13 Compass ye Sion, and goe-
round-about it: tell the towers
thereof.

14 Set your heart, on the fort
thereof; distinctly-view the
lofty-pallaces thereof: that ye
may tel to the generation after.

P S A L M XLIX.

1 To the master of the musick,
to the sons of Korach a psalm.

2 **H**ear ye this, all peoples:
hearken ye, all inhabitants
of the transitorie-world.

3 Both sons of base-man, and
sons of noble-man: together rich
and poor.

4 My mouth, shall speak wis-
doms: and the meditation of my
heart, prudencies.

5 I will incline mine ear to a
parable: I will open with harp,
mine hidden-matter.

6 Why should I fear, in the
dayes of evil: when the iniquitie
of my footsteps shall compass me?

7 They that trust in their
wealthy-power: and glorie, in the
multitude of their riches.

8 A man shall not redeem
redeem a brother: shall not give,
to God his ransom.

9 So precious shall be, the re-
demption of their soul: and it shall
cease for ever.

10 That he may live yet to
continual-ye: may not see the
pit-of-corruption.

11 For he seeth, the wife doe
dye: together the unconstant-fool
and brutish doe perish: and leave
to others, their wealthy-power.

12 Their inward-thought is that
their houses, shall be for ever,
their dwelling-places, to genera-
tion and generation: they pro-
claim their names, on lands.

13 But earthly-man in honour,
doth not lodge-a-night: he is
likened to beasts that are silenced.

14 This their way is unconstant
folly to them: and their posteritie,
like-well of their mouth, Selah.

15 As sheep they are put in hel,
death shall feed them: and righte-
ous-men shall have rule over them
at the morning: and their form
wear-away in hel, from his dwell-
ing-place.

16 But God, will redeem my
soul, from the hand of hel: for, he will receive me, Selah.

P S A L M XLIX.

Sing this as the 119. or as the 78. Psalm.

2 **O** Hear ye this, all peoples: hearken yee,
all in the world inhabitants that bee.

3 Both baser-mans and noble-mans children:
together wealthy and poor-needy men.

4 My mouth, shall speak things-manifoldly-wise:
and my hearts musing, is of prudencies.

5 I will mine eare to parable incline:
I open wil with harp, mine hidd-doctrine.

6 Why should I fear, in th' evil dayes: when as
my steps iniquitie shall me compass?

7 They that trust in their wealthy-fortitude:
and glorie, in their riches multitude.

8 Man can a brother in no wise redeem:
he can no ransom give to God for him.

9 So costly shall, their souls redemption bee:
that it shall cease unto eternitie.

10 That he may live yet to eternitie:
and may not the pit-of-corruption see.

11 For he doth see, the wise-men dye-away:
the fool and brutish joyntly doe decay:
and unto others leave their wealthy-store.

12 They think their houses, be for evermore;
their dwellings to each generation:
their names they doe proclaim, the lands upon.

13 But man in honour, doth not lodge-a-night:
be like us to the beasts, that perish-quire.

14 This their way, folly is to them: yet they
that them succeed, like-well their words, Selah.

15 As sheep they layd are in the lowest-grave,
death feeds them, and upright-men rule shall have
of them at morning: and their form in hell
shal wear-away, from place where each doth dwell.

16 But God, from hells hand, wil redeem-away
my soul: for he wil me receive, Selah.

17 Be not afraid, when as a man grows-rich:
when glorie of his house, is waxen-much.

18 For nothing shall he take, when he doth dye:
nor descend after him, shall his glory

19 Though in his life, he blest his soul: and thee
they laud, when to thy self thou good shalt bee.

20 Fear thou not, when a man
shall grow-rich: when the glory of his house, shall be multiplied. 21 For he shall not when
he dye, take any-thing: his glory shall not descend after him. 22 Though in his life, he
blesseth his soul: and they will confesse thee, when thou doest good to thy self.

- 20 To race of his forefathers, come it shall:
the light for aye not see-at-all.
21 A man in honour, wanting prudence:
is like the beasts, *that* perish-utterly,

and understandeth not: he is likened, to beasts *that* are silenced.

- 20 It shall come, unto the generation of his fathers: unto continual-aye, they shall not see the light.

21 Earthly man in honour,

P S A L M L.

1 **T**

He God of Gods, Jehovah; speak doth he,

and calls the earth: from rising of the Sun,

to going-in thereof, 2 God shines-clearly,

from Sion, beauties whole-perfection.

3 Our God come, and not cease: fire fore him eateth;

and storm about him vehemently beateth.

4 Unto the heav'ns call from above will he:
unto the earth, his folk to judge likewise.

5 My gracious-saints unto me gather yee:
that strike my covenant with sacrifice.

6 And heav'ns his justice openly-shal display:
because-that God, himselfe the judge is, Selah.

7 Heare O my people, and I will proclame,
Ifr'el, and I will testifie to thee:

I God thy God am. 8 I will not thee blame,
for thy slain-beasts: for thy burnt-offerings, be
fore me alway. 6 I will out of thine houses
no bullock take: nor goats, out of thy closes.

10 For each beast of the wood to me pertaines:
the beasts, *that* on a thousand mountains be.

11 I know all flying-fowles of the mountains:
and store of wild-beasts of the field, with me.

12 If I were hungry, thee I would not tell it:
for mine the world, and plenty-that-doth-fil it.

13 Will I the flesh eat, of the bullocks-strong:
and of the goat-bucks drink the blood will I?

14 Sacrifice thou to God confession:
and pay thy vows, to him that is most-high.

P S A L M L.

1 A Psalm of Alaph.

THe God of Gods, Jehovah;
speakeh, and calleth the
earth: from the rising-up of the
Sun, unto the going-in thereof.

2 Out of Sion the whole-perfection of beauty, God shineth clearly.

3 Our God come, and not cease-as deafe: a fire shall eat before him; and round-about him, shall a storm-be-moved vehemently.

4 Hee will call to the heavens from above: and to the earth, to judge his people.

5 Gather yee to mee my gracious-saints: that have stricken my covenant, with sacrifice.

6 And the heavens shall-openly-shew his justice: for God, he is judge, Selah.

7 Heare O my people, and I will speake; O Israel, and I will testifie to thee: I am God, thy God.

8 I will not reprove thee, for thy sacrifices: for thy burnt-offerings, are before me continually.

9 I will not take a bullock out of thine house: goat-bucks, out of thy folds,

10 For every wild-beast of the wood is mine: the beasts, *that* be on a thousand mountains.

11 I know all the fowle of the mountains: and the store-of-beasts of the field, with me.

12 If I were hungry, I would not tell it thee: for mine is the world, and the plenty thereof.

13 Will I eat, the flesh of mighty-bulls: and drink, the blood of goat-bucks?

14 Sacrifice-thou to God a confession: and pay thy vows to the most-high.

15 And call on mee, in day of distresse: I will release thee, and thou shalt glorifie me.

16 But to the wicked saith God; what hast thou to doe, to tell my statutes; and that thou shouldest take-up, my covenant on thy mouth.

17 And thou, hatest nurture; and castest my words behind thee.

18 If thou seeest a thief, and thou runnest with him: and thy part is with the adulterers.

19 Thy mouth, thou sendest-out in evill: and thy tongue, joy-neth-together deceit.

20 Thou sittest, thou speakest against thy brother: against thy mothers son, thou givest ill report.

21 These things hast thou done, and I ceased-as-deaf, thou diddest think, that I was surely like thee: I will reprove thee, and set-in-order to thine eyes.

22 Onow consider this, ye that forget God: least I teare, and there be no reskewer. 23 He that sacrificeth confession, honoureth me: and he that disposeth his way; I will cause him to see, the salvation of God.

15 And in day of distresse, with-call-apply me: I'll thee release, and thou shalt glorifie me.

16 But to the wicked, what hast thou to doe, saith God; to tell my statutes: and to take my cov'nant on thy mouth? 17 When nurture thou doest hate: and cast my words behind thy back.

18 If thou doest see a thief, with him thou runnest, and thy part, is with whoremongers-unhonest.

19 Thy mouth, in evill out-thou-lettest-break: also thy tongue, doth fraud together-frame.

20 Thou sittest, against thy brother thou doest speak: against thy mothers son, giv'st evill-fame. (me:

21 These things thou didst, and I did silent-keep: thou didst suppose, that I was surely like thee:

I will thee blame, and set-even to thy view.

22 Ye that forget God, this now well-advice: least I doe teare, and none be to reskew.

23 He honours me, that thanks doth sacrifice; and he that doth his way in-order-fashion; I will cause him for to see, Gods salvation.

P S A L M. L I.

P S A L M. I X.

1 To the master of the musick, a psalm of David.

2 When Nathan the Prophet, came unto him: after he had entered, unto Bathshebah.

3 **B**E gracious to me O God according to thy kind-mercie: according to the multitude of thy tender mercies, wipe-away my trespasses,

4 Much wash me from my iniquity: and cleanse me from my unne,

5 For I know, my trespasses: and my sin, is before me continually.

3 **O** God be gracious to me,

according unto thy kindnesse:

as thy compassions many be,

wipe thou away my trespasses.

4 Much wash me from my perversnesse:

and from my sin me purifie.

5 My trespasses, for know doe I:

and my sin, fore me alway is.

- 6 Against thee against thee alone,
I sinn'd have; and in eyes of thee,
that *which is evil* I have done:
that when thou speakest thou just mayst bee,
when as thou judgest pure mayst bee.
- 7 Loe in perversenes I have been
brought-forth-with-sorrow: and in sin,
my mother hath conceived mee.
- 8 Behold, the truth delight dost thou
in th' inward-parts: in secrecie
hast wisdom also made me know.
- 9 Thou wilt from sin me purifie
with hixop, and be clean shal I:
thou wilt me wash, and I than snow
shall whiter be. 10 Make me wilt thou
to hear gladnes and joyfull-glee:

The bones thou didst asunder-bray,
they shall be gladfom-chearfully.

- 11 From my sinns, hide thy face away:
wipe-out all mine iniquitie.
- 12 Clean heart, O God, create to mee:
and a firm sp'rit, in me new-make.
- 13 Cast me not from thy face: nor take
from me, thy spirit of sanctitie.
- 14 Joy of thy saying-health, again
to me restore: and stedfastly
with a free spirit me sustain.
- 15 Teach trespassers thy wayes wil I:
and sinners, shall convert to thee.
- 16 Deliver me from bloods, O God,
God of my healthful-safe-abode:
my tongue shall showt, thine equitie.
- 17 Lord, thou my lips shalt open-free:
and my mouth, shall shew-forth thy praise.
- 18 For sacrifice doth not please thee,
els I would give: burnt-sacrifice,
thou takst not in contented-wise.
- 19 Gods sacrifices, are a sp'rite:
broken; a heart broke and contrite:
O God; thou wilt not it despise.
- 20 In thy good-will doe thou bestow
on Sion, goodnes-bounteously:
walls of Jerusalem, build thou.
- 21 Then thou accept-shalt-pleasingly
slayn-offerings of just-equity,
burnt-offring, whole-oblation:
and bullocks thine altar upon
then shall they offer-up-on-hye.

6 Against thee against thee
onely, have I sinned; and have
done, that *which is evil* in thine
eyes: that thou mayst be just
when thou speakest, mayst be pure
when thou judgest.

7 Loe in iniquitie was I pain-
fully-brought-forth: and in sin,
my mother conceived me.

8 Loe the truth thou delightest
in the inward-parts: and in the
secret, thou hast made me know
wisdom.

9 Thou wilt purge-me-from-
sin with hixop, and I shall be
clean: wilt-wash me, and I shall be
whiter than snow.

10 Thou wilt make me to
hear joy and gladnes: the bones
that thou hast crushed, shall be
gladfom.

11 Hide thy face, from my
sinns: and wipe-away, al my
iniquities.

12 A clean heart, create-thou to
me O God: and a firm spirit, renew
thou within me.

13 Cast-thou me not from thy-
face: and take not from me, thy
spirit of holynes.

14 Restore to me, the joy of
thy salvation: and firmly-sustain
me, with a free spirit.

15 I will teach trespassers thy
wayes: and sinners, shall convert
unto thee.

16 Deliver me from blonds,
O God, the God of my salvation:
my tongue shal showt thy justice.

17 Lord, thou shalt open my
lips: and my mouth, shall shew-
forth thy praise.

18 For thou delightest not sa-
crifice, and I would give it: burnt
offring, thou wilt not conten-
tedly-accept.

19 The sacrifices of God, are
a broken spirit, a heart broken and
contrite: O God, thou wilt not
despise.

20 Doe-well in thy good-plea-
sure, unto Sion: build-thou, the
walls of Jerusalem.

21 Then shalt thou delight-
fully-accept the sacrifices of ju-
stice, the burnt-offring and the
whole-oblation: then they offer-
up bullocks upon thine altar.

P S A L M LII.

P S A L M LII.

Sing this as the 12. or as the 37. Psalm.

1 To the master of the musick :
an instructing psalm of David.

2 When Dōg the Adomire
came, and shewed to Saul, and
said to him : David came, unto the
house of Achimelech.

3 **VV** Hy boastest thou in
evil, O mighty-man?
the mercy of God, *endureth* al the
day.

4 Thy tongue thinketh woeful-
full-evils : as a sharp rasour, doing
deceit.

5 Thou lovest evil more-than
good : falshood, more-than to
spek justice, Selah.

6 Thou lovest al words of swal-
lowing ; the tongue of deceit.

7 Also God, will destroy thee
to perpetuities : he will pull
thee-away and pluck thee out of
the tent ; and will root-thee up,
out of the land of the living, Se-
lah.

8 And the just shall see, and
fear : and shall laugh at him.

9 Behold the man, that put not
God, for his strength : but trusted,
in the multitude of his riches : he
was strong, in his woeful-evill.

10 But I, as a green olive, in
the house of God : I trust in the
mercy of God, ever and aye.

11 I will confesse thee for ever, for thou hast doon *this* : and wil patiently-expect thy
name for *it* is good, before thy gracious-faints.

P S A L M LIII.

P S I M LIII.

This may be sung also as the 45. Psalm.

1 To the master of the musick on
Michalat ; an instructing-psalm
of David.

2 **T** He fool saith, in his heart,
there is no God : they have
corrupted, and have made them-
selves abominable with enjurations-
evil, *there is none* that doth good.

3 God, from the heavens, look-
ed-down upon the sons of Adam-
to see, if there-were any that un-
derstandeth ; that-seeketh God.

3 **O** Mighty-man, why boastest thou in ill ?
Gods mercie, al the day *endureth* Still.

4 Think doth thy tongue woeful-mischievousnes ;
as rasour sharp, doing deceitfulness.

5 Love dost thou evil more-than good : to say
falshood, rather than justice-true, Selah.

6 Al words of swallowing-perniciousnes
love *them* dost thou, tongue of deceitfulness.

7 God also wil, to perpetuities
destroy thee, pul thee hence ; and pluck up thee
out of the tent : and root thee-quite-away
out of the land of living-men, Selah.

8 And-then the just shall it beho'd, and they
shall fear : shall also laugh at him. (*And say,*)

9 Behold the man, that made not God his might :
but trusted in his riches ample-plaint :

He strong was in his evil-mischievous.

10 But I, *am* as green olive, in Gods house :
I confidently-trust in Gods mercie,
for ever and for aye-continually.

11 I will unto thee thankfully-confesse
for evermore, because thou hast doon *this* :
and will thy name with patient-hope-implore
for *it* is good, thy gracious-faints before.

2 **T** He fool saith in his heart, there is no God :

they are corrupt, and with iniquities

are made abominable, none doth good.

3 Out of the heavens God lookt attentively

on Adams sons : to see, if any were

that understands ; that doth for God inquire.

4 Each-

- 4 Each-one is gone back, they together bee unprofitable: none, not one, doth good.
 5 Do they not know, that work iniquitie: that eat my people, as they eat up food; to God, they do not invocating-pray.
 6 A dread, where no dread was, there dreaded they:

For God, scattered his bones that siegeth thee: thou hast *them* put-unto-confusion, for God hath cast them off-contempruouslie.

- 7 Who gives, Isr'ls salvations, from Sion? When God returns, his folks captivitree: Jakob be glad, Isr'ls shal joyfull bee.

the salvations of Israel? when God returneth, the captivitie of his people: Jaakob shal be glad, Israel shal rejoyce.

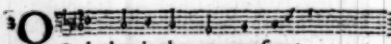
4 Every-one is gone-back, together they are become-unprofitable: there is none that doth good; none, not one.

5 Do they not know, that work painful-iniquitie: that eat my people as they eat bread; they call not upon God.

6 There they dreaded a dread, where no dread was: for God, hath scattered the bones of him that besiegeth thee: thou hast made them ashamed, for God hath contemptuously-cast them off.

7 Who wil give out of Sion, the salvations of Israel? when God returneth, the captivitie of his people: Jaakob shal be glad, Israel shal rejoyce.

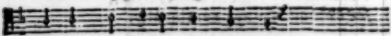
PSALM. LIV.



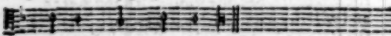
God, thou in thy name me save:



and in thy pow'r judge me.



4 O God, my prayer hear: to words



of my mouth, heedful be.

- 5 For strangers, are against me risen; and daunting-tirants, they do seek my soul: they have not God before them set, Selah.
 6 Loe, God mine help: the Lord, is with them that upholders be of my soul. 7 To mine enviers, the evil turn wil he:

in thy truth, suppress thou them.

- 8 With voluntaries to thee I will doe-sacrifice thy name I wil confesse, because (Jehovah) it is good.
 9 For he that ridd-me-free out of all trouble: and mine eye upon my foes did set.

PSALM LIV.

1 To the master of the musick on Neginoth: an instructing-psalm of David.

2 When the Ziphims came, and said unto Saul: doth not David, hide himself with us.

3 O God, in thy name save me: and in thy power judge me.

4 O God, hear my prayer: hearken, of the words of my mouth.

5 For strangers, are-risen-up against me; and daunting-tirants, seek my soul: they have not set God, before them, Selah.

6 Loe God is mine helper: the Lord, is with them that uphold my soul.

7 He wil turn the evil, to my enviers: in thy truth, suppress thou them.

8 With voluntaries I wil sacrifice unto thee: I wil confesse thy name Jehovah, because it is good.

9 For he hath freely-ridd me out of all distress: and mine eye hath seen, on mine enemies.

PSALM LV.

1 To the master of the *musick* on Neginoth, an instructing *psalm* of David.

Hear thou O God, my prayer: and hide not thy self, from my supplication-for-grace.

3 Attend to me, and answer me: I mourn, in my meditation, and make a troubled-noise.

4 For the voice of the enemy, because of the vexation of the wicked: for they bring upon me painful-iniquitie, and in anger they spitefully-hate me.

5 My heart, is pained within me: and the terrors of death, are fallen upon me.

6 Fear and trembling, is come into me: and horror, hath covered me.

7 So that I say, who will give me a wing, as a dove: that I might fly and dwell.

8 Loe, I would make far off my wandering-flight: I would lodge, in the wilderness, Selah.

9 I would hasten my safe-escape: from the wind of driving-forward, from the tempest.

10 Swallow them Lord, divide their tongue: for I see, violent-wrong, and strife in the citie.

11 Day and night, they compass it upon the walls therof: and painful-iniquitie and molestation are within it.

12 Woeful-evils are within it: and fraud and guile, departeth not from the street therof.

13 For, not an enemy reproched me; for I could bear it: not my hater, magnified against me; for I could be hidden from him.

PSALM LV.

This may be sung also as the 3. Psalm.

O God my prayer hear: and hide not thee,

from my request-for-grace. 3 Attend to mee, and answer me: I utter-mournful-voice in my musing, and make a troubled-noise.

4 Because of voice of th' adverse-enemy, because of vexing of the ungodly:

for they bring on me painfulnes-unright, and do in anger hatefully-me-spight.

1 Mine heart, is pained in the mids of me: terrors of death eke fall upon me be.
6 Fear is into me come, and trembling-dread: and quaking-horror, hath me covered.
7 So that I say; who will give me a wing, as dove: that I might fly and find-dwelling.
8 Loe, wandering-flight I would make far-away: lodge would I, in the wilderness, Selah.

9 For mine escaping-safe I would make-hast: from driving-wind, from the tempestuous-blast.
10 Lord swallow them, divide their tongue: for I see in the citie, strifs and violence.
11 They on the walls it compass, day and night: in it is molestation and unright.
12 In it are woeful-evill: fraud also and guile, from street therof out doth not goe.

13 For it was not an adverse-enemy that me reproacht; for bear it then could I: 't was not my foe, that magnified 'gainst me, for I from him away could hidden be.

14 But

- 14 But it was thou man mine esteemed-peer :
 even my chief-guide, and mine acquaintances-
 15 We which together made-sweet secrecie : (neer.
 into Gods house, went with societie.

The second part.

- 16 Seize death on the, down goe they quick to hel:
 for evils, are within them where they dwell,
 17 I, unto God make-invocation :
 and me Jehovah gives-salvation.
 18 Evening and morn and noon, I make a noyse
 and meditate : and he did hear my voice.
 19 From fight gainst me, my soul redeemed hath bee
 in peace : for very many were with mee,
 20 God hear will, and on them affliction lay,
 even he that sits from ancient-aye, Selah :
 because-that unto them no changes bee ;
 and God they have not feared-rev'rentlie.
 21 On his friends-peaceable, he layd his hand :
 his covenant he breaking-hath-profan'd.
 22 Words of his mouth smother than butter been ;
 but fighting-battel is his heart within :

His words more soft than oil-but swords they

- 23 Upon Jehovah, cast thy weighty-care ; (are.
 and he wil thee sustain, give wil not he,
 for ever that the just-man moved be.
 24 But thou O God, wilt make them down to goe,
 the low-pitt of corruption into :
 the men of blouds and guile, alive shall bee
 not half their dayes : but I, wil trust in thee.

just-man, for ever to be moved.

24 But thou O God, wilt make them goe-down, to the
 pit of corruption : men of blouds and of deceit, shall not live-half their dayes : but I, will
 trust in thee.

PSALM. LVI.

Sing this as the 53. Psalm.

- 2 O Mighty-God unto me gracious be,
 for miserable-man would me devour :
 all day, he warring sore-oppresseth me.
 3 Al day, mine enviers would me devour :
 for many, warre against me O most-high.
 4 What day I fear : trust unto thee wil, I.
 5 In God, I praise his word : in God I trust,
 I wil not fear, what flesh can do to mee.
 6 Al day, my words they grievously-do-wrest
 against me, all their thoughts for evill bee.
 5 In God, I will praise his word : in God do I trust,
 unto me. 6 All the day, my words they grievously-wrest : against me, all their thoughts
 be for ever.

14 But it was thou O man esteem-
 med of as my self : my guide, and
 my known-acquaintance.

15 We which together, made-
 sweet secret-counsel : went into
 Gods house, with the societie.

16 Let death seize upon them;
 let them goe down quick to hel;
 for evils, are in their dwelling-
 place in their inmost-part.

17 I, will call unto God : and
 Jehovah, will save me.

18 Evening and morning and
 at noon, will I meditate and make
 a noyse : and he heard my voice.

19 He hath redeemed, my soul
 in peace, from the battel against
 me : for with many, were they
 with me.

20 God will hear, and afflict
 them, even he that sitteth from
 antiquitie, Selah : for that they
 have no changes ; neither fear
 they God.

21 He sent-forth his hand, on
 his peaceable, friends ; he profaned
 his covenant.

22 The words of his mouth
 were smother than butter, but
 battel, was in his heart : his words,
 were softer than oil, but they
 were drawn-swords.

23 Cast thou, thy carefull-bur-
 then upon Jehovah ; and he will
 sustain thee : he will not give the

PSALM LVI.

1 To the master of the musick,
 concerning the dumb dove in
 farre-places, Michtam of David :
 when the Philistims took him in
 Gath.

2 BE gracious to me O God,
 for loy-man would swallow
 me up : all the day, warring he
 oppresseth me.

3 Mine enviers would swallow
 me up, all the day : for many, do
 warre with me O most-high.

4 In the day I shall fear : I will
 trust unto thee.

I will not fear, what flesh can do
 unto me.

6 All the day, my words they grievously-wrest : against me, all their thoughts
 be for ever.

They

7 They draw together, they keep close themselves, they doe observe my steps: because, they earnestly expect my soule.

8 For painefull iniquity shall they escape safe? in anger, cast down the peoples O God.

9 Thou hast counted my wandering; put thou my teares in thy bottler *are they not in thy register?*

10 Then shall mine enemies turn back, in the day that I call: this I know, that God *will be* for me.

11 In God, I will praise the word: in Jehovah, I will praise the word.

12 In God doe I trust, I will not feare: what earthly-man, can doe unto me.

13 Thy vows, *are* upon me O God; I will pay, confessious unto thee.

14 For thou hast delivered my soul, from death; hast *thou not also* my feet, from sliding? for to walk on, before God; in the light, of the living.

PSALM LVII.

1 To the master of the musick, Corrupt nor, Michtam of David: when he fled from the face of Saul into the cave.

2 BE gracious to me O God, be gracious to me; for in thee, my soule hopeth-for-safetie: and in the shadow of thy wings will I hope-for-safetie; till the woeful-evils passeth over.

3 I will call unto God most-high: to the God, that perfectly-accomplisheth towards me.

4 He will send from heavens, and save me; he hath put-to-reproach him that would swallow me up; Selah: God will send, his mercy and his truth.

5 My soul is among Lions; I lie among inflamers: the sonns of Adam; their teeth, *are* spears and arrowes and their tongue, a sharp sword.

6 Be-exalted over the heavens O God: over all the earth, thy glory.

7 They prepared a net for my

7 They draw-together, closely-wait they lay; my foot-steps heedfully-observe doe they:

For, they my soule expect-with earnestnes.

8 Shal they escape safe for iniquity?

O God, in wrath, the peoples down-depresse.

9 My wandering, thou hast in account-ready; thou in thy bottel put my weeping-tears: *yea are they not within thy registers?*

10 Then, shall my foes turn back in day I call; this doe I know, that God *will be* me by.

11 In God, the word I will with-praise-extoll: in JAH, the word with-praise-extoll-will I.

12 In God I boldly-trust, I will not bee afraid: what earthly-man can doe to mee.

13 O God thy vows, *are* on me: I will pay, confessions to thee. 14 Because thou hast my soule from death, delivered-away; hast not *thou eke* my feet from sliding-fast? That I before Gods face, continuallie may walk, in light of them that living bee.

PSALM LVII.

Sing this as the 60. Psalm.

2 O God be gracious unto mee, to me be gracious; for in thee, my soule for shelter-safe-hopeth: and in shade of thy wings I will hope for my shelter-safe: until each-woefull-ev'l away passeth,

3 I call will, unto God most-hie: unto the God, that perfectly-doth for me bring-things-to-a stay.

4 From heav'ns he send, and saveth me; put him unto reproach doth he that would me swallow-up, Selah,

God he doth send-forth, his mercie and his assured-veritie.

5 My soule, the Lions is among; I lie among the inflamers, the sonns of men, whose teeth, *are* spears and arrowes; and sharp sword, their tongue.

6 God over heav'ns be lifted-hie: over the whole earth, thy glory. 7 Net for my steps prepar did they,

he bow'd my soul : they digged a pit
before me ; and in midds of it,
themselves are fallen-down , Selah.

- 8 Mine heart ô God, prepar'd-firmly ;
mine heart prepar'd is stedfastly :
I sing wil, and with psalm-wil-praise.
- 9 Raise-up thy-self ô my glorie,
raise-up thee, harp and psalterie :
at dawning-day I wil-up-raise.
- 10 In peoples, Lord, I will thee laud :
in nations, thee with-psalm-applaud.
- 11 That great to heav'ns is thy mercy :
and to the skies thy veritie.
- 12 God over heav'ns up-lifted bee :
over the whole earth thy glory.

PSALM LVIII.

Sing this as the 45. Psalm.

- 1 **I**N deed, Assemblie, do ye speak justice :
judge yee ô Adams sonns, righteousnesses ?
- 3 Yea yee in heart, work evil-injuries :
yee in the land, weigh your hands violentnes,
- 4 The wicked from the womb estranged bee :
erre from the belly, speaking falsitie.
- 5 Poison they have, like serpents poison-warm :
as of the dead asp, that doth stop his ear.
- 6 Which wil not hear, the voice of the that charm :
of the most-wise enchanting forcerer.
- 7 Their teeth, O God, in their mouth break-away :
the Lions toshes, burst thou out , O JAH.
- 8 As waters that goe-hence, refus'd be they :
bend he his shafts , as cut off let them been.
- 9 As snail that melteth, let him goe-away :
as womans fore-birth, Sun, that have not seen.
- 10 Ere they perceive your thorns of the Brier :
even quick, he wil whistle each away in ire.
- 11 The just shall joy, when vengeance he doth see :
shal wash his feet, in blood of the godlesse.
- 12 And men shall say, fruit for the just surelie :
surelie a God, judging in earth there is.

your thornes of Bramble : even alive even in wrath , he wil tempestuously whirl it away.

11 The just shall rejoyce , when he seeth the vengeance : he shall wash his feet , in the blood of the wicked.

12 And earthly-man shall say, Surely there is fruit for the just : surelie there is a God, that judge in the earth,

steps , he bowed my soule , they digged a pit before me : they are fallen, into the midds of it, Selah.

8 Firmly-prepared is my heart
O God , firmly-prepared is my heart : I wil sing, and praise-with-psalm.

9 Raise up my glory : raise-up, psalterie and harp : I will raise up at the day-dawning.

10 I will confesse thee , among the peoples. O Lord : I will praise-thee-with-psalm , among the nations.

11 That thy mercy is great unto the heavens : and thy truth unto the skies,

12 Be exalted over the heavens
O God : over all the earth , thy glorie.

PSALM LVIII.

1 To the master of the musick,
Corrupt not ; Michtam of David.

2 **I**N deed, O assemblie speak ye justice : judge ye righteousnes, O sonns of Adam ?

3 Yea in heart , ye work injurious-evils : in the land, ye weigh the violent-wrong of your hands.

4 The wicked are estranged from the womb : they erre from the belly, speaking a lye.

5 Hot-poison they have , like-as the hot-poison of a serpent : as of the dead asp , that stoppeth his ears.

6 Which will not hear , the voice of charmers : of him that enchanteth, inchantments of him-that is made-wise.

7 O God , break their teeth in their mouth : burst-out the Lions toshes, O Jehovah.

8 Let them be refused as waters, that passe-away : bend he his arrowes, be they as cut-off.

9 As a snail that melteth let him goe-away : as the untimely-birth of a woman ; as they that have not seen the Sun.

10 Ere-that they shall preceiv

PSAL. LIX.

PSALM LIX.

1 To the master of the musick,
Corrupt not: Michtam of David:
when Sani sent, and they kept the
house, for to kill him.

2 Deliver me, from mine e-
nemies, O my God: from
them that rise up against mee, set
thou me on high.

3 Deliver me, from the workers
of painfull-iniquity: and save
me from the men of bloods.

4 For loe they lay-wait for my
soule, the strong doe draw-toge-
ther against me: not for my tres-
passe, nor for my sin Jehovah.

5 Without iniquity in me, they
run and make-ready: raise thee up,
to meet me, and see.

6 And thou Jehovah God of
hosts, God of Israel: awake to vi-
sitate all the heathens: be not gra-
cious to any that unfaithfully-
work iniquity, Selah.

7 They return at evening, they
make noise as a dog: and com-
passe the citie.

8 Loe they utter with their
mouth: swords are in their lips:
for who heareth?

9 But thou Jehovah, wilt laugh
at them: thou wilt mock, at all the
heathens.

10 His strength, unto thee will
I take-heed: for God is mine high
defence.

1 M^y God, deliver me from them

that are mine enemies:

set thou me up on high, from them

that up against me rise.

3 Deliver me from them that worke

painfull-transgression:

and from the men of bloods, vouchsafe-

to me - salvation.

4 For loe they lay-waite for my soule,

the strong together-draw
against me: not for my trespassse,
nor for my sin o JAH.

5 Without iniquitie in me,
they run and ready-make:
rise-up to meet me, and behold,

6 And thou Jehovah, wake,

make God of hosts, God of Isra-
el, to visit heathens all:
be gracious to none [Selah]
that works sin disloyal.

7 They turn at even, make-noise like dogs:
and circie round-belay.

8 Loe, with their mouth they utter-much:
swords, in their lips have they:

For who (say they) is he that hears?
9 But thou eternall-one,
wilt laugh at them: wilt heathens all
have in derision.

10 O thou that art his fortitude,
to thee attentively-
will I take-heed: because that God,
is my munition-high.

- 11 God of my bountiful-mercie
he first-prevent will me :
on mine envious-enemies,
God, he will let me see.
- 12 Slay them not, least my folke forget :
make them abroad-to stray
in thy pow'r, and down bring thou them;
our shield, o Lord-my stay.
- 13 Sin of their mouth, word of their lips :
when in their haughtines
they taken are, and let them tel :
of cursing and falsenesse.
- 14 Consume in wrath, consume and let
them be no more : that they
may know, that God in Iakob rules;
to the end of th' earth, Selah.
- 15 They turn at even, make noise like dogs ;
and city round belay.
- 16 They wander shall to eat : and howle,
if filled be not they.
- 17 But I will sing thy strength, and shout
at morning thy kindnesse :
for thou my sence, and refuge art,
in day of my distresse.
- 18 O thou that art my fortitude ,
to thee sing- psalm will I
for God mine high-munition is,
the God of my mercy.

11 The God of my mercy will
prevent me ; God, will let me see
on mine enviers.

12 Slay them not, least my peo-
ple forget ; make them wander-
abroad in thy power , and bring
them down : our shield, Lord.

13 The sin of their mouth, the
word of their lips: when they shall
be taken in their haughtines: and
of their cursing ; and of false-de-
niall, let them tell.

14 Consume in wrath, consume
and let them be no more : and let
them know , that God, ruleth in
Iakob : to the ends of the earth,
Selah.

15 And they shall returne at e-
vening, make-noise as a dog ; and
compass the citie.

16 They shall wander-abroad
for to eat: and shall howle, if they
be not satisfied.

17 But I, will sing thy strength,
and will shout at morning, thy
mercy: for thou hast been an high-
defence to me ; and a refuge, in
day of my distresse.

18 My strength, unto thee will I
sing- psalm : for God is mine high
defence, the God of my mercy.

PSALM. LX.

PSALM. LX.

This may be sung also as the 84. Psalm.

O God, thou didst away us cast thou didst us
break : thou angry wast ; again-return thou unto us.

4 Thou causedst hast the land to quake,
thou didst it rive : again whole-make,
her breaches, for it moved is.

1 To the master of the musick ;
upon Shushan eduth : Michtam,
of David ; for to teach.

2 When he fought with Aram
of Mesopotamia , and with Aram
of Zobah : and Ioaab turned, and
smote Edom in the valley of Salt ;
twelve thousand.

3 **O** God, thou didst cast us-a-
way thou didst break us :
thou wast angry ; turn-again unto
us.

4 Thou didst make the land to
quake didst rive it : heal thou the
breaches thereof, for it is moved.

7 Thou didst shew thy people
a hard thing: thou didst give us to
drinke, the wine of astonishing-
horour.

6 Thou hast given, to them that
feare thee, a banner, to be high-
displayed: because of the certain-
truth, Selah.

7 That thy beloved may be de-
livered: save thou with thy right-
hand, and answer me.

8 God spake by his holines, I
will be glad: I shall divide She-
chem, and measure the valley of
Succoth.

9 Gilead *shalbe* mine, and Ma-
nasseh mine; and Ephraim, the
strength of mine head; Iehudah,
shalbe my lawgiver.

10 Moab, my washing pot: over
Edom I shall cast my shoe: Palesti-
na shout thou, over me.

11 Who will lead-me-along, to
the city of strong-defence: who
will lead me into Edom?

12 *Is it* not thou, O God that
hast cast us away: and wouldest
not go-forth, O God, in our hosts.

13 O give thou us helpe from
distresse: for vain-falshood, is the
salvation of earthly-man.

14 Through God we shall do va-
liantnes: and he, will tread-down
our distressers.

5 Unto thy people thou didst show
hard-things: to drink given us hast thou,
the wine of stonishing-dismay.

6 Giv'n hast thou, to them that thee feare,
a banner, high-displaid-to beare:
because of certaine-truth, Selah.

7 That thy beloved-ones may have
deliverance: o doe thou save,
with thy right-hand, and me answer.

8 God speake did by his sanctitie,
I will be glad: divide shall I
Shechem, and Succoth dale measure.

9 Mine Gilead, and Manasseh mine;
and strength of mine head, Ephraim:
Judah *shall* my lawgiver be.

10 Moab, my wash pot: I shall throw
over Idumea my shoe:
shout Palestina, over me.

11 O who will me along-forth-guide,
unto the city fortifide:
who will me lead Edom unto?

12 *Is it* not thou, God, that hast thrust
us from thee; and within our hosts
that wouldest not, o God, forth-go?

13 O give thou us help from distresse:
because deceitfull-falshood *is*,
the earthly-mans salvation.

14 Through God doe valiantnesse shall we:
and them that our distressers be,
he will contempt-will-tread-upon.

PSALM LXI.

1 To the master of the Musick
upon Neginoth, A Psalm of David.

2 H Eare thou O God, my
shouting: attend, to my
prayer.

3 From the end of the land, un-
to thee do I call when my heart is
overwhelmed: lead thou me un-
to the rock, that is higher then I.

4 For thou hast beene a safe-
hope to me: a tower of strength,
from the face of the enemy.

PSALM LXI.

Sing this as the 37. Psalm.

2 H Eare thou O God, my cry: my pray'r attend.
3 To thee I call, from the lands utmost-end,
when my heart overwhelm'd-is-heavily:
lead thou me to the rocke more high then I.

4 For thou hast been to me an hopefull-place:
a tow'r of strength, from th'adversaries face.

5 I sojourn will within thy tent for aye :
will hope, in feerer of thy wings, Selah.

6 For thou O God, hast to my vowes giv'n ear :
giv'n heritage, to them that thy name feare.

7 Dayes to the kings dayes added be by thee :
his yeeres, as unto age and age *shal be*;

8 'Fore God be sit shall to eternal-aie:
mercie and truth prepare, *which* keep him may.

9 So will I to thy name perpetually
sing-psalm: that I may pay my vowes, daily.
truth, *which* may keep him. 9 So will I sing-psalm to thy
pay my vowes, day by day.

5 I will sojourn in thy tent for
ever: I will hope-for safety, in
the feerer of thy wings, Selah.

6 For thou O God, hast heard
my vowes: hast given inheri-
tance, to them that feare thy
name.

7 Thou wilt adde dayes unto
dayes of the king: his yeeres,
shal be as generation and genera-
tion.

8 Hee shall sit for ever before
God: prepare thou mercy and
name unto perpetuity: that I may

PSALM LXII.

Sing this as the 23 or as the 33 Psalm.

2 **Y**Et-sure to God, my soule keeps silentnesse :
because from him, my safe salvation is.

3 Surely my rock, and my salvation he :
mine high-defence, much mov'd I shal not be.

4 How long indeavour-a mischievous-deed
will yee against a man? yee shall killed
be, all of you: *shal be* as bowed wall :
and as a fence, *that* shov'd-is-to-fall.

5 Yet-surely they have consultation
to thrust him, from his exaltation ;
they doe delight in falshood : blesse doe they
with mouth; but with their in-part, curse, Selah

6 Yet unto God, my soule keep silentnesse :
because from him, mine expectation is.

7 Surely my Rock, and my salvation he :
mine high defence, I shall not moved be.

8 My saving-health, my glory, is in God :
in God, my Rock of strength, my safe-abode.

9 Yee people, trust in him all times; out-lay
fore him your heart: God, is our hope, Selah.

10 Surely the base-mens sonnes are vanity;
the sonnes of noble-men are but a lye :
in ballances together *them* to lay,
lighter than vanity is: *self*, are they.

man are vanitie, the sonnes of noble-men are a lye : in balances to mount up, they, to-
gether are lighter than vanity.

PSAL. LXII.

1 To the master of the musick,
over Ieduthun, a psalm of David.

2 **Y**Et-surely unto God, my
soule keeps silence: from
him, is my salvation.

3 Surely he is my rock, and my
salvation: mine high defence, I
shall not be moved much.

4 How long will yee indeavour-
mischief against a man? yee shall be
killed, all of you: yee *shal be* as a
bowed wall; as a fence, *that* is shov-
ved at.

5 Surely they consult to thrust
him down, from his high dignity:
they delight in a lye: with his
mouth each of them blesseth; and
with their inward-part, they curse,
Selah.

6 Yet unto God, my soule keep
thou silence: for from him, is my
expectation.

7 Surely he is my rock, and my
salvation: mine high-defence, I
shall not be moved.

8 In God, is my salvation and
my glory: the rock of my strength
my safe-hope, is in God.

9 Trust ye in him in all time. O
people: powre out your heart be-
fore him: God, is a safe-hope for
us, Selah.

10 Surely the sonnes of base-

11 Trust not ye in oppression,
and in robbery become not vain:
if powerfull-wealth doe increate,
set not the heart *thereon*.

12 Once did God speak, twice
heard I this same: that strength
pertaineth to God.

13 And to thee O Lord mercy:
for thou, wilt pay to man, accord-
ing to his work.

11 Trust not ye in oppressing-injury,
also become not vaine in robbery:
if powerfull-wealth doe plentifully-grow,
doe not the heart *upon the same* bestow.

12 Once speak did God, twice heard I this again;
that powerfulness *doth* unto God pertain.

13 And unto thee Lord, merciful-kindnes:
for thou, wilt pay each-man, as his work *is*.

PSALM LXIII.

1 A Psalm of David, when he
was in the wilderness of Iudah.

2 O God, thou art my God; ear-
ly-will I seek thee: my
soule thirsteth for thee: my flesh
longeth-ardently for thee: in a
land of drought, and weary with-
out waters.

3 So as I did view thee in the
sanctuary: for to see thy strength,
and thy glory.

4 Because thy mercy, is better
than life: my lips shall celebrate
thee.

5 So will I blesse thee in my
life: in thy name, will I lift-up
my palmes.

6 My soule shall be satisfied, as
with fat and farnesse: and my
mouth shall praise, with lips of
shouting-joy.

7 When I remember thee on
my beds: meditate on thee, in the
night-watches.

8 That thou hast beene a help-
fullnesse to me: and in the shadow
of thy wings, I shouted.

9 My soule cleaveth after thee:
thy right-hand upholdeth me.

10 But they, that seek my soule
for tumultuous-ruine: shall goe,
into the lower-parts of the earth.

11 They shall make him run-
out by the hands of the sword:
they shall be the portion of foxes.

12 But the king, shall rejoyce
in God: every-one that sweareth
by him, shall glory: but stopped
shall be, the mouth of them that
speak a lie.

PSALM LXIII.

Sing this as the 10. Psalm.

2 O God, thou my God; I early thee enquire:
my soule, for thee doth thirstily-desire;
my flesh for thee doth long-with-ardentnes;
in land of drought, and weary waterlesse.

3 As I did view thee in the sanctuarie:
so far to see thy power, and thy glorie.

4 Because thy mercy better than life is:
my lips shall celebrate thee with praises.

5 So thorow-out my life blesse thee will I:
I in thy name, will lift my palmes on high.

6 My soule with fat and farnes fill'd shall be: *(thee)*
my mouth eke, shall with shouting lips praise

7 When on my beds, I thee in minde-relate:
doe in the watches on thee meditate.

8 That unto me a full-help beene hast thou:
and I have shouted in thy wings shadow.

9 My soule affixed-cleaveth after thee:
thy right-hand stedily-upholderh me.

10 But they, that seek my soul for wastful-woe:
into the lower-parts of th' earth shall goe.

11 He shall be slain with sword: the foxes prey
shall they be. 12 But the King, in God shall joy:
glory shall every-one that sweareth him by:
but stoppt shall be, their mouth that speak a lie.

P S A L M L X I V.

Sing this as the 53. Psalm.

- 1 **G**od hear my voice when I do pray to thee :
 2 preserve my life, from dread of th'emie.
 3 From secret of ill-doers, hide thou mee :
 4 from rage, of them that work iniquitie. (sword:
 5 Which have their tongue sharp-whetted as a
 6 have bent their arrow, *even* a bitter word.
 7 To shoot in secret-places at th'upright :
 8 shoot him and fear not, will they suddainlie.
 9 An ill word they to them confirm-with-might ;
 10 tell, to hide snares: they say, who shall them see?
 11 They do search-out evils injurious ;
 12 They do accomplish a search curious :

Even the deep heart, and part of man within.
 13 But God, he hath an arrow suddainly (been,
 14 against them shott: their stroken-wounds have
 15 And *when* they caused have them-severally
 16 by their own tongue upon themselves to fall :
 17 they that them see, to right-shall-get-them all.

- 18 And all men, shall in fear stand-reverently :
 19 and shall declare Gods operation ;
 20 and shall his deed consider-prudently.
 21 The just rejoyce shall in th'Eternal-one ,
 22 also in him for safetie-hope he shall :
 23 and glory shall, the upright hearted all.

24 And all earthly-men, shall fear : and declare the work of God ; and prudently-consider
 his deed. 25 The just *man* shall rejoyce in Jehovah, and hope-for-safety in him : and glo-
 ry-shall, all the upright of heart.

P S A L M L X V.

Sing this as the 60. Psalm.

- 1 **O** God, praise silent-waits for thee,
 2 in Sion: and the vow shall bee
 3 paid unto thee. 4 Thou pray'st hearest :
 5 all flesh *therefore*, shall come to thee.
 6 Perverse things, have prevail'd gainst mee :
 7 our trespasses, thou them cov'rest,
 8 O blessed *be whom* thou dost make-
 9 choise of and neer unto *thee* take,

P S A L M L X I V.

1 To the master of the musick, a
 psalm of David.

2 **H**ear my voice O God in
 my prayer : preserve my
 life, from dread of the enimie.

3 Hide me, from the secret of
 evill-doers, from the tumultu-
 ous-rage, of them that work pain-
 ful-iniquitie.

4 Which have whetted their
 tongue as a sword: have bent their
 arrow, *even* a bitter word.

5 To shoot in secret *places* at
 the perfect: suddainly will they
 shoot at him, and fear not.

6 They confirm to them*selves*,
 an evill word; they tell, to hide
 snares: they say, who shall see
 them?

7 They search out injurious-evils;
 they accomplish an exquisite
 search: even the inmost of *each*-
 man, and the deep heart.

8 But God, hath shott at them,
 an arrow suddainly: their strokes
 have been.

9 And *when* they have caused
 them-every-one to fall upo*n* them-
 selves by their own tongue: they
 shall betake-themselves to flight,
 whosoever seeth them.

P S A L M L X V.

1 To the master of the musick a
 psalm, a song of David.

2 **P**raise, silent *waiteth* for thee;
 O God, in Sion: and to thee,
 shall the vow be payed.

3 *Thou* hearest prayer: unto
 thee, all flesh shall come.

4 Words of iniquities, have-
 prevailed against me: our tres-
 passes, thou wilt *mercifully*-cove*r*
 them.

5 O blessed *is he whom* thou
 choosest and takest-neer, *that he*
 may

may dwell in thy courts: we shall be satisfied with the good-things of thine house, with the holy-things of thy palace.

6 Fearfull-things, in justice thou wilt answer us; O God of our salvation: the hope of all the ends of the earth, and of those farr-off by sea.

7 O he that stablisheth, the mountains by his able-might: is girded-about, with strength.

8 Which appeaseth, the noise of the seas: the noise of their waves; and the tumultuous-noise of the peoples.

9 And fear do they, that dwell in the remotest-parts for thy signes: the out-goings of morning and evening, thou makest-thout.

10 Thou visitest the land, and plentifully-moistnest it, very-much thou enrichest it; with the stream of God, full of waters: thou preparest their corn, when so thou hast prepared it.

11 Thou waterest abundantly the ridges of it, thou settest the furrowes of it: thou makest it soft with showres: thou blessest the bud of it.

12 Thou crownest, the yeare of thy goodnes; and thy pathes, drop farnes.

13 They drop, in the pastures of the wilderness: and the hills are girded-about, with gladnes.

14 The pastures are clad, with sheep; and the vallies are covered with corn: they shout, they also sing.

in thy courts to have-dwelling-place; with good-things that in thine house be full-satisfied be shall wee, with holy-things of thy palace.

6 In justice thou wilt us answer, things-fearfull; O God our Saver: the hope of ends of the earth through-out; and of those farr-off by the sea.

7 Mounts by his might, stablish doth he: and is with strength, girded-about.

8 Which doth the loud-noise of the seas the loud-noise of their waves, appease: and peoples troublous-murmuring.

9 And they that dwell in parts-farr-out fear, for thy signes: thou makest shourt, th'out goings of morn and evening.

10 The land thou careful-visitest, and plentifully it moistnest, thou dost enrich it very much; with Gods stream, where full waters are: their corn thou ready dost prepare, when thou hast it prepared such.

11 The ridges of it thou waterest, the furrowes of it thou settest: with showres thou dost it soften-still; and thou the bud thereof dost blesse.

12 Crownest the yeare of thy goodnes; and thy pathes farnes do destill.

13 On pastures of the wilderness, they do destill: and with gladnes; the hills they girded are about.

14 The pastures are with sheep clothed, and vallies are with corn covered: they sing, they also joyful-shout.

PSALM LXVI.

1 To the master of the musick, a song a psalm:

Shout ye unto God, all the earth.

2 With-psalm-sing the glorie of his name: put glorie, to his praise.

3 Say unto God, how fearfull

PSALM LXVI.

O all the earth, shout yee to God.

His names glory with-psalm-sing yee:

put glorie, to his praise. 3 And say

to God, how fearfull thy works be!

Through greatnes of thy strength, thy foes
yeeld-fainedly to thee shall they.

- 4 All th'earth, bow-down and sing, to thee:
psalm-sing they, to thy name, Selah.

- 5 Come see, Gods works: *be in his act*
to Adams sonns, *is* reverent.

- 6 He turned sea, into drie-land
on foot they through the river went :

Even-there did we rejoyce in him.

- 7 He ruleth with his pow'r, *for* aye:
his eyes, in nations spie : rebels,
let not exalt themselves, Selah.

- 8 Ye peoples, blesse our God: and make
the voice of his prayse to be heard.

- 9 That puts our soul, in life: and hath
not giv'n, our foot for to be stirrd.

- 10 For thou, O God, hast proved us ;
tride us, as silver tried is.

- 11 Thou hast us brought into the net :
hast put upon our loines, straitnes.

- 12 Thou caused hast men for to ride,
on our head : we through fire did passe
through waters eke : and thou hast brought
us out, to an abundant-place.

- 13 With burnt-offrings I to thine house
will come : wil pay, my vowes to thee.

- 14 Which my lips vttered: and my mouth
spake, when distresse was upon mee.

- 15 Burnt-offrings of fat-marrowed rammes
I unto thee will offering-pay,
with incense: I wil ready-make
the bullocks, with goat-bucks, Selah.

- 16 Come hearken ye and I wil tell,
O ye the feareers of God all:
what he hath doon unto my soul.

- 17 To him, I with my mouth did call:

And with my tongue, he was extolld.

- 18 If in my heart I gave-regard
unto painful-iniquitie,
the Lord he would not then have heard.

- 19 But-surely, God hath heard: unto
voice of my pray'r attend did hee,

is every of thy works : through the
greatnes of thy strength, thine
enemies shall falsly-deny to thee.

4 Let al the earth, bow-down-
themselves to thee, and sing-psalm
to thee : let them sing-psalm, *is*
thy name, Selah.

5 Come and see, the works of
God : *he is* fearful in *his* doing,
toward the sonns of Adam.

6 He turned sea, to drie-land,
they passed through the river on
foot : there did we rejoyce in
him.

7 He ruleth with his power,
for ever; his eyes, espye among
the nations : the rebellious, let
them not exalt themselves, Selah.

8 Ye peoples, blesse our God:
and make the voice of his praise
to be heard.

9 That putteth our soul, in
life: and hath not given, our foot
to be moved,

10 For thou O God, hast proved
us: thou hast proved us : thou
hast tried us, as silver is tried.

11 Thou hast brought us into
the net : thou hast layd straitnes,
on our loines.

12 Thou hast caused sory-man
to ride, upon our head : we came
into fire and into waters: and thou
hast brought-us-out, to an abund-
ant-place.

13 I wil come into thine house
with burnt-offrings : I wil pay to
thee my vowes.

14 Which my lips have open-
ed : and my mouth hath spoken,
in the distresse upon me.

15 Burnt-offrings, of marowed
rammes I will offer-up to thee,
with incense : I wil make-ready
beeves, with goat-bucks, Selah.

16 Come hear ye and I wil tel,
all ye what fear God: what he hath
doon to my soul.

17 Unto him, I called with my
mouth: and he was extolled under
my tongue.

18 If I had seen in my heart,
painful-iniquitie: the Lord would
not have heard.

19 But-surely, God hath heard:
hath attended, to the voice of my
prayer.

20 Blessed

30 Blessed be God: which hath
not turned away, my prayer and
his mercy, from me.

20 God blessed be: which turned not back,
my pray'r and his mercie, from me.

PSALM LXVII.

PSALM LXVII.

1 To the master of the musick,
on Neginoth; a psalm a song.

Sing this as the 60. or as the 34. Psalm.

1 God, be gracious unto us
and blesse us: he make his
face to shine, with us, Selah.

2 God, unto us be gracious
and he us blesse: his face with us,
he clearly make to shine. Selah.

3 That they may know in the
earth thy way: thy salvation among
all the heathens.

3 That they thy way the earth upon;
and thy healthful-salvation;
among the heathens al, know may.

4 Peoples shall confesse thee.
O God: peoples al of them, shall
confesse thee.

4 Peoples, O God, confesse thee shalt
confesse thee shall, the peoples al.

5 The nations, shall rejoyce
and shew: for thou wilt judge the
peoples with righteousness: and
the nations, in the earth, thou wilt
guide them, Selah.

5 The nations, joy and shewt shall they
for thou wilt judge most-righteously
the peoples: and wilt guide-safely,
the nations, in earth, Selah.

6 Peoples shall confesse thee.
O God: peoples al of them, shall
confesse thee.

6 Peoples, O God, confesse thee shalt:
confesse thee shall, the peoples al.

7 The earth, yeeldeth her in-
crease: God our God, will blesse
us.

7 The earth, it her increase doth bear:
God even our God, blesse us will hee.


8 God will blesse us: and all
the ends of the earth, shall fear
him.

8 God he wil blesse us bounteously:
and al the earths ends, shall him fear.

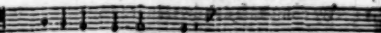
PSALM LXVIII.


PSALM LXVIII.

1 To the master of the musick,
a psalm a song, of David.

1 
Et God arise, his enemies

2 Let God arise, let his ene-
mies be scattered: and
they that hate him, flee from his
face.

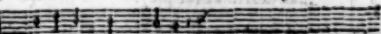

asunder-scattered bee:

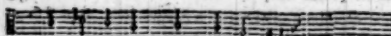

and they that haters of him are,


away from his face flee.

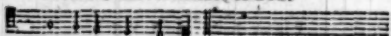

3 As smoke is driv'n, drive them away:

4 As smoke is driven-away, so
drive thou them away: as wax is


as is the wax melted,



at face of fire : from face of God ,



so perish the wicked.

- 4 And let the just-men joyfull be;
shew they forth gladfomnes,
before the face of God; and let
them joy with chearfulness.
- 5 Sing yee to God, *unto* his name
sing-psalm : prepare the way,
for him that in the desert-parts
doth ride, in his name, Jah:

And gladnes shew before his face.
- 6 Father of fatherlesse,
and widewes judge: *even* God, within
his holy mansion.
- 7 God seats the desolate, in house;
brings forth these that are bound
in chaynes; but the rebellious,
dwel in a barren-ground.
- 8 O God, before thy peoples face,
when forth thou madest-way:
when in the desert-wildernes,
thou marchedst-on, Selah.
- 9 The earth did quake, heav'ns also did
at face of God, desfill:
Sinai it self, at face of God,
the God of Israel.
- 10 A rayn of liberalities,
O God thou didst out-shed:
thine heritage, thou didst confirm,
when it was wearied.
- 11 Thy companie doe dwel in it:
thou ready-dooft-prepare
in thy goodnes, O God, for them
that poor-afflicted are.
- 12 The Lord *himself* will give the speech:
of those that-doe relate
the joyfull-tidings-publikly,
unto the armie great.
- 13 The Kings of armies, they shall flee
even flee-away shall they:
and she that in the house remains,
shall distribute the prey.
- 14 Though yee between the pot-rewes lye,
like doves wings shall ye be,

melted, at the face of fire :
the wicked perish, from the
of God.

4 And let the just rejoyce
them shew-gladfomnes, be-
fore the face of God; and let them
with rejoycing.

5 Sing ye to God, sing-p-
his name : make-an-hye-
for him that rideth in the des-
in Jah his name; and shew-glad-
before his face.

6 He is a father of the father-
lesse, and a judge of the widow-
even God, in the mansion of
holynes.

7 God seateth the solitarie
house; bringeth-forth those
are-bound in chaynes: but
rebellious, dwel in a drie-land.

8 O God; when thou went
forth, before thy people: wh-
thou marchedst, in the wildert-
Selah.

9 The earth quaked, also
heavens dropped, at the face
of God: Sinai it self, at the face
of God; the God of Israel.

10 A rayn of liberalities, th-
didst shake-out O God: thine
heritance when it was wearied,
thou didst confirm it.

11 Thy companie doe dwel
in it: thou doost prepare in t-
goodnes, for the poor-afflict-
O God:

12 The Lord will give t-
speech: of those that publi-
glad-tidings, *to* the great armie.

13 The kings of the armie
shall flee shall flee: and she th-
remayneth in the house, shall d-
vide the spoyle.

14 Though ye lie between
the pot-ranges: ye shall be as
win-

fire : A let
om the face

wings of a dove : which is decked
with silver and her feathers, with
yellow gold.

15 When the Almighty scat-
tereth abroad, kings in it; it shall
be snow-white in Tsalmon.

16 A mountain of God, mount
Bashan is : an hilly mountain,
mount Bashan.

17 Why leap ye O hilly moun-
tains? *this is* the mountain, God
desireth for his seat; yea Jehovah,
will dwell in it to perpetual-aye.

with silver deckt, her feathers, *like*
with gold of yellow-green.

15 When the Almighty spreadeth out
with-dissipation,
the Kings in it; *then* snowy-white
shall it be in Salmon.

16 A mountayn of God-mighty, is
the mountayn of Bashan :
a mountayn of hills-many, is
the mountayn of Bashan.

17 Why leap yee, O yee hilly mounts?
this mountayn, for his seat
God doth desire : yea dwell for aye
Jehovah will in it.

The second part.

18 Gods charret, twise-ten-
thousand, thousands of Angels :
the Lord is with them, as in Sinai
in the sanctuarie.

19 Thou art ascended to on
high, thou hast led-captive a
captivitie; thou hast taken gifts
unto earthly-men : and also the
rebellions; to dwell, O Jah God.

20 Blessed is the Lord, which
day by day lodeth us: the God, our
salvation, Selah.

21 Our God, is a God of salva-
tions: and to Jehovah the Lord,
belong the issues of death.

22 But-surely God, wil wound
the head of his enemies : the
hayrie scalp, of him that goeth
on, in his guiltynesses.

23 The Lord hath sayd, I wil
bring-agayn from Bashan : I wil
bring-agayn, from the gulfs of
the sea.

24 That, thy foot may embrew
in blood, in blood : the tongue of
thy dogs, in blood of thine ene-
mies even of every-of them.

25 They have seen thy goings,
O God : the goings, of my God,
my King in the sanctuarie.

18 Gods charret, twise-ten-thousand-fold,
thousands of Angels be:
the Lord wish them, as at Sinai
within the sanctuarie.

19 Thou art ascended to on high,
thou hast for captive-led
captivitie : and unto men
hast gifts distributed;

hast also the rebellious led;
to dwell there, O Jah God.

20 Blest be the Lord, which day by day
doth us (*with blessings*) lode :
even God, our saving-health, Selah.

21 A God that ful-saveth,
our God is: and to GOD the Lord,
belong th'issues of death,

22 But-surely God, wil wound the head
of his enimious-foes :
the hayrie scalp, of him that in
his guilty-sinns, on goes.

23 The Lord hath said, I wil again
from Basan bring up thee
I will thee bring agayn up from
the deep-gulfs of the sea.

24 That, thy foot may embrewed be,
in blood : out of thy foes;
tongue of thy dogs, in blood that out
of ev'rie of them flows.

25 Thy goings they have seen, O God ;
the going-progresses
of my God, and my King which in
the Sanctuarie is.

25 The fingers went before, 26 First-went the fingers, after they

on the

on instruments-that-plaid:
among *them* were the damoissels,
that on the timbrels-laid.

- 27 Within the congregations,
God thankfully-bleffe yee:
ev'n bleffe the Lord, yee of the Well
of Israel *that* bee.

- 28 There little Benjamin, their Chief;
with Judahs assemblie,
their Princes: Zebuluns Princes,
Princes of Naphtali.

- 29 Thy God hath giv'n-comitmandement,
for thy strength-valoutous:
firm-strengthen thou o God, *the thing*
that thou hast wrought for us.

- 30 For thy Houfe, in Ierusalem:
Kings shall bring gifts to thee.

- 31 Rebuke the rout of the spearmen,
the crew of *bulles*-mightie;
with calves of folks, *and* him that doth
with silver plates submitt:
the peoles he hath scattered
that doe in warrs delite.

- 32 Princely-ambassadors shall come
from out of Egypt-land:
to God, shall Ethiopia
stretch-hastily her hand.

- 33 Kingdoms of th'earth, to God sing: psalm-
sing, to the Lord, Selah.



- 34 To him that rideth in the heav'ns
the heav'ns of ancient-aie:

Loe he his voice gives, voice of strength.

- 35 Give unto God, valour:
on Isr'el *is* his majestie;
and in the skies his power.

- 36 God fearfull, from thy sanctuaries:
the God of Isr'el, be
gives strength and forces to *his* folk;
God blessed *ever* be.

P S A L M LXIX.

- 
18 *S*ave me, O God: for waters entred are

ev'n to my soule. I sing in gluffy mud,

the plaiers-on-instruments after:
among *them* the damoissels, bea-
ting-on-timbrels.

- 27 In the churches, bleffe ye
God: *even* the Lord, yee of the
fountain of Israel.

- 28 There little Benjamin, *with*
their ruler; the princes of Judah,
with their assemblie: the princes
of Zebulun, the princes of Naph-
tali.

- 29 Thy God hath commanded;
thy strength: strengthen O God,
that thou hast wrought for us.

- 30 For thy pallace, in Ierusa-
lem: kings shall bring thee a pre-
sent.

- 31 Rebuke, the companie of
spear-men; the congregation of
mighty-bulls; with the calves of
the peoples, *and him* that submit-
teth himself with pieces of silver;
he hath scattered-abroad the peo-
ples, *their* delight in warrs.

- 32 Princely-ambassadors shall
come out of Egypt: Ethiopia
shall hastily-stretch her hands, un-
to God.

- 33 Sing unto God, ye king-
doms of the earth: sing-psalm, to
the Lord, Selah.

- 34 To *him* that rideth in the
heavens of heavens of antiquitie:
loe he will give his voice, a voice
of strength.

- 35 Give the strength, to God;
his high-majestie *is* upon Israel;
and his strength, in the skies.

- 36 Fearfull *art* thou O God, out
of thy sanctuaries: the God of Is-
rael he giveth strength and forces
to the people; blessed be God.

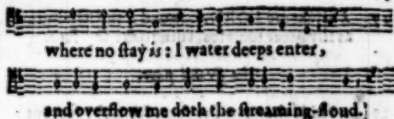
P S A L M LXIX.

- 1 To the master of the musick,
upon Shoshannim, a psalm of Da-
vid.

- 2 *S*ave me, God: for waters are
entred even to the soule.

- 3 I sink-down in the mudd of
the

the gulf, where no standing is : I
am entered into the deeps of wa-
ters, and the streaming-flood over-
floweth me.



4 I am weary with my crying my
throat is burnt : mine eyes fail, I
attentively-waiting, for my God.

5 Many are more than the haire
of mine head : they that hate
me without cause : mighty are
they that would suppress me,
mine enemies falsely : *that* which
I took not away, then I restored.

6 O God, thou knowest my
foolishnes : and my guinefines,
are not concealed from thee.

7 Let not them be abashed for
me, that hopefully expect thee,
Lord Jehovah, of hosts : let not
them be abashed for me that seek
thee : O God, of Israel.

8 For for thy sake, doe I bear
reproch : shame, covereth my face.

9 I am become a stranger, to
my brethren : and a forreiner, to
my mothers sons.

10 For the zeale of thine house
hath eaten me up : and the repro-
ches of them that reproched thee,
are fallen upon me.

11 And I wept, with fasting
afflicted my soule : and it was, for
reproches to me.

12 And I made my raiment sack-
cloth : and I was, to them for a pro-
verb.

13 They that sit in the gate,
speake against me : and they that
drink strong-drink, made melo-
dies.

14 And I, my prayer to thee,
Jehovah, in time of acceptation ;
O God in multitude of thy mer-
cie : answer thou me, in the truth
of thy salvation.

15 Deliver me out of the mire,
and let me not sink-down : let me
be delivered from my haters, and
out of the deeps of waters.

16 Let not the streaming-flood
of waters overflow me, neither let
the gulf swallow me : neither let
the pit, shut her mouth upon me.

4 Am wearie with my crye ; my throat is burnt,
mine eyes fail : for my God waiting-attent.

5 Many more are, my haters causlessly,
than be haire of mine head ; mighty are they
that would suppress me, are my foes falsely,
then I restor'd, what I took not-away.

6 O God, thou know'st my folly : and from thee,
my guilty-faults cannot concealed bee.

7 Let them for me not be abashed, that thee
Lord GOD, of hosts, do hopefully-desire :
yea let them not ashamed be for mee,
that thee, O God of Israel, require.

8 For for thy sake, I bear reprochful-blame :
cover my face doth, ignominious-shame.

9 I am become, unto my bretheren,
an utter-stranger : and a forreiner
even unto mine-own mothers children.

10 For, of thine house the zeale did me devour :
and the reprochfull-taunts of him that thee
reprochfully-doe taunt, are fallen on mee.

11 And I did weep, my soule with fasting spent :
and it was turned, to my much-opprobrie.

12 And I put sackcloth on for my raiment :
and, for a proverb unto them, was I.

13 They that sit in the gate, against me spake :
and strong-wine drinkers, melodies did make.

14 And as for me, my prayer is to thee,
Jehovah, in a time of acceptation ;
O God in multitude of thy mercie :
answer thou me, in truth of thy salvation.

15 Deliver me out of the mirie-clay,
and let me not as-drowned sink-away :

Deliv'ed let me from my haters be,
and out of water deeps. 16 Let waters flood
not overflow me, nor gulf swallow me :
not let the pit, her mouth upon me shut.

17 Answer,

17 Answer me LORD, for good is thy kind-grace:
as thy great mercies, turn to me thy face.

The second part.

18 And hide thou not thy face, from thy servant :
for on me trouble is, soon answer me.

19 Draw-neere my soule, to it redemption-grant :
because of my foes, ransom thou me free.

20 Thou, my reproach, shame, & dishonourd-plight
knowst : my distressers all, are in thy sight.

21 Reproach hath broke mine heart, and full I am
of heaviness : and looked for *some-one*
to moane-with-pitty, but not any came :
and lookt for comforters, but I found none.

22 But for my meat they gave me *bitter-gall* :
and vinegar, to slake my thirst withall.

23 Let for a snare their table fore them bee :
and for full-recompence, a trap-to-fall.

24 Their eyes be darkned, that they may not see :
and make their loines to shake continuall,

25 Powre out upon them thy detestling-ire :
and take them, let thine angers burning-fire.

26 Their castle let be desolated-quite :
within their tents, let there nor any dwell.

27 For *him* they persecute whom thou dost smite :
and of thy woundeds sorow they doe tell.

28 Give viciousnesse, unto their wicked-vic :
and let them nor come into thy justice.

29 Wiped be they out of booke of the living :
and with the just, let them not written bee.

30 And I, *that am* afflicted-poor and grieving :
O God, let thy salvation lift-up me.

31 *Then* will I praise the name of God with song :
and magnifie him with confession.

32 And it shall better to Iehovah bee, (part.
then yong bul, that hath hornes and hoofe doth

33 The meek-men shall rejoyce, *when* they it see :
seekers of God, live also shall your heart.

34 Because Iehovah het he needy heares :
and he despiseth not, his prisoners.

35 Praise him let heav'ns & earth: the seas, and all

Iehovah, than a yong bull, that hath horns that puteth the boof. 33 The meek shall see it, they shall rejoyce : the seekers of God, and your heart shall live. 34 For Iehovah heareth the needy : and despiseth not, his prisoners. 35 Praise him let heavens and earth : seas, and all that creepereth in them.

17 Answer me Iehovah, for thy
kinde-mercy is good : according to
the multitude of thy tender-
mercies, turn-the-face-unto me.

18 And hide not thy face, from
thy servant : for distresse is on me,
make-hast answer me.

19 Draw-neer to my soule re-
deem it : because of mine ene-
mies, ransom thou me.

20 Thou hast known, my re-
proach and my shame, and my dis-
honour : before thee, are all my
distressers.

21 Reproach hath broken my
heart, and I am full-of-heaviness :
and I looked for *some* to moan me,
but none came : and for comforters
but I found none.

22 But they gave me gall for
my meat : and in my thirst, they
gave me vinegar to drink.

23 Let their table, be before
them for a snare : and for recom-
pences for a trap-fall.

24 Let their eyes be darkened,
that they see not : and make their
loines to shake continuall.

25 Powre out upon them thy
detestling-ire, and let the burning-
wrath of thine anger, take them.

26 Let their castel be desolate :
within their tents, let there not be
a dweller.

27 For they persecute *him*
whom thou hast smitten : and they
tel, of the sorrow of thy wounded-
ones.

28 Give thou inquiry, unto
their inquiry : and let them not
come, into thy justice.

29 Let them be wiped out of
the booke of the living : and let
them not be written, with the just.

30 And I poor-afflicted and so-
rowing : let thy salvation, O God
lift me up.

31 I will praise the name of God
with a song : and magnifie him
with confessions.

32 And it shall be better to Je-

33 The meek shall see it, and

34 For Iehovah heareth

35 Praise him let heavens and earth : seas, and

36 For God, will save Sion :
and build the cities of Iudah : and
they shall dwell there, and have it
for inheritance.

37 And the seed of his servants
shall possess it : and they that love
his name shall dwell therein.

PSALM LXX.

1 To the master of the musick ; a
psalme of David for to record.

2 O God for to deliver me : Je-
hovah, to mine help make
hast.

3 Let them be abashed and a-
shamed, that seek my soule : let
them be turned backward and
blush, that delight mine evill.

4 Let them turne-back for a re-
ward of their abasing : that say,
aha aha.

5 Let all that seek thee, be joy-
full and rejoyce in thee : and let
them say continually, magnified
be God : they that love, thy salva-
tion.

6 And I poor-afflicted and
needy, O God make hast to mee :
thou art mine help and my delive-
rer ; Jehovah delay not.

PSALM LXXI.

1 IN thee Jehovah doe I hope-
for-safetie : let me not be a-
bashed for ever.

2 In thy justice, rid thou me
and deliver me : incline thine eare
unto me, and save me.

3 Be thou to me, for a rock of
habitation, to enter continually ;
thou hast commanded to save me :
for thou art my rock, and my mun-
ition.

4 My God ; deliver me, out of
the hand of the wicked, out of
the palm, of the evil-doer and the
leavened.

5 For thou art mine expecta-
tion : Lord Jehovah, my confi-
dence from my childhood.

6 By thee, I have been holden-up
from the womb : from my mothers
bowels, thou tookest me : of thee
is my praise continually.

7 As a wonder, I am unto ma-
ny : but thou art my strong hope.

that creeps in them. 36 For God will Sion save,
build Iudahs cities eke : and dwell they shall
there, and it for inheritance shall have.

37 His servants seed eke, shall possess the same :
and dwell therein shall they that love his name.

PSALM LXX.

Sing this as the 75. or as the 32 Psalme.

2 O God for to deliver me :
Jehovah, to mine helpe make- hast.

3 They that of my soule seekers be,
ashamed be they and abasht :
be backward turnd and blush doe they
that in mine evill take delight.

4 Let them turne-backe, ha, ha, that say ;
their bashfull-shame for to requite.

5 Joy let them and rejoyce in thee,
all that thee seeke : and let them say
that thy salvations lovers be,
God magnified be, alway.

6 And I, afflicted am and poore ;
O God to me make speedy way :
mine help and my deliverer
thou art ; O LORD, doe not delay.

PSALM LXXI.

Sing this as the 55. or as the 25. Psalme.

1 IN thee doe I for-safetie-hope O IAH :
O let me not abashed be for ay.

2 Thou in thy justice, rid me and me free :
incline to me thine eare, and save thou mee.

3 Be thou, a rock of habitation high,
for me, to enter in continually ;
to save me thou didst give commission :
for thou my rock, and my munition.

4 My God ; out of the wicked's hand, me rid :
from palm, of th'evill and the leavened.

5 For thou mine expectation : Lord GOD,
thou art my confidence from my childhood.

6 I, from the womb have been upheld, by thee :
thou, from my mothers bowels, tookest me :
of thee my praise alway. 7 As wonder, I
so many am : but thou, my hope mighty.

3 Lot

- 8 Let with thy praise, my mouth replenish be
 ev'ry all the day, with glorifying thee.
 9 At time of old-age, cast me not away :
 forsake me not, when my strength doth decay.

- 10 For of me speak mine enemies : and they
 consult in-one, that wait for my soul lay.
 11 Saying, God hath forsaken him : pursue
 and take him : for *there is none* to rescue.

- 12 O God, be thou not farr-away from mee :
 my God, unto my succour hasten thee.
 13 Let them abashed be consum'd also,
 that adversaries are my soule unto :

Let with dishonour and with opprobrie
 them cov'ed be, that seek my miserie.

- 14 And I, will patiently-wait alwaies :
 and make-addition, to all thy praise.
 15 My mouth shall tell thy justice, even daily
 thy saving-health: though numbers know not I.
 16 I enter will, in powers of GOD the Lord :
 thy justice onely thine, will I record.

- 17 God, from my childhood learned me hast them:
 and I have shewd thy marvels, untill now.
 18 And till old-age and hoarines also be,
 God let me not forsaken be of thee :

- untill thine arme unto *this* age I shew,
 thy power, to ev'ry one that shall ensue.
 19 Thy justice eke O God, which reacheth high :
 which dost great-things; O God, who is like thee?

- 20 Thou which didst many sorrowes make me see,
 and evill: didst return and quicken mee; (thence.
 from deeps of th'earth, didst turn and bring me
 21 Thou much-increasedst my magnificence :

- And thou didst turn-about and comfort mee.
 22 And I, will with lute instrument laud thee,
 thy faithfulness, my God: sing Psalm I will
 to thee with harp, O SAINT of Israël.

- 23 My lips shall shew, when I sing-psalm to thee:
 also my soule, which thou redeemedst-free.
 24 My tongue eke, shall thy justice daily speak :
 for bask for sham'd are they, that mine ill seek.

even thy faithfulness, my God : I will sing-psalm to thee
 with harp : O holy one of Israël.
 23 My lips shall shew, when I sing-psalm unto thee : and my soule which thou hast rede-
 med. 24 Also my tongue, shall talk of thy justice, all the day : for they are abashed for they
 are ashamed, that seek mine evill.

- 8 Let my mouth be filled, with
 thy praise : all the day, with thy
 glorie.

- 9 Cast me not away, at the time
 of old-age : when mine able-
 strength faileth, forsake not
 me.

- 10 For mine enemies speak of
 me : and they that observe my
 soule, consult together.

- 11 Saying, God hath forsaken
 him : pursue and take him, for
there is none to rescue.

- 12 O God, be not thou farr-
 away from me : my God, make-
 haste to mine help.

- 13 Let them be abashed and
 consumed, that are-adversaries of
 my soule : let them be covered
 with reproach and dishonour; that
 seek mine evill.

- 14 And I, will patiently-wait
 continually : and add, unto all thy
 praise.

- 15 My mouth shall tell thy jus-
 tice, all the day thy salvation:
 though I know not the numbers.

- 16 I will enter, in the power
 of the Lord Jehovah : I will re-
 cord, thy justice thine onely.

- 17 O God, thou hast learned me
 from my childhood: and hitherto,
 have I shewed thy marvellous-
 works.

- 18 And also unto old-age and
 hoarines, O God forsake me not:
 untill I shew thine arme to this
 generation; thy power, to every-
 one that shall come.

- 19 And thy justice O God,
 which is unto on high : which hast
 done great-things; O God, who is
 like thee?

- 20 Which didst make me see,
 distresses many, and evill : didst
 return and quicken me; and from
 the deeps of the earth, didst re-
 turn and bring me up.

- 21 Thou didst much-increase
 my greatnes, and didst turn-about
 and comfort me.

- 22 Also I will confesse thee
 with the instrument of psalterie,
 with harp : O holy one of Israël.

P S A L M LXXII.

1 For Solomon;

O God, give thy judgements to the king: and thy justice to the kings son.

2 That he may judge thy people with justice: and thy poore-afflicted ones with judgement.

3 The mountaines shall bring forth peace to the people: and the hills, with justice.

4 He shall judge the poor-afflicted of the people, he shall save the sons of the needy: and shall break-down the fraudulent-oppressor.

5 They shall fear thee with the sun: and before the moons generation of generations.

6 He shall come-down, like the rain upon the mown-grass: as the showers the dispersed-moisture of the earth.

7 In his dayes shall the just-man flourish: and multitude of peace, untill the moon be not.

8 And he shall have dominion, from sea unto sea: and from the river unto the ends of the land.

9 They that dwell in dry-places shall kneel before him: and his enemies, shall lick the dust.

10 The kings of Tharsish and of the yles, shall render an oblation: the kings of Sheba and Sebe, shall offer a present.

11 And all kings shall worship him: all nations, shall serve him.

12 For he shall deliver the needy that crieth-out: and the poore-afflicted, and to whom no helper

13 He shall mercifully-spare the poore and needy: and shall save the soules of the needy.

14 He shall redeem their soules, from fraud and violent-wrong: and precious shall their blood be, in his eyes.

15 And he shall live, and he shall give to him, of the gold of Sheba: and shall pray for him continually, shall blesse him, all the day.

16 There shall be a parcell of corn, in the land, in the top of the mountaines: the fruit thereof shall shake like Lebanon: and flourish shall they of the city as the berbe out of the earth.

17 His name shall be, for ever: his name shall be continued, before the sun: and they shall blesse themselves in him: all nations shall call him blessed.

18 Blessed be Jehovah God, the God of Israel: which doth marvellous-things himself-alone.

P S A L M LXXII.

Sing this as the 69 or as the 43 Psalm.

O God, thy judgements give the King unto: thy justice to the Kings son give also.

2 That with justice thy people judge may he: with judgement, them that thine afflicted be.

3 The mounts shall to the people bring-forth peace: the hills shall also, with just-righteousnesse.

4 Th' afflicted of the people judge shall he; shall save the sons of them: that needy be: th' oppressor-fraudulent he down-shall-bear.

5 Whiles Sun and Moon indure, they shall thee fear; through ages all. 6 Like rain on madow-mown; like shows that moisten th' earth; shall he come (down).

7 The just shall flourish in his daies: and store of peace, untill the Moon shall be no more.

8 Also dominion, from sea to sea: from river to the lands ends, have shall he.

9 Kneel to him shall dwellers in dry-countries; and lick the dust up, shall his enemies.

10 The Kings of Tharsish and the yles, offerings they render shall: Shebaes and Sebaes Kings, shall offer presents. 11 And him worship shall all Kings: and serve him shall, the nations all.

12 For he shall rid, the needy that makes moan: th' afflicted, and him that hath helper none.

13 The poore and needy-wight, he graciously, shall spare: and save the soules of the needy.

14 Their soul, from fraud and wrong, redeem shall he: and in his eyes, their blood shall precious be.

15 Live shall he, Shebaes gold shall him pay: and pray for him still; blesse him all the day.

16 Within the land, upon the mountains top, there shall a parcell be of corn; whose crop shall shake like Lebanon: and citizens shall flourish, as the herb that th' earth out sends.

17 His name shall be for aye; before the Sun, his name shall have continuation:

All heathens blesse him, blest in him shall be. Jehovah God, If rels God, blest be he: which doth himself alone things marvellous.

15 And he shall live, and he shall give to him, of the gold of Sheba: and shall pray for him continually, shall blesse him, all the day. 16 There shall be a parcell of corn, in the land, in the top of the mountaines: the fruit thereof shall shake like Lebanon: and flourish shall they of the city as the berbe out of the earth.

17 His name shall be, for ever: his name shall be continued, before the sun: and they shall blesse themselves in him: all nations shall call him blessed.

18 Blessed be Jehovah God, the God of Israel: which doth marvellous-things himself-alone.

- 19 And bleſt for aye, be his name glorious :
let alſo all the earth *even* filled been
with his glory; Amen, yea-and Amen.

19 And bleſſed *be* the name of
his glory, for ever : and let all the
earth, be filled with his glory ; A-
men, and Amen.

20 Ended are the prayers : of
David, the ſon of Jeſſe.

The third Booke.

P S A L M LXXIII.

Sing this as the 50. Psalm.

- 1 **Y**Et ſurely good to Iſrael God is :
even unto them that have in heart purenes.
- 2 And I, my feet almoſt aſide ſwarved :
my ſteps, had wel-nigh every-one ſlipped.
- 3 For I, at fools-vainglorious, envied :
when I the peace of wicked-men eſpied.
- 4 For in their death no painfull bands *there be* :
and luſty is their firm-validity.
- 5 They *are* not in turmoile of men-wretched :
and are not with the earthly-men plagued.
- 6 Therefore, pride as a chain about them ſwaieth :
them *as* a garment violently arayeth.
- 7 Each of their eyes, with fatnes out doth ſtart :
they paſſe, th' imaginations of the heart.
- 8 They doe corrupt, and ſpeak maliciously
oppreſſion : they ſpeak moſt-loſtily. (*talking* :)
- 9 Againſt the heav'ns their mouth they ſet-a-
alſo their tongue, throughout the earth is wal-
(king.)
- 10 Therefore, his folk turns hither: and ful-cup
of water, is wrung for them to drink-up.
- 11 And they do ſay; How knoweth God-mighty:
and is there knowledge in the God Moſt-high?
- 12 Loe theſe the wicked *are*; and in tranquillity
for ever; they increaſe in rich-ability.
- 13 Surely in vain, cleanſed mine heart have I:
and have my palms waſhed in innocencie.
- 14 And all the day with plagues-afflicted am:
in mornings eke, *is* my rebukeful-blame.
- 15 If I doe ſay, thus will I make-raration :
loe, I wrong-faſſly thy ſons generation:
- 16 Surely in vain, have I cleanſed mine heart : and waſhed my palms in innocencie.
- 17 And am plagued all the day : and my rebuke, *is* in the mornings.
- 18 I will tell thus : loe, I unfaithfully-wrong the generation of thy ſons.

P S A L M. LXXIII.

1 A psalm, of Aſaph:

YEt ſurely God, *is* good to Iſ-
rael; to them *that are* pure in
heart.

2 And I, my feet almoſt ſwar-
ved-aſide : my ſteps had wel-nigh
ſlipped-out.

3 For I envied, at vainglorious-
fools: *when* I ſaw, the peace of the
wicked.

4 For *there are* no bands in their
death; and juſtice *is* their ſtrength.

5 They *are* not in the moleſta-
tion of ſorow-man: and with earth-
ly-man, they are not plagued.

6 Therefore-pride compaſſeth
them-about-as a chaine: violence
covereth them, *as* a garment.

7 Their eyes ſtandeth-out with
fatnes: they paſſe the imaginations
of the heart.

8 They doe corrupt, and ſpeak
with maliciousnes of oppreſſion:
they ſpeak from aloft.

9 They ſet their mouth againſt
the heavens: and their tongue
walketh through the earth.

10 Therefore, his people turn-
eth hither : and waters of a full
cup, are wrung-out to them.

11 And they ſay; How doth
God know : and is there know-
ledge in the moſt-high.

12 Loe theſe *are* the wicked :
and in tranquillity ever; they en-
creaſe wealhy-power.

13 Surely in vain, have I cleanſed mine heart : and waſhed my palms in innocencie.

14 And am plagued all the day : and my rebuke, *is* in the mornings.

15 If I ſay,

16 And I thought, to know this: *but it was* a painfull-thing in mine eyes.

17 Till I entred into the sanctuaries of God: did prudently-attend to their last-end.

18 Surely thou dost set them in slippery-places: dost make them fall, to desolations.

19 How are they brought to wondrous-desolation as in a moment! are they at an end are they consumed, with troublesome-frights?

20 As a dream after one waketh: O Lord, when thou raisest up, thou wilt dispise their image.

21 Surely, mine heart was leavened: and I was pricked, in my reines.

22 And I was brutish, and knew not: as the beasts, was I with thee.

23 Yet I, continually was with thee: thou hast holden me fast, by my right-hand.

24 Thou wilt guide me with thy counsell: and after, wilt receive me to glory.

25 Whom have I in the heavens? and with thee, I delight not any in earth.

26 Wholly-consumed is my flesh, and my heart: the Rock of my heart and my portion, is God for ever.

27 For loe they that are gone-far from thee shall perish: thou suppressest, every one that goeth a-whoring from thee.

28 And I, to draw-nigh to God, is good for me: I have set my hope for safety in the Lord Jehovah; for to tell, all thy works.

P S A L M. LXXIV.

1 An instructing-psalm, of Asaph.

Wherefore O God, hast thou cast us off to perpetuity; shall thine anger smoke, against the sheep of thy pasture?

2 Remember thy congregation, which thou hast purchased, of old: the rod of thine inheritance, which thou hast redeemed: this mount Sion, wherein thou hast dwelt.

The second part.

16 And I thought, this by knowledge-to-comprise: *but it a painful-thing was* in mine eyes.

17 Till to Gods sanctuaries I entred: to their last-end did prudently-give-head.

18 Surely thou settest them in slipperie-places: dost make them fall, to desolated-cases

19 How are they brought to wondrous-wasted-plite as in a moment! are they ended-quite (make. are they consum'd with frights-that-trouble-

20 Even-as a dreame after that one doth wake: O Lord-my-*flaies*, when as thou up arisest, their image thou contemptuously-despiseest.

21 Surely mine heart was sowrely-levened: within my reines, I also was pricked.

22 And I was brutish and unskilfull-quite: I was with thee, *even-as* a beastly-wight.

23 Yet I with thee continually remained: by my right hand, thou hast me firm-retained.

24 Thou with thy counsell wilt me guide softly: and after, wilt receive me to glory.

25 Whom have I in the heavens? and with thee, none in the earth delightful-pleaseth me.

26 My flesh and mine heart faileth-altogether: mine hearts Rock & my portion, God for ever,

27 For loe they that are far-off from thee gone, shall perish: thou suppressest, every one that doth a whoring-goe from thee. 28 And I, its good for me, to God for to draw-nigh: I in the Lord GOD set my hopefull-station; of all thy works, for to make declaration.

P S A L M. LXXIV.

1 O

God, why hast thou cast us off to perpe-

tuitie: against the sheep of thy pasture,

smokes thy face-wrathfully?

2 Remember thine assembly, which thou hast

of old purchast: the rod of thine inheritance,

which thou redeemed hast:

This Sion mount, wherein thou dwelst.

- 3 Lift thou thy feet on high,
unto the desolations
of perpetuity:
the enemy in th' Holy-place
hath all things wasted-fore.

- 4 In midst of thy synagogues
doe thy distressers rore :

Their signes have they set up for signes.

- 5 Each known-was-famously,
as he against th' infoulded wood
did axes lift on high.

- 6 And altogether, at this time,
the carved works of it :
with beetles and with clubby-mauls,
in pieces-down-they-bet.

- 7 Thy sanctuary, they have cast
in fire: the dwelling-place
of thy name, down unto the earth
they did prophanely-rafe.

- 8 They in their heart did say ; Let us
of them at-once make-spoile :
they burnt have, all the synagogues
of God within the soile.

- 9 Our signes, we doe not now behold :
there is not us among

a Prophet more; nor any one
that knowes the time how long.

- 10 How long O God, shall th' adverse-foe
upbraid-reproachfully ?
shall th' enemy blaspheme thy name,
to perpetuity ?

- 11 O wherefore dost thou turn away
thine hand, even thy right hand ?
is from mids of thy bosome draw
make thou a compleat-end.

- 12 For God, is from antiquity
my King : he perfecteth
helpfull-salvations, within
the midst of the earth.

- 13 The sea thou by thy fortitude
asunder-broken hast :
the Dragons heads, in waters eke
in pieces thou hast brast.

- 14 Thou also brakest utterly
the heads of Livjathan:
didst him for meat give, to the folk
in deserts that remain,

3 Lift-up thy feet, to the deso-
lations of perpetuity ; the enemy,
hath done-evil to all things, in the
sanctuary.

4 Thy distressers rore in the
mids of thy synagogues: they have
set their signes, for signes.

5 He was known, as he lifted
on high : axes, against the thickest
of the wood.

6 And now, the carved-works,
thereof all together : they have
bear-down, with beetle&c mallets.

7 They have cast into the fire,
thy sanctuaries : to the earth, they
have prophaned the dwelling-
place of thy name.

8 They said in their heart, let
us make-spoil of them altogether:
they have burned, all the synago-
gues of God in the land.

9 We see not, our signes: there
is not any prophet more ; nor any
with us, that knoweth how long.

10 How long O God, shall the
distresser reproach ? shall the ene-
my blaspheme thy name to perpe-
tuity ?

11 Wherefore turnest thou
away thine hand, even thy right
hand ? draw it out of the midst of
thy bosome, make-a full-end.

12 For God, is my king from
antiquity : he worketh salvation
in the midst of the earth.

13 Thou didst break-asunder
the sea by thy strength : didst
break-in-pieces the heads of the
dragons, in the waters.

14 Thou didst quite-burst the
heads of Livjathan: didst give
him for meat, to the people that
dwell-in dry deserts.

15 Thou didst cleave, the fountain and the stream: thou didst dry-up, the rivers of strength.

16 The day is thine, the night also is thine: thou hast prepared, the light and the sun.

17 Thou hast constituted, all the borders of the earth: the sommer and the winter, them hast thou formed.

18 Remember this, the enemy reproacheth Jehovah: and the foolish people, blaspheme thy name.

19 Give not the soule of thy turtle-dove to the wild-company: the company of thy poor-afflicted, forget not to perpetuury.

20 Have-respect unto the covenant: for full are the darkneses of the earth, of the habitations of violent-wrong.

21 Let not the oppressed return ashamed: let the poor-afflicted and needy, praise thy name.

22 Rise-up O God, plead thou thy plea: remember thy reproach from the fool, all the day.

23 Forget not, the voice of thy distressers: the tumultuous-noise of them that rise up against thee, ascendeth continually.

15 Thou clay'st, the fountaine and the stream: didst dry up floods of might.

16 Thine is the day, night eke is thine: thou Sun preparst, and light.

17 Thou all the borders of the earth hast constituted-fast: the sommer and the winter-cold, the same thou formed hast.

18 Remember this, the enemy reproachfully-doth-blame Jehovah: and the foolish folke, they doe blaspheme thy name.

19 Give not soule of thy turtle-dove to the wild-company: the company forget not of thy poore perpetually.

20 Respect have to the covenant: for the earths darke-places are full, of habitations of wrong full-violentnesse.

21 O let not him that is oppressed return abasht-with-shame: but let the poore-afflicted and the needy, praise thy name.

22 Rise up O God, plead thou my plea: let the reprochfull-scorne which from the fool comes, all the day, in memory-be-born.

23 Forget not, thy distressers voice: the loud tumultuous cry of them that up against thee rise, ascends continually.

P S A L M LXXV.

1 To the Master of the musick. Corrupt not: a psalm of Asaph a song.

2 **W**E confesse, to thee, O God; we confesse, and never is thy name: they tell thy wondrous works.

3 When I shall receive the appointment: I will judge righteousness.

P S A L M LXXV.

This may be sung also as the 32. Psalme.

2 **T**O thee O God, we doe confesse;

we confesse, and thy name is nie:

thy wondrous-works, they doe expresse.

3 Th' appointment when receive shall I:

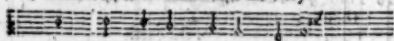
when I, will judge most righteously.

G 3

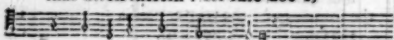
4 Dissolved



4 Dissolved is th'earth and all they



that dwell therein : set-sure doe I,



the pillars of the same, Selah.

- 5 Unto vaine-fooles, be not, said I,
so foolish : to the wicked eke,
lift not the horn. 6 Lift not up high
your horn : nor with a stiffe neck speak.
7 For neither doth promotion
from East, West ; or from Desert come,
8 But God the judge : abaseth one,
and he exalteth other some.
9 For cup is in IAH'S hand, whose wine
is red, full mixt ; and he powreth
thereout : but dregs of it, out-strein
drink shall, all wicked of the earth.
10 And I, for ever will this shew :
to Iakobs God, sing-psalm will I.
11 And all the wicked's hornes off-hew :
hornes of the just shall be lift-high.

P S A L M LXXVI.

Sing this as the 68. Psalm,

- 1 IN Judah God is known : his name
is great in Israel.
2 His tent eke is in Salem : and
in Sion he doth dwell.
3 There brake he th'arrowes of the bow :
shield, sword, and warre, Selah.
4 Bright, wondrous-excellent art thou :
more-then the mounts of prey.
5 The mighty hatred, have themselves
into the spoil-resign'd ;
they slept their sleep : of men of power
their hands eke none could find.
6 At thy rebuke, O Iakobs God :
both carr and horse, slept hath.
7 Thou, fearefull art, and who can stand
fore thee, when thou art wrath.
8 From heav'ns, thou mad'st judgment be heard :
th'earth feared, and still lay.
9 When God to judgement rose : to save,
all meeke of the earth, Selah.

4 Dissolved is the earth and all
the inhabitants thereof : I have tes-
tified, the pillars thereof, Selah.

5 I said to the vainglorious-
fools, be not vaingloriously-foo-
lish : and to the wicked, lift not
up the horn.

6 Lift not up your horn to on
high : nor speak, with a stiffe neck.

7 For not from the East, or from
the West : neither from the desert
cometh promotion.

8 But God is the judge : he aba-
seth one, and exalteth another.

9 For a cup is in the hand of Je-
hovah, and the wine is red, it is full
of mixture ; and he powreth out of
the same : but the dregs thereof,
wring-out and drink shall, all the
wicked of the earth.

10 And I, will shew for ever :
will sing-psalm, to the God of Ja-
kob.

11 And will hew off all the hornes
of the wicked : the hornes of the
just-man shall be advanced.

P S A L M LXXVI.

1 To the master of the musick. On
Neginoth : a psalm of Asaph a song.

2 God is known in Judah : his
name is great in Israel.

3 And in Shalem is his taber-
nacle : and his dwelling in Sion.

4 There brake he the burning-
arrows of the bow : the shield and
the sword, and the war, Selah.

5 Bright, wondrous-excellent
art thou : more-than the moun-
tains of prey.

6 The mighty of heart, have
yeelded themselves to the spoile :
they have stumbled their sleep :
and none of the men of power
have found their hands.

7 At thy rebuke, O God of Ja-
kob : both chare, and horse, hath
been cast a sleep.

8 Thou, thou art fearefull ; and
who shall stand before thee ; when
thou art angry.

9 From the heavens, thou cau-
sest judgement to be heard : the
earth, feared and was still.

10 When God arose to judge-
ment : to save, all the meek of the
earth, Selah.

11 Surely the wrathfull-heat of earthly-man shall confesse thee: the remnant of the wrathfull-hearts thou wilt gird.

12 Vow ye and pay, to Jehovah your God: all *they that be* round about him; let them bring a present, to the FEAR.

13 *To him that gathereth-as-grapes*, the spirit of the Governours: *that is* fearfull, to the kings of the earth.

11 Surely the wrathfull-heat of man confesse shall unto thee: the remnant of the wrathfull-hearts by thee shall girded bee.

12 Uow yee and pay, to JAA your God all that about him *wonne*: a present let them bring to him *that is* the fearfull-one.

13 *To him* that of the governours the spirits gathereth: *even unto him* that fearfull is unto the Kings of th'earth.

PSALM LXXVII.

1 To the master of the musick to Jeduthun; a psalm of Asaph.

2 MY voice *was* to God and I cried-out: my voice *was* to God, and he gave ear unto me.

3 In the day of my distresse, I sought the Lord: my hand by night reached-out and ceased not: my soule refused to be comforted,

4 I remembred God and made-a troubled-noise: I meditated, and my spirit was overwhelmed. Selah
5 Thou heldest the warches of mine eyes: I was stricken-amazed, and could not speak.

6 I recounted the dayes of antiquitie: the yeers of ancient-times.

7 I remembred my melodie, in the night: with my heart I meditated; and my spirit serched-diligently.

8 Will the Lord cast off, to ermites: and not adde, favourably-to-accept my more?

9 Is his mercy ceased to perpetuie: *is his* word ended, to generation and generation?

10 Hath God forgotten to be gracious: hath he shut-up in anger, his tender-mercies, Selah?

P S A L. L X X V I I.

This may be sung also as the 2. Psalm.

2 MY voice to God *was* and I loud-cried: my voice to God, and he gave-ear to mee.

3 I sought the Lord, in day of my miserie; my hand by night reight-out and not ceased: my soul refused comforted to bee.

4 I minded God and made tumultuous-cries: and I with meditation-did pray: and overwhelm'd my spirit was, Selah.
5 Thou heldest fast the warches of mine eyes: I was amazed, and could nothing say.

6 Dayes of antiquitie I thought upon: the yeers of ancient-eterneitie.
7 I minded in the night my melodie: I with my heart had meditation; my spirit also searched-diligently.

8 Ah will the Lord for ever cast-away: and add no more, to accept favourably?
9 Is his mercy ceased perpetually?
10 Hath God forgott for to deal-graciously?

Hath he in wrath his mercies shut, Selah?
G + 21 And

11 And is this it that makes me sick, sayd I :
the change, of the right hand of the most-high ?
12 I will record the actions of Jah :
will sure thy marvels mind from anciencie.

13 Of all thy work I will eke meditate ;
and of thy practises discourse will I.
14 O God, thy way is in the sanctuary :
Who *as*, as God, so great a Potentate ?
15 Thou *art* the God, that workest wondrously :
(be :
Thou mad'st thy strength, 'mong peoples known to
16 Thou didst with arm thy folk redeem-away :
the sonns of Ia'kob, and Joseph, Selah.
17 O God, the waters did thee see ; thee see
the waters did tremble, with pain did they :

Also the deeps tumult'ous stirred were.
18 Clouds, streamed waters, skies, a voice gave-out :
thine arrowes also, they did walk-about.
19 Voice of thy thunder, *was* in th' aery-sphere ;
lightnings the world illumined throughout :

The earth, was stirr'd and tremblingly-quaked.
20 In sea thy way, in waters mighty-flown ,
thy path *was* and thy footsteps were not known.
21 Thy people like a flock thou forth didst lead :
by hand of Moses and of Aharon.

was stirred, and quaked.
and thy footsteps, were not known.
hand of Mo'es and Aharon.

20 Thy way *was* in the sea, and thy paths in the many waters :
21 Thou didst lead thy people like a flock : by the

P S A L M LXXVIII.

This may be sung also as the 37. Psalm.

Give ear my people, unto my doctrine :
to sayings of my mouth, your ear incline.

Open my mouth in parables will I :
will utter hidd things of antiquitie.

The things which we have heard,
and have them known :
and our forefathers unto us have shown.

11 And I said ; *doth* this make
me-sick: the change, of the right-
hand of the most-high ?

12 I will record the actions of
Jah : surely I will remember , thy
miracle from antiquitie.

13 And I will meditate of all
thy work : and will discourse of
thy practises.

14 O God , thy way *is* in the
sanctuarie ; who *is* so great a God,
as God.

15 Thou *art* the God that doest
a marvelous-work : thou hast
made-known thy strength among
the peoples.

16 Thou hast redeemed thy
people with arme ; the sonns of
Jaakob, and of Joseph, Selah.

17 The waters , saw thee , O
God : the waters saw thee they
trembled : also the deeps were
stirred.

18 The clouds, streamed-down
waters : the skies , gave-out a
voice: also thine arrowes, walked-
about.

19 The voice of thy thunder,
was in the round-aier: Lightnings
illumined the world : the earth

P S A L M LXXVIII.

1 An instructing-psalm, of Asaph:

Give ear my people, to my
law: incline your ear, to
the words of my mouth.

2 I will open my mouth in a
parable: I will utter hidd-things,
of antiquitie.

3 Which we have heard, and
have knowen them: and our fa-
thers, have told us.

¶ We will not hide, from their
 sons, to the generation after,
 telling the prayes of Iehovah: his
 power also and his marvell, which
 he hath don.

¶ How he stablished a testi-
 monie, in Iacob: and put a law,
 in Israel: which he commanded
 our fathers: to make them known,
 to their sonns.

¶ That the generation after,
 sonns *that* should be born, might
 know: might rise up, and tell
 their sonns.

¶ And they might put their
 constant-hope, in God: and not
 forget the acts of God: and might
 keep his commandements.

¶ And not be, as their fathers,
 a generation, perverse and rebel-
 lious: a generation *that* prepared
 not aright their heart: and whose
 spirit was not faithfull, with God.

¶ The sonns of Ephraim, ar-
 med shooting with bow: turned
 back, in the day of battell.

¶ They kept not the cove-
 nant of God: and in his law, they
 refused to walk.

¶ And forgate his actions:
 and his marvellous works, which
 he had shewed them.

¶ Before their fathers, he
 had done a miracle: in the land of
 Egypt, the field of Tsoan.

¶ He cleft the sea, and made
 them passe through: and made
 the waters to stand as an heap.

¶ And led them with a cloud
 by day: and all the night, with a
 light of fire.

¶ He clave the Rocks in the
 wilderness: and gave drink, as *out*
 of the great deeps.

¶ And brought forth streams
 out of the rock: and made waters
 descend, like rivers.

¶ And they added yet, to sin
 against him to: provoke him: in the
 most-high, in the drie-desert.

¶ And tempted God in their
 heart: asking meat, for their soule.

¶ And they spake, against
 God they said: Can God, furnish a table,
 in the wilderness? 20 Loe he smote the Rock,
 and waters gushed-out, and streames
 overflowed: can he also give bread;
 or can he prepare, flesh for his people?

4 We will not from their children hide-away;

to th'after age, telling the lauds of JAH:

His pow'r eke and his marvels which he did.

5 How he in Ja'kob, witnesse stablished;
 and put a law in Isr'el: which he bade
 our fathers; to their sonns, known to be made.

6 That th'after age, sonns to be born, might know;
 might rise up, and unto their sonns forth show.

7 And they their constant-hope, in God might set;
 his p. ecepts keep; and not Gods acts forget.

8 And *that* they might not be, as their fathers,
 a race *that* was rebellious and perverse:
 a race *that* settled not their heart aright;
 also with God, not faithfull was their sp'rit.

9 Ephraim's sonns, shooting with bow armed:
 they in the day of battell, back-turned.

10 Gods covenant, they did not keep *in use*:
 and in his law, to walk they did refuse.

11 They also were forgetfull of his facts:
 and (which he had th' shew'd,) his wondrous-acts.

12 Before their fathers, he had marvels done:
 in land of Egypt, in the field of Tsoan.

13 He cleft the sea, and made them thorow goe:
 made waters as an heap to stand also.

14 And with a cloud by day conducted them:
 and all the night, with fire light from-beam.

15 The Rocks within the wilderness he clave:
 and as *out* of the great deeps, drink he gave.

16 And streams out of the rock he forth did send:
 and waters, he like rivers made descend.

17 And they yet added, for to sin 'gainst him:
 in desert, to provoke the most supreme.

18 And in their heart, tempted the God-of-might:
 requiring meat, for their souls-appetite.

19 And speaking against God, said; Is God able,
 to furnish in the wilderness a table?

20 Loe rock he smote, and waters out-gushed:
 and stream out flow'd: can also he give bread?
 flesh for his people can he ready-dresse?

21 Jehovah heard, and angry was for this :
and against Ja'kob kindled was a fire ;
'gainst Iſr'el also, came-up wrathfull-ire.

- 22 Because in God, they firm-beleef had none :
and trusted not, in his ſalvation.
23 Though from above the ſkies command did hee :
the doors of heav'n, he alſo op'n'd-free.
24 And rained upon them, Manna for to eat :
and gave unto them, of the heavens whear.
25 Each-man did eat the bread of the Mightie :
he ſent them meat, unto ſatietic.

The ſecond part.

- 26 An eaſt-wind in the heav'ns he forth did move :
& ſou'h-wind by his ſtrength, he forward-drove.
27 And fleſh upon them as the duſt he rain'd :
and ſeth'ed fowl, as the ſeas gravel-fand.
28 And he with'in his camp them down did fell :
even round about places where he did dwell.
29 And they did eat, and veh'mently were filld :
and their deſire, he unto them did yeeld.

- 30 Eſtranged they were not from their deſire :
their meat yet in their mouth was. 31 Whē Gods ire
came up againſt them, and their fatt-men ſlew :
and choiſe-yong-men of Iſrael. down-threw.
32 For all this yet with-fin-themſelves-they-blot :
and for his wondrous-works beleev'd not.
33 And he their daies in vanitie did ſpend ?
and did their yeeres, with haſty-terror end.

- 34 When he them ſlew, they fought him-carefully :
and turn'd-again, and fought for God early. (bee :
35 And call'd-to-mind, that God their Rock ſhould
and the moſt-high God, their redeemer-free. (ly :
36 But with their mouth they 'lluerd him flattering-
and with their tongue, they unto him did lie,
37 For their heart had with him no ſetlednes :
nor in his cov'nant ſhewd they faithfullnes.

- 38 Yet he having compaſſionate-pitty,
in mercy-covered iniquitie,
and ſtroid them not : but oft turn'd-back his ire ;
and did not all his wrathfull-heat up ſtire.
39 For that they fleſh were, he to mind did call :
a wind that goes, turneth not-at-all.

ly prepared with him : neither were they faithfull, in his covenant. 38 And he being
compaſſionate, mercifully-covered iniquitie, and corrupted not : but multiplied to turn-away
his anger ; and did not ſtir-up, all his wrathfull-heat. 39 For he remembered that they
were fleſh : a wind that goeth, and ſhall not return.

31 Therefore Jehovah heard ;
and was exceeding-angry : and
fire was kindled againſt Iakob : and
alſo anger, came up againſt Iſ-
rael.

22 Because they beleev'd not
in God : and trusted not his ſalva-
tion.

23 Though he had comman-
ded the ſkies from above : and
opened the doers of heavens,

24 And rained upon them Man-
na to eat : and the whear of hea-
vens, he gave to them.

25 Man did eat the bread of the
mighties : he ſent them meat, to
ſatietic.

26 He made an Eaſt wind to
paſſe-forth in the heavens : and
brought on, a South-wind by his
ſtrength.

27 And rained fleſh upon them
as duſt : and ſeth'ed fowl, as the
ſand of the ſeas.

28 And made it fall, in the
midds of his camp : round-about
his dwelling-places.

29 And they did eat and were
fill'd vehemently : and their deſire,
he brought unto them.

30 They were not eſtranged
from their deſire : their meat was
yet in their mouth.

31 When the anger of God,
came up againſt them ; and ſlew
of the fat of them : and ſmote-
down, the choiſe-yong-men of
Iſrael.

32 For all this they ſinned yet :
and beleev'd not, for his marve-
lous-works.

33 And he conſumed their
daies in vanitie : and their yeers,
in haſty-terror.

34 When he ſlew them, then
they fought him : and returned,
and fought God early.

35 And remembered, that God
was their Rock : and the moſt high
God, their redeemer.

36 But they flatteringly-allured
him with their mouth : and with
their tongue, they lyed to him.

37 For their heart was not firm-
ly prepared with him : neither were they faithfull, in his covenant.

38 And he being
compaſſionate, mercifully-covered iniquitie, and corrupted not : but multiplied to turn-away
his anger ; and did not ſtir-up, all his wrathfull-heat.

39 For he remembered that they
were fleſh : a wind that goeth, and ſhall not return.

40 How oft did they bitterly-provok him in the wilderness: grieve him, in the desert!

41 For they returned, and tempted God: and limited the holy-one of Israel.

42 They remembered not his hand: *nor* the day, in which he had redeemed them from the distresser.

43 When he put his signes in Ægypt: and his wonders, in the field of T soan.

44 And turned their rivers, into blood: and their streams, *that* they could not drink.

45 He sent among them a mixed-swarm, which did ear them: and the frog, which corrupted them.

46 And he gave their fruit to the caterpillar: and their labour, to the locust.

47 He killed their vine with hail: and their wild fig-trees, with the blasting-hailstone.

48 And he shut-up their cattel to the hail: and their flocks-of-cattel, to the lightnings.

49 He sent among them, the burning of his anger; exceeding-wrath and indignation, and distresse: *by* the sending, of the messengers of evils.

50 He weighed-out a path, to his anger: he withheld not their soule from death: and their wild-beast, he shut-up to the pestilence.

51 And smote all the first born in Ægypt: the beginning of strengths, in the tents of Cham.

52 And he made his people passe-forth as sheep: and led them on as a flock, in the wilderness.

53 And led them in confidence, safety, and they dreaded not: and the sea, covered their enemies.

54 And he brought them to the border of his holines: this mountain, *which* his right-hand purchased.

55 And he cast-out the heathens, from their faces: and made them fall in the line of possession: and made the tribes of Israel, to dwell in their tents.

56 And they tempted and bitterly-provoked, the most-high God: and kept not, his testimonies: 57 But turned-back and unfaithfully-transgressed, like their fathers: they were turned, like a warping bow.

58 And provoked him to anger by their high-places: and by their graven-idols, they stirrd-him to jealousy.

40 How oft provok't they him to bitterness in desert: grievd him, in the wilderness?

41 For they did turn-again, and God tempted: and Isr'l's Holy-one, they limited.

42 They called not to mind his hand: the day, when from the foe he them redeem'd away.

43 When he his signes in Ægypt-land had shown: and his works-wonderfull in field of T soan.

44 And turnd their rivers into bloudy-gore: also their streams, *that* drink they could no

(more.

45 He sent a mixed-swarm, which ate them up: and frogs among them, *which* did them corrupt.

46 And gave their fruit to Caterpillars-spoil: and to the Locust, their laborious-toil.

47 Their vine-trees with the scattrring-hail he kild: and with the blasting-hail, their fig-trees-wild.

48 Their cattell to the hail he gave-up-fast: also their flocks, unto the lightnings-blast.

49 He sent on them, his angers ardentnes, fierce-wrath and indignation, and distresse: *by* sending-forth the Messengers of ill.

50 He weigh'd a path out, to his angry-will: their soul he from the death did not reprove: and to the pest, their beasts he up-did-give.

51 And all the first-born he in Ægypt smites: in tents of Cham, the chiefest of *their* mights.

The third part.

52 He made his folk as sheep forth-for to presse: and as a flock led them, in wilderness.

53 And led them safely, and they did not dread: and *those* their enemies, he sea cov'red.

54 And to his holy border, he them train'd: this mountain, *which* his right-hand had obtain'd.

55 And from their faces cast-out heathens *all*; and made them in line of possession fall:

And he did cause the tribes of Israel, within their tabernacles for to dwell.

56 Yet temptd they, and bitterly-grieved high God: and to his hefts, they took no heed.

57 But turned-back; and faithlesnes did show, like to their fathers: turn'd, as warping bow.

58 And stirrd his anger by their places high: and by their idols, stirrd his jealousy.

- 59 God heard *this*, and he was exceeding-wroth :
and Israel, he vehemently did loath.
- 60 The dwelling-place of Shilo, left he then:
the tent, *that* he had placed among men.
- 61 And gave his strength into captivity:
into distressers hand eke, his glorie.
- 62 And to the sword his folk he gave-up-fast:
and with his heritage, his wrath surpast.
- 63 Their choise-yong men the fire devouring-ate:
their Virgins, none with song-did-celebrate.
- 64 Their sacrificers, by the sword did fall ;
their widowes also, did not weep-at-all.
- 65 The Lord then, as one out of sleep, did wake :
as strong-man, after wine that shewt-doth-make.
- 66 And did behind smite his distressing fets :
gave them eternal shame-opprobrious.
- 67 And he the tent of Joseph did refuse :
and tribe of Ephraim, he did not chuse.
- 68 But tribe of Judah, he by choise-approv'd:
the mountayn Sion, which he *dearly*-lov'd.
- 69 And like high-places, built his sanctuarie:
like th'earth, which he founded t'eternitie.
- 70 And of his servant David choise-did-make:
and from the folds of sheep, he did him take.
- 71 From th'ewes with young, he brought him his
Ja'kob to feed; and his own Israel. (people
- 72 And them he with his hearts perfection fedd :
and by discretions of his hands, them ledd.
- 70 And he chose David his servant: and took him, from the folds of sheep. 71 From after
the ewes-with-yong, brought he him: to feed Jaakob his people; and Israel. his possession.
- 72 And he fed them, according to the perfection of his heart: and by the discretions of his
palms, led he them.

PSALM LXXIX.

Sing this as the 59. Psalm.

- 1 O God, into thine heritage,
the heathens are come in;
the pällace of thine holynes
they have defil'd-unclean:
Jerusalem on wastful-heaps
- 2 they-layd-have. They have given,
the karkesses of thy servants,
meat, to the fowl of heaven:
- Flesh of thy saints to th'earths wild-beasts.
- 3 As waters, shed-they-have
their blood, about Jerusalem;
and none that-layes-in-grave.

79 God heard, and was exceeding-wroth: and vehemently
abhorred Israel.

60 And he forsook the dwelling-place of Shilo: the tent, he
had placed-for-a dwelling among
earthly-men.

61 And gave his strength into
captivity: and his beaureous-glo-
rie, into the hand of the distresser.

62 And shut up his people to
the sword: and was exceeding-
wroth, with his inheritance.

63 The fire did eat their choise-
yongmen: and their virgins, were
not prayed.

64 Their Priests, fel by the
sword: and their widowes, wept
not.

65 And the Lord awaked, as
one-out of sleep: as a mighty-one,
showing after wine.

66 And smote his distressers
behind: he gave them, eternal
reproch.

67 And he refused the tent of
Joseph: and chose not, the tribe
of Ephraim.

68 But he chose the tribe of
Judah: the mount Sion, which he
loved.

69 And builded his sanctuarie,
like high-places: like the earth,
which he founded for ever.

71 From after
the ewes-with-yong, brought he him: to feed Jaakob his people; and Israel. his possession.

72 And he fed them, according to the perfection of his heart: and by the discretions of his
palms, led he them.

PSALM LXXIX.

1 Psalm, of Asaph;

O God, the heathens are come,
into thine inheritance; they
have defiled the pällace of thine
holynes: they have layd Jerusalem
on heaps.

2 They have given, the kar-
kesses of thy servants; for meat, to
the fowl of the heavens: the flesh
of thy gracious-saints, to the
wild-beast of the earth.

3 They have shed their blood,
like waters, round-about Jeru-
salem; and there was none to bury
them,

- 4 We are a reproch , to our
neighbours : a scoff and a scorn,
to them *that are round-about us.*
- 5 How long Jehovah , wilt
thou be angry to perpetuities: shall
thy jealousie, burn as the fire ?
- 6 Powr out thy wrathful-heat ,
upon the heathens , which know
thee not : and upon the king-
doms ; which cal not , on thy
name.
- 7 For , he hath eaten-up Ja-
kob: and his habitation they have
wondrously-desolated.
- 8 Remember not against us,
former iniquities : make hast , let
thy tender-mercies prevent us ;
for , we are brought-low vehe-
mentely.
- 9 Help us , O God of our sal-
vation ; because of the glory of
thy name : and ridd-us-free, and
mercifully-cover our sinns , for
thy names sake.
- 10 Why shall the heathens say,
where is their God ? known be
among the heathens before our
eyes; the vengeance, of the blood
of thy servants that is shed.
- 11 Let the sighing of the pri-
soner, come before thy face : ac-
cording to the greatnes of thine
arme , reserve thou the sonns of
death.
- 12 And render , to our neigh-
bours seven-fold , into their bo-
soms: their reproch, wherwith they
have reproched thee O Lord.
- 13 And we thy people , and
sheep of thy pasture, will confesse
to thee , for ever : to generation
and generation ; we will tell, thy
praise.
- 4 To those that neer-unto-us-dwel,
reproch become-are wee :
a scoffing and a scorn, to them
that round-about us bee.
- 5 How long O L O R D, wilt thou be wroth
to perpetuities :
burn shall like to the very fire,
thy fervent-jealousie ?
- 6 Powr out thy wrath on heathen-folk,
which doe not know thy fame :
on kingdoms eke, which doe not cal
on thy renowned-name.
- 7 For, he hath eaten-up Ja'kob :
his habitation
they also wondrously have brought
to desolation.
- 8 Mind not 'gainst us, iniquities
which have been heretofore :
hast, us prevent let thy mercies ;
for, low-brought are we fore.
- 9 God of our saving-health, us help ,
even for thy names glorie:
and ridd us free, for thy names sake
our sinns purge-graciously.
- 10 Why say the heathens wher's their God?
'mong heathens let be knownen
before our eyes ; the vengeance of
thy servants bloud out-flowen .
- 11 The sighing of the prisoners,
O let it come 'fore thee :
as thy great arme is, let the sonns
of death reserved bee.
- 12 And to our neighbours sevenfold,
into their bosome, pay:
that their reproch, with which O Lord,
reproched thee have they.
- 13 And we thy folk, and pastures sheep,
confesse will unto thee,
for ever: unto age and age,
thy praise tel-forth wil wee.

P S A L M L X X X .

P S A L M . L X X X .

- 1 To the master of the musick ,
on Shoshannaim : Eduth, a Psalm
of Asaph,
- 2 O Thou that feedest Israel,
give-ear: thou that ledest
Joseph as a flock : thou that sirest
on the Cherubims, shine-bright,
- Give ear, O thou that Israel dost feed;
O thou that Joseph as a flock dost lead :
that sirest on the Cherubs, clearly-shine.

- 3 Fore face of Ephraim, and of Benjamin, and fore Manasseh; thy strength-valourous stir-up: and come, for saving-health to us.
- 4 O God return us: and thy countenance make shine; and we shall have deliverance.
- 5 LORD God of hosts; how long while smoke-in-wilt thou, against thy peoples meek-desire? (ire)
- 6 The bread of tears, thou makest them to eat: and mak'st them drink, tears in a measure-great.
- 7 Dooft to our neighbours us a strife expose; among themselves, mock also doe our foes.
- 8 God of hosts turn us; and thy countenance make shine; and we shall have deliverance.
- 9 A Vine thou didst remove out of Egypt: drovest the heathens out, and plantedst it.
- 10 Thou didst prepare the way before it: and mad'st it take deep root, and it filld the land.
- 11 The mountains were with shadow of it clad: and boughes of it, were like Cedars of God.
- 12 She sent out to the sea her branching-twigs: and to the river, her yong-sucking-sprigs.
- 13 Why hast thou down the hedges of it born, that al which passe the way by, have her torn.
- 14 Wroot up the same doth Boar out of the wood: wild-beasts eke of the field, make it their food.
- 15 O God of hosts, turn now, behold and see out of the heavens: and visit this vine-tree.
- 16 And stock which thy right had hath plated-fast: and son, whom for thy self thou strengthened hast.
- 17 Burned with fire it is, cutt-quite-away: at the rebuke of thy face, perish they.
- 18 On man of thy right-hand, let thine hand bee: on son of man, whom thou mad'st strong for thee.
- 19 And we wil not goe-back away from thee: quicken us, and on thy name cal will wee.
- 20 LORD God of hosts, turn us thy countenance make shine, and we shall have deliverance.

whom thou madest strong for thy self.

of thy face, they perish.

son of Adam, whom thou madest strong for thy self.

thee: quicken thou us, and we will call on thy name.

us: cause thy face to shine, and we shall be saved.

17 It is burned with fire: it is cut down: at the rebuke

of the man of thy right-hand: upon the

19 And we will not goe-back from

20 Jehovah, God of hosts return

3 Before Ephraim, and Benjamin, and Manasseh; stir-up thy strength: and come, for salvation to us.

4 O God return us: and cause thy face to shine; and we shall be saved.

5 Jehovah God of hosts: how long wilt thou smoke, against the prayer of thy people?

6 Thou makest them eat, the bread of tears: and makest them drink, of tears a great-measure.

7 Thou puttest us a strife to our neighbours: and our enemies, mock among themselves.

8 O God of hosts return us: and cause thy face to shine; and we shall be saved.

9 Thou removedst a Vine out of Egypt: thou drovest-out the heathens, and plantedst it.

10 Thou preparedst the way before it: and rootedst-in the roots of it; and it filled the land.

11 The mountains were covered with the shadow of it: and the boughes of it, were like the Cedars of God.

12 It sent-out the branches thereof unto the sea: and the sucking-spriggs thereof, unto the river.

13 Why, hast thou burst-down the hedges of it: so-that al which passe by the way, have plucked it?

14 The boar out of the wood hath wrooted it up: and the store-of-beasts of the field, have fed it up.

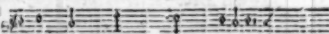
15 O God of hosts, return O now: behold from heavens and visit this vine.

16 And the stock, which thy right-hand planted: and the son,

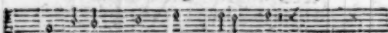
19 And we will not goe-back from

20 Jehovah, God of hosts return

PSALM LXXXI.

2 T 

O God our strength, showt-joyfully:



10 Ja kobs God showt-triumphing.

PSALM LXXXI.

1 To the master of the music; upon Gittith, a psalm of Asaph.

2 Showt-joyfully, unto God our strength: showt-triumphantly, unto the God of Iakob.

3 Take

3 Take-up a Psalm, and give the timbrel : the pleasant harp, with the psalterie.

4 Blow up the trumpet in the new-moon : in the appointed-time, at the day of our feast.

5 For it is a statute to Israel : a judgment-due, to the God of Jakob.

6 He put it, in Joseph for a testimonie ; when he went-forth from the land of Ægypt : where I heard a language, that I knew not.

7 I removed his shoulder from the burden : his palms, passed from the basket.

8 Thou caldest in distresse, and I released thee : I answered thee in the secret place of thunder : I proved thee, at the waters of Meribah, Selah.

9 Hear O my people, and I will testify unto thee : O Israel, if thou wilt hearken to me.

10 If there shall not be in thee a forreyn God : neither thou bow-down thy self, to a strange God.

11 I, am Jehovah, thy God : which brought thee up, out of the land of Ægypt : open-wide thy mouth, and I will fill it.

12 But my people hearkned not to my voice : and Israel, was not well-affected to me.

13 And I sent him away, in the perverse-intendment of their own heart : let them walke, in their own counsels.

14 O that my people, had bene obedient to me : that Israel, had walked in my wayes.

15 Even soon, would I have humbled their enemies : and turned my hand, upon their distressers.

16 The haters of Jehovah, should have falsly-denied to him : and their time, should have been for ever.

17 And he would have fed him, with the fat of wheat : and out of the rock, with honey would I have sufficed thee.



3 Take-up a psalm, and timbrel bring :



the pleasant harp, with psalterie.

4 Blow-up the trumpet at new-moon : in set-time, at day of our feast.

5 For it to Isr'el is an heall : to Jakobs God, due-to-be-doon.

6 He this in Joseph did bestow a witnes ; when as forth he saerd from land of Ægypt : where I heard a language, that I did not know.

7 His back from burden I discharg'd : his hands, did from the basket passe,

8 Thou caldest in distressed-case, and I releasing-thee-inlarg'd :

I answe'red thee in secrecie of thunder : proov'd thee, at water, of Strife, Selah. 9 My people hear, and I to thee will testify :

If hearken unto me wilt thou, O Israel. 10 If that in thee a forreyn God there shall not bee : nor thou unto a strange God bow,

11 Jehovah God of thee I am ; which thee ascending-up did guide from land of Ægypt : open-wide thy mouth, and I will fill the same.

12 But my people did not obey unto my voice : and Israel, to me was not affected-wel.

13 So I dismissed him away,

in their hearts wrong-intention ; in their own counsels let them walk.

14 Oh that obeyd me had my folk : that Isr'el in my wayes had gone.

15 Their enemies I had humbled, soon : turn'd my hand their foes upon.

16 The haters of th'Eternal one, had feighnedly-to him-yielded :

and their time should for ever bee.

17 And with the fat of wheat they should be fed : and from the Rock, I would with honey have sufficed thee.

P S A L M LXXXII.

Sing this as the 34. Psalm.

- 1 **G**OD, standeth in the assemblie
of God: doth judge the gods amidd.
- 2 How long judge yee injuriously:
and accept faces, of wicked.
- 3 The weak and fatherlesse judge yee:
th' afflicted and poor justifie.
- 4 The weak and needy ridd-away:
out of the wickedes hand release.
- 5 They doe not know, neither wil they
ought understand; but in darknes
they wil walk on: *though* moved shall
of th'earth be the foundations al.
- 6 I sayd, you' gods *are*: and children
of the most-high God *are* yee al.
- 7 But yee shall dye as earthly-men:
and as one of the princes, fal.
- 8 O God rise, judge the earth: for thou
inherit shalt, al nations th'row.

P S A L M LXXXIII.

Sing this as the 74. Psalm.

- O** God doe not thou silence-keep:
cease-not-as-deaf, and bee
not still O God. 3 For loe thy foes,
make noyse-tumultuouslie:
thine haters eke, lift up the head.
- 4 They crafty counsel take,
against thy folk: against thine hidd,
they consultation-make.
- 5 They sayd; Come, let us cut them off
that they no nation bee:
that name of Isr'el may no more
be had in memorie.
- 6 For they consule joyntly in heart:
strike cov'nant, thee against.
- 7 ~~For~~ Edoms tents, and th' Isrealites;
Moab and th' Agarens.

Gebal, Ammon, and Amalek:
the Philistines, with those

8 Gebal and Ammon, and Amalek: the Philistines, with them that dwel in Tyrus.

9 All

P S A L M LXXXII.

1 A psalm, of Asaph:

God, standeth in the assem-
blie of gods: he judgeth, in
maddes of the gods.

2 How long wil ye judge inju-
rious-evil: and accept, the faces
of the wicked, Selah!

3 Judge ye the poor-weak-
ling and the fatherlesse: justifie,
the afflicted and the poor.

4 Deliver the poor-weaking
and the needy: ridd-free out of
the hand of the wicked.

5 They know not, neither wil
they understand; they will walk
on in darknes: moved shall be, all
the foundations of the earth.

6 I have sayd, ye *are* gods: and
ye *are* sons, of the most-high.

7 But-surely, ye shall dye as
earthly-men: and as one of the
Princes, shall ye fall.

8 Rise-up O God, judge thou
the earth: for thou shalt inherit,
in al nations.

P S A L M LXXXIII.

1 A song, a psalm of Asaph.

O God keep not thou si-
lence: cease-not-as-deaf,
and be not still O God.

3 For loe thine enemies, make
a tumultuous-noyse: and thy ha-
ters, lift-up the head.

4 Against thy people, they
have craftily-taken secret-coun-
sels: and consulted, against thine hid-
den-ones.

5 They have sayd, Come and
let us cut them off from being a na-
tion: that the name of Isr'el, may
be remembered no more.

6 For they have consulted in
heart together: against thee, they
have stricken a covenant.

7 The tents of Edom, and the
Ismaelites; Moab and the Hage-
rens.

9 Also Ashur, is joynd with them: they have been an arme, to the sons of Lot, Selah.

10 Doe thou to them as to Midian: as to Sifera, as to Iabin; at the brooke of Kishon.

11 Which were abolished in En-dor: they became dung for the earth.

12 Put them even their nobles, as Oreb and as Zeb: and as Zebach and as Salmunnah, all their authorized-princes.

13 Who said, Let us possess to our-selves, the habitations of God.

14 My God; set them as a rolling-thing; and stubble before the wind:

15 As the fire burneth a wood; and as the flame, search the mountains.

16 So, pursue them with thy tempest; and suddenly-trouble them with thy storm.

17 Fill their faces with shame: that they may seek, thy name Jehovah.

18 Let them be abashed, and suddenly-troubled unto perpetuity: and let them be ashamed and perish.

19 That they may know, that thou whose name is JEHOVAH, only thou art the most high, over all the earth.

PSALM LXXXIV.

1 To the master of the musick upon Gittith; a psalm to the sons of Korach.

2 How amiable are thy dwelling-places; O Jehovah of hosts!

3 My soule, longeth and also fainteth, for the courts of Jehovah: my heart and my flesh, doe shoute, unto the living God.

that dwell in Tyre. 9 Ashur also with them is-joynd-close: they have been for an arme, unto the sonnes of Lot, Selah.

10 To them as unto Midjan do, as unto Sifera:

As unto Iabin, at the brooke of Kishon. 11 In En-dor which were abolished: and became dung for an earthy-floor.

12 Put them their Nobles every one as Oreb and as Zeb: as Zebach and as Salmunnah, all their authorized.

13 Who said; Let us, Gods mansions, for our possession-take.

14 My God; as rolling-thing, as chaffe, before the wind; them make.

15 As fire doth burne a wood: and as the flame the mounts doth seare.

16 So, with thy tempest them pursue: and with thy storm soon-seare.

17 Their faces fill with shame: that they may seeke thy name O-Iah.

18 Let them abasht and troubled be unto perpetuall-aye: and shamed be and perish they.

19 That they may know; onely thou thou whose name I EHOVAH: art above all the earth most-high.

PSALM LXXXIV.

How amiable are thy dwelling-places, O LORD of hosts, how amiable

are places wherein thou dost dwell:

3 My soul, doth long and faint also,

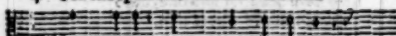
even for the courts of Jehovah:

my heart and my flesh, shout doe they,

to come the living God unto.



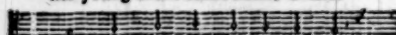
4 Yea the sparrow, an house findeth,



and swallow nest, where she layeth



her young ones : thine altars, O IAH



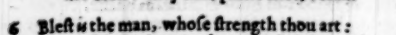
of hosts ; my king, and-eke my God.



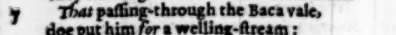
5 They that in thine house have abode,



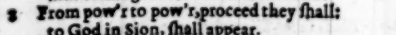
are blest : they still, praise thee, Selah.



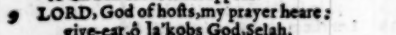
6 Blest is the man, whose strength thou art :
they that high waies have, in their heart.



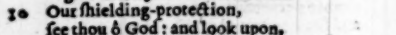
7 That passing-through the Baca vale,
doe put him for a welling-stream :
with blessings eke, rain covereth them.



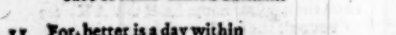
8 From pow'r to pow'r, proceed they shall :
to God in Sion, shall appear.



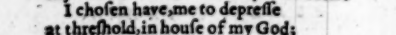
9 LORD, God of hosts, my prayer heare :
give-ear, O Ja'kobs God, Selah.



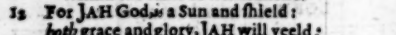
10 Our shielding-protection,
see thou O God : and look upon,
face of thine 'ointed-Messiah.



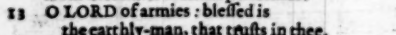
11 For, better is a day within
thy courts, than thousand *elsewhere* been :



I chosen have, me to deresse
at threshold, in house of my God ;
rather-than for to have abode,
within the tents of wickednesse.



12 For JAH God, is a Sun and shield :
both grace and glory, JAH will yeeld :
not any good with-hold will he,
from them that walk in perfectnes.



13 O LORD of armies : blessed is
the earthly-man, that trusts in thee.

PSALM LXXXV.

Sing this as the 8 or as the 77 Psalm.

1 **T**Hou favoured hast thy land O Jehovah :
thou turned hast, Jakobs captivitie.

2 Thou pard'ned hast, thy folks iniquitie,
thou cov' red hast, even-all their sin, Selah.

3 Thou gathered hast thine anger all away :

4 Yea the sparrow, findeth an house, and the swallow, a nest for her, where she lieth her young : thine altars, Jehovah of hosts ; my king, and my God.

5 O blessed are they that abide in thine house : still, they shall praise thee, Selah.

6 O blessed is the earthly-man, whose strength is in thee : they in whose heart are the high-ways.

7 They that passing through the vale of Baca, put him for a well-spring : also with blessing, the rain covereth.

8 They shall go, from power to power : he shall appear, unto God in Sion.

9 Jehovah, God of hosts, heare thou my prayer : give-ear, O God of Iakob, Selah.

10 See thou O God, our shield and look-upon, the face of thine Anointed.

11 For, better is a day in thy courts, than a thousand : I have chosen, to sit-at the-threshold, in the house of my God ; rather than to remain, in the tents of wickednesse.

12 For Jehovah God, is a Sun, and a shield : Jehovah will give, grace and glory : he will not withhold good, from them that walk in perfection.

13 Jehovah of hosts : O blessed is the earthly-man, that trusteth in thee.

PSALM LXXXV.

1 To the master of the *Musick*, a psalm to the sons of Korach.

THou hast been favourable to thy land O Jehovah : thou hast returned, the captivity of Iakob.

2 Thou hast forgiven, the iniquity of thy people : thou hast covered, all their sin, Selah.

3 Thou hast gathered-away all thine exceeding-anger :
thou

thou hast turned from the fervencie of thine anger.

5 Turn thou us, O God of our salvation: and cause, thine indignation against us to cease.

6 Wilt thou be angry with us for ever wilt thou draw-out thine anger to generation and generation?

7 Wilt not thou turne and revive us: that thy people may rejoyce in thee?

8 Shew us Iehovah, thy mercy: and give us thy salvation.

9 I will hear, what God Iehovah will speak: for he will speake peace unto his people and unto his gracious-saints: and let them not return to unconstant-folly.

10 Surely his salvation is necte to them that feare him: that glory, may dwell in our land.

11 Mercy and truth are met: justice, and peace have kissed.

12 Faithfulness, springeth out of the earth: and justice, looketh down from heaven.

13 Also Iehovah, will give the good: and our land, shall give her fruit.

14 Injustice, shall goe before his face: and he will put, her foot-steps in the way.

Thou turned hast from thy wraths fervent-ire.

5 Turn us O God of our salvation:

and cease 'gainst us thine indignation.

6 Wilt thou for ay 'gainst us thine anger-stire?

Wilt thou to age and age draw-out thine ire?

7 Wilt not againe revive us: that in thee thy folk may joy? 8 To us Iehovah show thy mercy: and thy health on us bestow. (bee;

9 What God the LORD wil speak, Ile hearkning for to his folk and saints, speak peace will he:

And let them not return to foolishnes.

10 To his fearets, his health is sure at hand:

that glory, may have dwelling in our land.

11 Mercy and truth met: justice kist and peace.

12 Out of the earth eke springeth, faithfulness:

Justice from heav'ns hath looked-down also.

13 Also Iehovah, giveth bounteousnesse:

and eke our land shall give her fruitfulnesse.

14 Just-right'ousnesse before his face shall goe:

and he will put her steps the way into.

PSALM LXXXV

1 A Prayer, of David:

Bow-down thine eare Iehovah answer me: for I am poor-afflicted and needy.

2 Keep my soule, for I am mercifull: thou my God, save thy servant, that trusteth unto thee.

3 Be gracious to me Iehovah: for unto thee do I call, all the day.

4 Rejoyce, the soule of thy servant: for unto thee Lord, Lift I up my soule.

5 For thou Iehovah, art good & mercifull: pardonest: and much of mercy, to all that call upon thee.

6 Give ear Iehovah, to my prayer: and attend, to the voice of my supplications-for-grace.

PSALM LXXXVI,

Bow-down thine eare Iehovah answer me:

for I am poor-afflicted and needy.

2 Keep thou my soule, for mercifull am I:

my God, thy servant save, that trusts in thee.

3 Iehovah be thou gracious to me:

for, all the day, call unto thee do I.

4 Thy servants soule, rejoyce-thou-cheerefully:

for Lord, I lift my soule up unto thee.

5 For thou Iehovah, good and pardonest:

of mercy much, to all that call on thee.

6 Give ear Iehovah, to my pray'r: and be

attent, unto the voice of my requests.

7. In day of my strait-tribulation,
I call on thee; for thou wilt answer me.
- 8 Among the Gods, not any is like thee:
O Lord; and like unto thy works are none.
(one;
- 9 Heathens shal come, whom thou hast made, each
and shal before thee Lord themselves down-bow
and glorifie thy name. 10 For great art thou,
and marvels dost: thou, God thy selfe alone.
- 11 Teach me thy way, walk in thy truth will I,
O LORD: to feare thy name, unite mine heart.
- 12 He laud thee, Lord my God, with al mine heart:
and will thy name for ever glorifie.
- 13 For great thy mercy towards me hath been:
and thou hast rid my soule from lowest grave.
- 14 O God, the proud against me risen have:
and seek my soule doth crew of violent men:

Also before them they propole not thee.

- 15 But thou Lord, God of grace and tender-ruth:
long, suffering, much of mercy and of truth.
- 16 Turn me thy face, and to me gracious be:

Unto thy servant give thy strength; and save,
thine handmaids son. 17 A sign for good, shew me;
and let mine haters see and shamed be:
that I, from thee LORD, help and comfort have.

- 16 Turn thy face unto me, and be gracious to me: give thy strength to thy servants; and
save, the son of thine handmaid. 17 Doe with me a signe, for good; and let my haters
see and be abashed: because thou Jehovah, hast holpen me and comforted me.

P S A L M LXXXVII.

Sing this as the 89. Psalme.

- 1 **A**mong the mounts of holinesse,
is his foundation.
- 2 Above all Jaakobi dwellings; JAH
doth love gates of Sion.
- 3 Of thee, city of God, Selah;
things-glorious, spoken be.
- 4 Rahab and Babel here hearce,
unto them that know me;

Loe Palestine and Tyre with Cush:
this man, he born was there.

- 3 Of Sion eke; it shal be said;
each man is born in her:
and he, that is the Highest one
shal her establish fast.

7 In day of my distresse, will I
call unto thee, for thou wilt an-
swer me.

8 There is none like thee, a-
mong the Gods, O Lord; and none
like thy works.

9 All nations, whom thou hast
made, shall come, and bow down
themselves before thee O Lord:
and shall glorifie thy name.

10 For great art thou, and dost
marvellous things: thou, art God
thy self alone.

11 Teach me, O Jehovah, thy
way; I will walk in thy truth: u-
nite my heart, for to feare thy
name.

12 I will confesse thee, O Lord
my God, with all my heart; and
will glorifie thy name for ever.

13 For thy mercy, is great to-
ward me: and thou hast delivered
my soul, from the lowest hel.

14 O God, the proud are risen-
up against me; and the assembly of
violent men, seek my soule: and
they have not set thee before
them.

15 But thou Lord, art a God
pittifull and gracious: long suffer-
ing, and much of mercy and
truth.

16 Turn thy face unto me, and be gracious to me: give thy strength to thy servants; and
save, the son of thine handmaid. 17 Doe with me a signe, for good; and let my haters
see and be abashed: because thou Jehovah, hast holpen me and comforted me.

P S A L M LXXXVII.

1 To the sonnes of Korach, a
Psalme a song:

His foundation, among the
mountains of holinesse.

2 Jehovah loveth, the gates of
Sion: above al the dwelling places
of Jaakob.

3 Glorious things, spoken is
of thee: O city of God, Selah.

4 I will make mention of Ra-
hab and Babel, to them that know
me: loe Palestina and Tyrus with
Cush; this man was born there.

5 And of Sion, it shal be said:
man and man, was born in her: and
he, the most-high shall establish
her.

6 Jehovah, will recount. when he writeth the peoples; this man was born there, Selah.

7 And fingers as players on flutes: all my wel-springs in thee.

6 Jehovah, when he writeth up the peoples, count-will cast: this man, he born was there, Selah.

7 And there the fingers be as also they that play on flutes: my wel-springs all in thee.

PSALM. LXXXVIII.

1 A song a psalm, to the sons of Korach: to the master of the musick, on Machalath leannoth: an instructing-psalm, of Heman the Ezrahite.

2 O Jehovah, God of my salvation; by day I cry-out, and in the night before thee.

3 Let my prayer, come before thee: bow thine ear, to my shrill-cry.

4 For my soule is filled with evils: and my life, draweth near to hell.

5 I am counted, with them that goe-down the pit: I am, as a man that hath no strength.

6 Among the dead, free: like the slain, that lie in the grave; whom thou rememberest no more; and they, are cut-away from thine hand.

7 Thou hast put me, in the pit of the lowest-places: in darknesse, in deep-places.

8 Thy wrathfull-heat stayeth upon me: and with all thy billows, thou afflictest me, Selah.

9 My known-acquaintance thou hast put-far-away, from me: hast set me for abominations to them: I am shut-up, and cannot get out.

10 Mine eye languisheth, thow mine affliction: I call on thee Jehovah, all the day; I spread-out my palms unto thee.

11 Wilt thou doe a miraculous-work to the dead: or shall the deceased life up, that they confesse thee, Selah?

12 Shall thy mercy be told in the grave: thy faithfulness, in perdition?

13 Shall thy miraculous work be known, in the darknes: and thy justice, in the land of oblivion? my prayer shall prevent thee.

14 dost thou hide thy face from me? I bear thine afflictings, I am doubtfully-troubled.

PSALM LXXXVIII.

Sing this as the 13. Psalme.

2 I Jehovah, thou the God of my salvation: before thee, day and night, I make-clamation.

3 Fore thee, let come my pray'r: unto my clamour-bow thine ear. 4 For with ev'ls my soul it hath the my life, draws near to hell.

5 I counted am, with them that do go-down the pit: I am, as man that hath ability no whit.

6 Even free, among the dead: as slain, in grave that whom thou dost mind no more: because from thy have quite been cut-away

7 Thou putt me, in the pit of nether-places-sleep: in obscure-darknesse, in gulfy-places-deep.

8 Thy wrathful-fervecy, upon me firm-doth-stay: and with thy billows all, upon me thou dost lay-affliction, Selah.

9 My known-friends thou hast put-far, from me: lothsome to them: shut-up, that out I cannot get.

10 Through mine afflictio, mine ey doth pine-away: thee doe I call upon Jehovah, all the day: my palms to thee display.

11 Wilt thou do to the dead a work-miraculous? or shall they rise-again that are deceased from us? shal they laud thee, Selah? 12 Shal thy benigne-mer-be told within the grave? or thy fidelity, in forlorn-miserie?

13 Shal thy work-marvellous be in the darknesse and thy justice, within land of oblivion?

14 But I, doe unto thee Jehovah make my cry: my prayer also, shall even in the morn-early prevent-thee-speedily.

15 Wherefore dost thou reject my soul, O Jehovah? thy countenance from me, why dost thou hid-away?

16 I poor-afflicted am, and breathing-out the spirit, even from my youth: I bear, thy fears-that-doe- I am in donbtful-plight.

17 But I, unto thee Jehovah doe I cry-out: and in the morn- 15 Wherefore Jehovah, dost thou reject my soule: 16 I am poor-afflicted, and breathing-out-the-ghost from my youth: I bear thine afflictings, I am doubtfully-troubled.

17 Thy wraths passe over me: thy terrors me dismay
 18 They compasse me about as waters, all the day :
 against me altogether, gone round about they are.
 19 Lover and friend, from me thou hast removed
 my known-friends darknesse are. (farre :

from me, lover and fellow-friend : my known-acquaintance are in darknesse.

P S A L M. LXXXIX.

Jehovahs mercies I will sing, unto eternity :

to age and age, will with my mouth

make known thy verity.

3 For I said ; Mercy shall be built, unto eternity :

the heav'ns, thou firme-establish wilt

in them thy verity.

4 With mine elected-one, I have
 stricken a covenant :
 a ratifying-oath I gave
 to David my servant.

5 Thy seed I will establish-sure,
 unto eternall-aye :
 thy throne I also will build-up,
 to age and age, Selah.

6 And heavens, O Jehovah, shall
 thy wondrous-work confesse :
 within th'assembly of the saints,
 also thy faithfulness.

7 For who may to Jehovah be
 compared in the sky :
 may to Jehovah likened be,
 'mong sonns of the Mighty ?

8 God, in the secret of the Saints,
 much terrible is he :
 and to be feared, over all
 that round about him be.

9 Jehovah, O thou God of hosts ;
 who like unto thee is,
 O mighty Jah ? and round-about
 thee is thy faithfulness.

17 Thy wraths passe over me: thy terrors, doe dismay me.

18 They compasse me about as waters, all the day : they are gone-about, against me together.

19 Thou hast put-farre away

P S A L M LXXXIX.

1 An instructing-psalm, of Asaph the Ezrachite.

2 I will sing, the mercies of Jehovah, for ever : to generation, will I make-known, thy faithfulness with my mouth.

3 For I said, mercy shall be built up, for ever: the heavens, thou wilt establish thy faithfulness in them,

4 I have stricken a covenant, with my chosen : I have sworn, to David my servant.

5 I will stablish thy seed unto eternity: to generation and generation, will I build up thy throne, Selah.

6 And the heavens, shall confesse thy marvelous-work Jehovah : also thy faithfulness, in the Church of the saints.

7 For who in the skie, may be compared to Jehovah: may be likened to Jehovah, among the sons of the mighties ?

8 God is danting-terrible, in the secret of the saints very-much: and fearefull, over all round-about him.

9 Jehovah, God of hosts; who is like thee, mighty Jah ? and thy faithfulness, round-about thee,

10 Thou rulest, over the swelling of the sea : when the waves thereof rise-high , thou stillest them,

11 Thou hast beaten-down Rahab as a wounded-man : thou hast scattered thine enemies, with the arm of thy strength.

12 Thine *are* the heavens, shine also is the earth : the world and plenty thereof thou hast founded them.

13 The North and the right-side, thou creasedst them : Tabor and Hermon , in thy name they shall showe.

14 Thou hast an arm , with might : strong is thy hand , exalted is thy right-hand.

15 Justice and judgment , *are* the prepared-place of thy throne : mercy and truth , goe-before thy face.

16 O blessed *are* the people , that know the showing-sound : Jehovah, in the light of thy face they shall walk-on.

17 In thy name , they shall be glad all the day : and in thy justice shall they be exalted.

18 For thou *art* the glory of their strength : in thy favourable-acceptation , our horn shall be exalted,

19 For of Jehovah , is our shield : and of the holy-one of Israel our King.

20 Then spakest thou in a vision , to thy gracious-saint ; and saidst : I have put help , upon a mighty-one : I have exalted, *one* chosen out of the people.

10 Over the swelling of the sea , thou ruling bearest-sway : when waves thereof do rise on high , thou stillest them dost lay.

11 Proud-Rahab beaten-down thou hast , even-as a wounded-weight : thine enemies thou scattered hast , with arm of thy strong-might.

12 To thee the heav'ns, also the earth doth unto thee belong : the world and plenitude of the same ; thou hast them founded-strong.

13 The North and on right-side the South , thou hast created them : the Tabor and the Hermon-hill they showt shall in thy name.

14 Thou hast an arm with puissance : their hand is powerfully-corroborated, thy right-hand it is exalted high.

15 Justice and judgment of thy throne *are* the prepared-place : mercifullnes and faithfull-truth , doe goe-before thy face.

16 O blessed *are* the folk , that know the trompetts founding-shrill : Jehovah, in thy faces light they shall walk-forward-still.

17 In thy renowned-name, they shall be gladforn all the day : and in thy justice-righteous , exalted be shall they.

18 For thou *art* of their fortitude the beautifull-glorie : and in thy favourable-grace , our horn shall be lift-high.

19 For our protecting-shield, unto Jehovah doth pertain : to Holy-one of Israel eke, our King-soveraign.

The second part.

20 Then didst thou to thy gracious-Saint , speak in a vision : and saidst : I have help impos'd , upon a mighty-one : a choise-one I out of the folk

exalted. 21 Found have I
David my servant : ointed have
him with mine oil holie.

22 With whom my hand shall stablish be :
yea strengthen him shall mine arm.

23 The foe shall not exact on him ;
nor son of wrong him harme.

24 And I will beat down from his face
his trait afflicting foes :
and them that haters of him are,
with plague I quite will chote.

25 Likewise with him my faithfullnes
shall be and my mercie :
and also in my name, his horn
shall be exalted high.

26 His hand in sea : his right hand, in
the rivers he will I.

27 My Father, (shall he call to me,)
thou art, my God mightie,

And rock of my salvation thou.

28 I also, will grant him
to be the first begott : above
the Kings of the earth, supreme.

29 For ever I will keep for him
my mercifull kindnes :
my cov'nant eke, to him shall be
of constant faithfullnes.

30 And I will put his seed for aye :
as daies of heavens, his throne.

31 If his sonns leave, my law : and shall
not, in my judgments gone.

32 If they my statutes shall profane :
and not observe, my beils.

33 He visit then their sin with rod :
with stripes their crookednes.

34 And yet I will not frustrate, make
from with him, my mercie :
neither against my faithfullnes,
use lying, falsitie.

35 The covenant which I have made,
I will not it profane :
and that which is gone out my lips,
I will not change the same.

36 Once, sware I by my holines :
if I to David lie.

37 His seed, shall be for ever, and
his throne, as Sun, for ever.

31 I have found, David my ser-
vant : with oil of mine holines
have I ointed him.

32 With whom my hand shall
be established : also mine arm
shall strengthen him.

33 The enemies shall not exact
upon him : and the son of injuri-
ous-evil, shall not afflict him.

34 And his distressers I will
beat down from his face : and
them that hate him with I plague.

35 And my faithfullnes and my
mercies shall be with him, and in my
name, shall his horn be exalted.

36 And I will set his hand in
the sea : and his right hand in the
rivers.

37 He shall call on me, my fa-
ther thou : my God, and rock of
of my salvation.

38 I also will give him, as the
first-born : High, above the Kings
of the earth.

39 For ever, will I keep for
him my mercies, and my covenant,
shall be faithfull to him.

40 And his seed I will put to
perpetuities : and his throne, as
the daies of heavens.

41 If the sonns shall leave, my
law : and shall not walk, in my
judgements.

42 If they shall profane my
statutes : and not keep, my com-
mandments.

43 Then will I visit their tre-
spasse with the rod : and their ini-
guities with stripes.

44 But my mercies I will not
make frustrate from with him :
nor deal falsly, against my faith-
fullnes.

45 I will not profane my co-
venant : and that which is gone
out of my lips, I will not change.

46 Once, I have sworn by my
holines : if I lie unto David.

47 His seed, shall be for ever :
and his throne, as the Sun before
me.

38 As the Moon, it shall be established for ever: and a witness in the skie, faithfull. Selah.

38 As Moon, it shall be established unto eternall aie: and as a witness in the skie, that faithfull is. Selah.

The third part.

39 But thou hast cast-off, and refused: hast been exceeding-wroth with thine Anointed.

39 But thou hast cast-off, and refused: art-wroth, with thine ointed.

40 Hast abolished, the covenant of thy servant: hast profaned his crown to the earth.

40 The covenant of thy servant, thou hast abolished:

41 Hast burst-down all his hedges: hast put his fortresses a ruine.

thou hast profaned, to the earth his crown. 41 Thou hast down-burst his hedges all: his fortresses a ruine, put-thou hast.

42 All that passe by the way, robb him: he is a reproach to his neighbours.

42 All they that passe along the way, spoil-him-with-robberie: he to his neighbours is-become, a shameful-opprobrie.

43 Thou hast exalted the right-hand of his distressless: hast rejoiced, all his enemies.

43 Thou hast exalted the right-hand, of his afflicting-foes: and all his hatefull-enemies, thou hast rejoiced those.

44 Also thou hast turned, the edge of his sword: and hast not made him to stand, in the battell.

44 Also the sharp-edge of his sword, rebated it thou hast: and in the battell, hast thou not established him fast.

45 Thou hast made his brightness to cease: and his throne, thou hast cast-down to the earth.

45 His brightness thou hast made to cease: and cast his throne, to ground.

46 Thou hast shortened, the daies of his youth: hast enwrapped him, with shame, Selah.

46 Daies of his youth thou hast shortened hast: with shame hast wrapt him round.

47 How long Jehovah, wilt thou hide thy self to perpetuie? shall thy hot-wrath burn like the fire?

47 How long LORD, wilt thou hide thy self to perpetuie? and burn shall as the very fire thy wrathfull seruancie?

48 Remember how transitorie I am: unto what vanity, thou hast created all the sonns of Adam.

48 O call thou to remembrance how I transitorie am: to what vain-state, thou didst create all children of Adam.

49 What strong-man shall live, and not see death: shall deliver his soule, from the hand of hell, Selah?

49 What man shall live, and not see death: deliver shall away his soule, out of the powerfull-hand of death, these, Selah?

50 Where is thoe thy former mercies Lord: thou swarest to David by thy faithfulness?

50 Where be thy former mercies, Lord: thou by thy verities,

51 Remember Lord, the reproch of thy servants: that I bear in my bosome, of all gentes peoples.

to David (warth): 51 Remember Lord, thy servants opprobrie:

that I doe in my bosome bear, of all the folks mighty.

- 52 Wherewith thy foes Jehovah, doe
reproach-opprobriously :
wherewith the footsteps of thy Christ,
reproachfull-blame doe they.
53 Jehovah blest for ever be ;
Amen, Amen I say.

- 52 Wherewith thine enemies,
Jehovah, doe reproach : where-
with they doe reproach, the foot-
steps of thine Anointed.
53 Blessed be Jehovah for ever;
Amen, and Amen.

The fourth Book.

P S A L M C X.

Sing this as the 74. Psalm.

- 1 O Lord, thou unto us hast been
an habitation ;
in every generation
and generation.
2 Before the mounts were born ; and th'earth
and world brought-forth by thee :
even from eternitie thou art
God, to eternitie.
3 Thou dost unto contrition ,
turn miserable-man :
and thou dost say, return-again
ye children of Adam,
4 For, in thine eyes, a thousand yeers ,
are even-as yesterday
when it is past : and as a watch
that in the night doth stay.
5 As with a flowing-current thou
dost cary them away ;
they as a sleep are : in the morn ,
are as the changed hay.
6 It in the morning flourisheth,
and groweth-changeably :
it in the evening is cut down ,
and fadeth-withering-dry.
7 For in thine anger we have been
consumed-utterly :
and in thy wrathfull-heat, we have
been troubled suddainly.
8 Our vicious-iniquities
before thee thou dost place :
our hidden-close iniquities
to clear-light of thy face.
9 Because in thine exceeding-wrath
our daies all turn-away :
our yeers we have consumed-quite ;
even-as a thought, were they.
10 The dayes of these our yeers, in them
are threescore yeers and ten ;
and if they be in valour-strong ,
four-score yeers in them been :

P S A L M X C.

- 1 A prayer , of Moses the man
of God.

L Ord, thou hast been to us in
habitation; in generation and
generation.

2 Before the mountains were
born; and thou hadst brought
forth the earth and the world:
even from eternitie unto eter-
nitie, thou art God.

3 Thou turnest fory-man, unto
contrition: and sayest, return ye
sons of Adam.

4 For a thousand yeers in thine
eyes, art as yester day when it is
past: and as a watch in the night.

5 Thou cariest them-away-
with-a floud, they are as a sleep:
in the morning, as the grasse that
is changed.

6 In the morning, it flourisheth
and is changed: at the evening,
it is cut-down and withereth.

7 For we are consumed in
thine anger: and in thy wrathfull-
heat, we are suddainly-troubled.

8 Thou hast set our iniquities
before thee: our hidden-fins, to
the light of thy face.

9 For all our daies, doe turn-
away in thine exceeding-wrath:
we have consumed our yeers, as a
thought.

10 The daies of our yeers, in
them are threescore and ten yeers:
and if they be in strengths, four-
score yeers: and their pride is
mole.

molestation and painfull iniquitie:
for it is cut-down speedily, and
we flie away.

11 Who knoweth the strength
of thine anger: and according to
thy fear, thine exceeding-wrath?

12 To number our dayes, so
make thou us to know: that we
may apply the heart to wisdom.

13 Return Jehovah, how long!
and let it repent thee, concerning
thy servants.

14 Satisfie us in the morning
with thy mercie: that we may
shout and rejoyce, in all our
daies.

15 Make thou us rejoyce, ac-
cording to the dayes thou hast af-
flicted us: the yeers, wherein we
have seen evill.

16 Let thy work appear unto
thy servants: and thy comly-ho-
nour, unto their sons.

17 And let the pleasantnes of
Jehovah our Cod, be upon us:
and the work of our hands, esta-
blish thou upon us: yea the work
of our hands, establish thou it.

P S A L M X C L

HE that sitteth, in the secret
of the most-high: shall
lodge himself, in the shadow of
the Almighty.

2 I will say, of Jehovah, my
safe-hope and my fortress: my
God, in him will I trust.

3 For he will deliver thee,
from the snare of the fowler:
from the woefull pestilence.

4 He will cover thee, with his
wing; and under his feathers thou
shalt hope for safety: his truth,
shall be a buckler and a shield.

5 Thou shalt not fear, for the
dread of the night: for the arrow,
that flieth by day.

6 For the pestilence that wal-
keth in the darknes: for the sting-
ing-plague that wasteth at noon-
day.

7 A thousand, shall fall at thy
side: and ten-thousand at thy
right-hand: unto thee, it shall not
come-neer.

And their pride molestation is
and painfull-miserie:
for speedily it is cut-down,
and we away doe flie.

11 O who doth of thine anger know
the mighty-powerfullnes?
according also to thy fear,
thy servant-wrathfullnes?

12 To count the number of our dayes,
so skilfull make us be:
that unto understanding-wise
apply the heart may wee.

13 Jehovah turn *thy self* again,
how long wilt thou *desert*?
let it repent thee also, for
them that thy servants are.

14 Thou with thy mercie satisfie
us in the morn: that wee,
in all our daies, *even* cheerfully-
may shout and joyfull be.

15 O make thou us for to rejoyce,
even-as the daies have been
wherein thou hast afflicted us:
the yeers, we ev I have seen.

16 Unto thy servants let thy work
appear: thy comlines,
unto their sons. 17 And on us be,
our LORD Gods pleasantnes:
and th'operation of our hands,
upon us stablish-sure;
yea th'operation of our hands-
establish-it-secure.

P S A L M. X C I.

Sing this as the 71. Psalm.

HE that in secret sits, of the Most-high:
shall lodge-himself, in shade of th' Almighty.

2 Say I, of JAH, my hope and my strong-fence:
my God, in him will I put-confidence.

3 For he, from fowlers snare will thee deliver:
from woefull pest. 4 Will with his wing thee cover
under his plumes thou hopeful-shroud shalt thee:
his truth, a buckler and a shield shall be.

5 Thou shalt not fear, for terror of the night:
nor for the arrow, that by day makes-flight,

6 For pest, that in the darknes maketh-way:
for stinging-plague, that wasteth at noon-day.

7 Fain at thy side though thousand, thousands be
at thy right-hand: it shall not come-neer thee.

8 Onely

8 Onely, thou with thine eyes shalt give regard :
and thou shalt see, the wicked-mens reward.

9 Because thou J A H my safe-protection:
the highest, thou hast made: by mansion,

10 There shall no evil unto thee befall :
neither the plague, come-near thy tent at all.

11 For he his Angels, wil command for thee :
in all thy wayes, thy keepers for to bee.

12 And they shall bear thee up *their* hands upon:
least thou doe dash thy foot against a stone.

13 Thou tread shalt on the Asp and Lion-dread:
the Lion-fierce and Dragon, down-shalt-tread.

14 Because he cleaves to me, ridd him wil I:
because he knowes my name, Ile set him high.

15 Cal he on me, Ile hear him; in distresse
with him I: will him honour, and release.

16 With length of dayes I will him satisfie :
and shew him my salvation wil I.

15 He shall call on me, and I will answer him with him *me* I be in distresse: I will release him, and wil honour him. 16 With length of dayes, will I satisfy him; and will make him to see, my salvation.

P S A L M X C I I.

Sing this as the 2. or as the 77. Psalm.

2 **I**Ts good, unto Jehovah to confesse:
I and to sing-psalm, to thy name O most-high.

3 To shew-forth in the morning thy mercie :
and in the nights, thy constant-faithfulness.

4 On ten-stringd-lute, and on the psalterie:

Upon the harp with meditation.

5 For with thy work, LORD, thou rejoycest mee:
in acts of thy hands, I shewt-zheerfullie.

6 How great, Jehovah, are thine actions :
thy purposes deep are, vehementlie.

7 A man that brutish is, know dooth not hee:
and fool-unconstant, understands not this.

8 When wicked spring, as grasse; and al flourish
that work iniquitie: that they shall bee
abolished unto perpetualnes.

9 But thou, Jehovah, art for ever high.

10 For loe thy foes, for loe the foes of thee,
LORD, they shall perish: they shall scatted be:
al that doe work painful-iniquity.

9 But thou art high, for ever Jehovah.
10 For loe thine enemies, Jehovah; for
loe these enemies shall perish: they shall be scatted, al that work painful-iniquity.

8 Onely, with thine eyes shalt thou behold : and shalt see, the reward of the wicked.

9 Because thou Jehovah my safe-hope : the most-high, thou hast put for thy mansion.

10 There shall not befall unto thee any evil : and the plague, shall not come-nigh thy tent.

11 For his Angels, will he command for thee : to keep thee, in all thy wayes.

12 Upon *their* palmes shall they bear thee up: least thou dash thy foot against a stone.

13 Thou shalt tread upon the fierce-Lion and the Aspe : thou shalt tread-down, the lurking-Lion and the Dragon.

14 Because he cleaveth unto me, therefore will I deliver him: I wil set him on high, because he knoweth my name.

P S A L. X C I I.

1 A psalm a song, for the day of Sabbath.

2 **I**T is good, to confesse to Jehovah: and to sing-psalm, to thy name O most high.

3 To shew-forth thy mercy in the morning: and thy faithfulness, in the nights.

4 Upon the ten-stringd-instrument, and upon the psalterie: with meditation upon the harp.

5 For thou hast rejoyced me! O Jehovah, with thy work: in the acts of thy hands, will I shewt.

6 How great are thine acts Jehovah! vehemently deep are thy thoughts.

7 A brutish man, knoweth not, and an vnconstant-fool, understandeth not this.

8 When wicked-men spring-up as the grasse; and al that work painful-iniquitie doe flourish: that they shall be abolished unto perpetuie.

10 For loe thine enemies, Jehovah; for loe these enemies shall perish: they shall be scatted, al that work painful-iniquity.

11 And

11 And my horn shall be exalted as the Unicorns: mine old-age, shall be anointed with fresh oil.

12 And mine eye shall behold, on mine enviers: of evil-doers that rise-up against me, mine ears shall hear.

13 The just, he shall spring-up as a palm-tree: as a Cedar in Lebanon, shall he grow.

14 They that are planted, in the house of Jehovah: in the courts of our God, shall they flourish: they shall be, fat and green.

11 And high as Unicorns shall my horn be: mine old-age anointed with fresh oil. 12 Mine eye shall view, on them that mine enviers be: mine ears hear, of ill-men that rise against me.

13 The just, shall as a Palm-tree spring-up-high: as Lebanon's Cedar, so grow shall hee.

14 They that are planted, in Jehovah's houses in courts of our God, flourishing shall be.

15 Shall yet in grayness sprout: be fat and green.

16 To shew, Jehovah to be righteous: my Rock, and no injustice in him.

15 Yet, shall they sprout in grayness: they shall be, fat and green. 16 To shew, that Jehovah is righteous: my Rock, and no injurious-evil in him.

P S A L M X C I I I.

1 Jehovah reigneth, is clothed with high-majestie: clothed is Jehovah, hath girded himself with strength: the world also is established, it shall not be moved.

2 Stable is thy throne from then: thou art from eternitie.

3 The floods have lifted-up, O Jehovah; the floods have lifted-up their voice: the floods lift-up their dashing-noise.

4 Then the voices of many waters; the wondrous-strong billowes of the sea: more wondrous-strong is, Jehovah in the high-place.

5 Thy testimonies, are vehemently faithfull; holynes becometh thine house; Jehovah, to length of dayes.

P S A L M X C I I I.

1 O God of vengeancees Jehovah: O God of vengeancees shine-thou-clearly.

2 Be thou lifted-up, O Judge of the earth, render a reward, unto the proud.

P S A L M X C I I I.

Sing this as the 21. Psalm.

1 Jehovah he dooth reign, is clad with majestie: Jehovah clothed is, hath girt himself with potencie:

2 Yea stablished is the world. it shall not moved be. Thy throne is stablished of old: thou from eternitie.

3 The floods have lifted-up, O LORD; the floods their voice have lifted-up: the floods they doe lift-up their dashing-noise.

4 The LORD that is on high, more wondrous-strong is hee: than many waters voices, than the strong sea billowes be.

5 Thy testimonies, are made vehemently sure: LORD, holynes becomes thine house, while length of dayes doth dure.

P S A L M X C I I I.

Sing this as the 55. or as the 78. Psalm.

1 Jehovah O thou God of vengeancees: O God of vengeancees shine-with-clearnes. Judge of the earth, be thou uplifted-high. and render a reward, to men-haughty.

3 How

- 3 How long, Jehovah, shall the wicked-men:
how long *while*, shall the wicked gladfom been?
- 4 Utter shall they, speak hard-words lavishly:
boast shall they, at that work iniquity?
- 5 Thy folk, Jehovah, they in-pecces-bruise:
thine heritage afflicting they misfule.
- 6 They doe the widow and the stranger flay:
the fatherlesse eke, murder *them* doe they.
- 7 Also they say, Jah shall not see it: and
the God of Jakob, shall not understand.
- 8 O brutish people, understand doe yee:
and O ye fools, when wil ye prudent bee?
- 9 He that did plant the ear, hear shall not hee?
or he that form'd the eye, shall he not see?
- 10 Shall he not blame, that heathens chastiseth?
that knowledge unto earthly-man teacheth?
- 11 The cogitations of man-earthly,
Jehovah knowes: that they *are* vanity.
- 12 O blessed is the man whom thou O Jah
doost chasten: and him teach out of thy law.
- 13 From evil dayes, to make him quier-sit:
till for the wicked, digged be a pit.
- 14 For his people Jehovah will not leave:
and wil not his inheritance bereave.
- 15 But unto justice, judgement shall revert:
and after it, al the upright in heart.
- 16 Who will rise-up for me, 'gainst evil-men?
Who stand for me, against workers of sin?
- 17 Had not Jehovah been my helpfulness:
my soul had almost dwelt in silentnes.
- 18 When I did say, my foot is moov'd-away;
thy mercie O Jehovah, did me stay.
- 19 When many in me were my cogitations:
delight my soul *then* did thy consolations.
- 20 Hath throne of mischeefs fellowship with thee:
which frameth molestation by decree?
- 21 They run-by-troups, against soul of just-man:
and guiltlesse blood, as wicked they doe damn.
- 22 But JAH to me is for a refuge-high:
and my God, for the rock of my safety.
- 23 And he wil surely turn themselves upon,
their *own* vnrighteous-molestation:
and them suppress in their maliciousnes:
Jehovah our God, he will them suppress.
- 20 Shall the throne of woeful-evils, have fellowship with thee: which frameth
molestation by a decree? 21 They run-by-troups, against the soul of the just: and con-
demn-as wicked, the innocent blond. 22 But Jehovah is to me for an high-refuge: and
my God, for the rock of my safe-hope. 23 And he wil return upon them, their painfull-
iniquitie; and in their malice he will suppress them: Jehovah our God, will suppress
them.

3 How long, shall the wicked?
O Jehovah: how long, shall the
wicked shew-gladnes?

4 Shall they utter, shall they
speak a hard-word: shall they boast-
themselves, all that work paynful-
iniquitie?

5 Thy people Jehovah they
brui'e in peces, and afflict thine
heritage.

6 They slay the widow and the
stranger: and murder the father-
lesse.

7 And say, Jah shall not see:
nor Jakobs God, understand.

8 Understand ye brutish among
the people: and unconstant-fools,
when will ye be prudent?

9 He that planted the ear, shall
not he hear: or he that formed the
eye, shall not he see?

10 He that chastiseth the hea-
thens, shall not he rebuke? he that
teacheth earthly-man knowledge?

11 Jehovah, knoweth the
thoughts of earthly-man: that they
are vanity.

12 O blessed is the man he
whom thou chastenest O Jah: and
teachest him out of thy law.

13 To give him quietnes, from
the dayes of evil: until a pit-of-
corruption, be digged for the
wicked.

14 For Jehovah wil not leave
his people: and will not forsake,
his inheritance.

15 But judgment shall return,
unto justice: and after it, all the
upright in heart.

16 Who will rise-up for me,
against evil-doers? who will stand
up for me, against the workers of
painful-iniquitie?

17 Unless Jehovah, had been
an helpfulness unto me: my soul
had almost dwelt in silence.

18 When I sayd, my foot is
moved: thy mercy Jehovah,
stayed me up.

19 When many were my co-
gitations within me: thy consola-
tions, delighted my soul.

PSALM XC V.

Come, let us shewt-joyfully
to Iehovah : let us shewt-
triumphantly, to the Rock
of our salvation.

2 Let us prevent his face with
confession : with psalmes, let us
shewt-triumphantly to him.

3 For Iehovah is a great God:
and a great King, above all Gods.

4 In whose hand, are the deep-
places of the earth: & the strong-
heights, of the mountains, are
his.

5 Whose the sea is for he made
it: and the dry-land, his hands
have formed.

6 Come, let us bow-down our
selves and bend-down: let us
kneel, before Iehovah our maker.

7 For, he is our God: and we
are the people of his pasture, and
sheep of his hand: to day, if ye
shall hear his voice.

8 Harden not your heart, as in
Meribah, as in the day of Massah,
in the wilderness.

9 Where your fathers tempted
me: proved me, also saw my
work.

10 Fourtie yere, I was yrked
with that generation, and sayd,
they are a people erring in heart: and they,
know not my wayes.

mine anger: if they shall enter, into my Rest.

PSALM XC VI.

Sing ye to Iehovah, a new
song: sing ye to Iehovah, at
the earth.

2 Sing ye to Iehovah, blesse
ye his name: preach-the-good-
tidings of his salvation, from day
to day.

3 Tell among the nations his
glorie: among all peoples, his
marvellous-work.

4 For great, is Iehovah and
prayed vehemently: fearful he is,
above all Gods.

5 For all the Gods of the peo-
ples are vayn-idols: but Iehovah,
made the heavens.

6 Glorious-majestie & comly-
honour are before him: strength and beauteous-glorie, in his sanctuarie.

PSALM XC V.

Sing this as the 45. or as the 97. Psalm.

Come, let us to the LORD shewt-joyfully:
to Rock of our health, shewt-triumphantly.

2 Let us prevent his face with thanksgiving:

let us with psalms, to him triumphant-sing.

3 Because the LORD is a great God-mightie,
a great King eke, above all Gods is he.

4 In whose hand are the earths deep-secrecies:
the strong-heights of the mountains eke are his.

5 His is the sea, for he did make the same:
and the dry-land, for that his hands did frame.

6 Come, let us bend and bowing-down-adore:
the LORD our maker, let us kneel before.

7 For, he our God is; and the people wee
of his pasture, and sheep of his hand be:
His voice if ye shall hear the same, to day.

8 Make not your heart hard, as in Meribah:

as in the wilderness, in Massah day.

9 Where me your fathers tempting-did-essay:
they proved me, also they saw my deed.

10 I fourtie yere, was with that race yrked:
and sayd, a folk they are in heart that stray:
and of my wayes the knowledge have not they.

11 That in my wrath I did with-oath-protect:
If ever they enter, into my Rest.

11 So-that I sware in

PSALM XC VI.

Sing this as the 45. Psalm.

Sing ye unto Iehovah, a new psalme:
O all the earth, sing to th'eternal-JAH.

2 Sing ye unto Iehovah, blesse his name:
preach his salvation, from day to day.

3 His glorie tel among the nations:
'mong peoples all, his wondrous-actions.

4 For great Iehovah prayed eke is he
greatly: fearful, above all gods he is.

5 For all the peoples gods vayn-idols be:
but of the heav'ns: Iehovah maker is.

6 Glory and honour are before his face:
strength and beantie, within his Holy-place.

- 7 Ye kinreds of the peoples. give to JAH :
 8 Give ye the glorie of his name to JAH :
 an offering takes, and come his courts into.
 9 Bow-down in th' honourable Holy-place
 to JAH: the whole earth; tremble at his face.

10 Among the heathen-nations say yee,
 Jehovah reigneth; also stablisheth
 the world shall have; it shall not moved bee:
 the peoples he will judge; with righteousness.

11 Let heav'ns be glad; and the earth rejoyce:
 let sea and plenty thereof roar-with-noise.

12 The field and all therein let gladness be:
 let all trees of the wood then shew-with-mirth.

13 Before Jehovah, because come doth hee;
 because he cometh, for to judge the earth:
 the world he judge will with just-right'ousnes;
 the peoples also, with his faithfulness.

13 Before Jehovah, for he cometh; for he cometh, to judge the earth: he will judge the world with justice; and the people, with his faithfulness.

P S A L M X C V I I .

This may be sung also as the 37. Psalm.

1 Jehovah reigns, let th' earth exult-with-gee:
 let th'ylands many, shew-forth-joyfulness.

2 About him clouds and gloomy-darknes bee:

justice and judgment, his thrones stablishes.

3 Fire, doth before the face of him procede:
 and round-about his enemies flameth.

4 His lightnings have the world illumined:
 the earth, doth see and painfully-trembleth.

5 Mounts, at Jehovahs presence melted are,
 like waxe: at face, of Lord of th' earth totall.

6 The heav'ns his justice openly-declare:
 and see his glories doe the peoples all.

7 A basht be all that serve a graven-thing;
 that in vain-idols boast-them-gloriously:
 O all ye Gods bow-down-him-worshiping.

7 Give to Jehovah, ye kinreds
 of the peoples: give to Jehovah,
 glory and strength.

8 Give to Jehovah, the glory
 of his name: take-up an oblation,
 and come into his courts.

9 Bow-down your selves to
 Jehovah, in the comly-honour of
 the sanctuarie: tremble-ye at his
 face, all the earth.

10 Say ye among the nations,
 Jehovah reigneth; the world also
 shall be stablished; it shall not be
 moved: he will judge the peo-
 ples, with righteousness.

11 Let the heavens rejoyce;
 and the earth be glad: rore let the
 sea, and the plenty thereof.

12 Let the field shew-gladnes,
 and all that therein are: then let all
 the trees of the wood, shew-joy-
 fully.

13 Before Jehovah, for he cometh; for he cometh, to judge the earth: he will judge the world with justice; and the people, with his faithfulness.

P S A M X C V I I .

1 Jehovah reigneth, let the
 earth be glad: let the many
 yles, rejoyce.

2 Cloud and gloomy-darknes
 are round-about him: justice and
 judgement, are the stable-place
 of his throne.

3 Fire, goeth before him: and
 flameth, round-about his dis-
 tressers.

4 His lightnings illumine the
 world: the earth, seeth and trem-
 bleth.

5 The mountaines like waxe,
 melt at the presence of Jehovah:
 at the presence, of the Lord of all
 the earth.

6 The heavens declare his ju-
 stice: and all peoples, see his
 glorie.

7 Abasht-be all they that serve
 a graven-thing; that gloriously-
 boast themselves in vain-idols:
 bow-down-your-selves to him
 all ye Gods.

8 Sion

8 Sion heareth, and rejoyceth, and glad are, the daughters of Judah : because of thy judgements Jehovah.

9 For thou Jehovah, art high above all the earth : vehemently art thou exalted, above all Gods.

10 Ye lovers of Jehovah hate evil : he keepeth the soules of his gracious-saints ; he will deliver them, from the hand of the wicked.

11 Light, is sown for the just : and joy for the right of heart.

12 Rejoyce ye just, in Jehovah : and confesse, to the remembrance of his holiness.

8 Sion doth heare, and joyeth-cheerfully ;

(mirth)

and Judahs daughters shew doe-gladiome-because, Jehovah, of thy judgements-right.

9 For thou Jehovah high above all the earth : art farre above all Gods, advanst-in-high.

10 O lovers of Jehovah-hate ye ill : soules of his gracious-saints he doth bewares ; he also them safely-deliver will, out of the hand of those that wicked are.

11 A light, for him that just is, sown there is : and joy, for them that upright hearted be.

12 Ye just, joy in Jehovah : and confesse, to the remembrance of his sanctity.

PSALM. XCVIII.

PSALM XCVIII.

I A psalm ;

Sing-ye, to Jehovah, a new song, for he hath done marvelous-things : his right-hand hath saved him, and the arme of his holiness.

2 Jehovah hath-made known, his salvation : to the eyes of the nations, he hath revealed his justice.

3 He hath remembered his mercy, and his faithfulness, to the house of Israel : all the ends of the earth have seen, the salvation of our God.

4 Shout-triumphantly to Jehovah, all the earth : shout-cheerfully, and shout-joyfully and sing-psalms.

5 Sing-psalms to Jehovah with harp with harp, and voice of a psalm.

6 With trumpets, and voice of the cornet : shout-triumphantly, before the King Jehovah.

7 Let the sea roare, and the plenty thereof : the world, and they that dwell therein.

8 Let the rivers clap the palms : together let the mountains shout-joyfully.

Sing this as the 61. Psalm.

1 A New song, to Jehovah sing, for marvels done hath he : his right hand hath him saved, and his arme of sanctitie.

2 Jehovah, his salvation hath made known : unto the eyes even of the nations, he hath revealed his justice.

3 His mercy, and his faith, to house of Isr'el he thinks on : the ends all the earth have seen, our Gods salvation.

4 Unto Jehovah, all the earth, shout yee triumphantly : shout-cheerfully, and joyful-shout : and sing-melodiously.

5 Unto Jehovah with the harp melodiously-sing yee : even with the harp and with the voice of singing-melodie.

6 With shrilling-trumpets, also with the cornets sounding-voice : before the king Jehovahs face, shout-with-triumphant-noise.

7 Let sea and plenty thereof roar : World, and that therein dwell.

8 Let rivers clap the hands : let mounts with joy together shrill.

I

9 Before

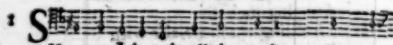
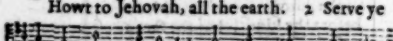
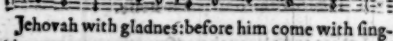
- 9 Before Jehovahs face, for he
to judge the earth, come is :
with justice he will judge the world ;
and folks, with equities.

P S A L M XCIX.

Sing this as the 85 Psalm.

- 1 **I** Jehovah raigues, the peoples they
are wrathfully-stirred :
he sits on Cherubims, the earth
is troubleously-moved.
- 2 Jehovah, great in Sion : and
is 'bove all peoples high.
- 3 Let them thy great and fearefull name
confesse ; it is holy.
- 4 The Kings strength also judgement loves :
thou, righteous-equities
hast stablished ; in Jacob hast
done judgement and justice.
- 5 Exalt Jehovah our God yee,
and bow your selves submisse,
even at the foot-stool of his feet ;
because he holy is.
- 6 Moses and A'ron, with his Priests ;
and Samuel, with them
that call on his name : call'd on Jah,
and he did answer them.
- 7 *Even* in the pillar of the clowd,
unto them speake did he :
they kept his witnesses, and (*which*
he gave them,) the decree.
- 8 O LORD our God, thou answerest them :
a God that parest,
thou wast to them ; upon their acts
though vengeance thou takedst.
- 9 Exalt Jehovah our God yee,
and bow your selves submisse
at his mount holy : for holy
Jehovah our God is.

P S L M C.

- 1 **S**
Howt to Jehovah, all the earth. 2 Serve ye

Jehovah with gladnes: before him come with sing-

ing-mirth. 3 Know, that Jehovah he God is :

- 9 Before Jehovah, for he is
come to judge the earth : he will
judge the world in justice: and the
peoples, in righteousness.

P S A L M XCIX.

- 1 **I** Jehovah reigneth, the peo-
ples are stirred : he sitteth as
the Cherubims, the earth is mo-
ved.

- 2 Jehovah, great in Sion: and
high he is, above all the peoples.

- 3 Let them confesse thy name,
great and fearefully holy it is.

- 4 And the strength of the King,
loveth judgement : thou, hast sta-
blished righteousnesses; thou hast
done in Jaakob, judgement and
justice.

- 5 Exalt ye Jehovah, our God;
and bow-down your selves, at the
foothoole of his feet ; holy he is.

- 6 Moses and Aaron, with his
Priests ; and Samuel, with them
that call on his name : they called
upon Jehovah, and he answered
them.

- 7 In the pillar of a cloud, he
spake unto them : they kept his
testimonies, and the decree he
gave them.

- 8 Jehovah our God, thou an-
swerest them : a God forgiving,
thou wast unto them ; and taking
vengeance, on their practises.

- 9 Exalt ye Jehovah, our God,
and bow-down your selves, at the
mountain of his holines : for Je-
hovah our God, is holy.

P S A L M C.

- 1 A psalm for confession :
Shout ye triumphantly to Je-
hovah, all the earth.

- 2 Serve ye Jehovah with glad-
nesse : come before him, with sing-
ing-joy.

- 3 Know ye, that Jehovah he is
God :

God: he made us, and not we: his people, and sheep of his pasture.

4 Enter ye his gates, with confession: his courts with praise: sonnes ye to him, blesse ye his name.

5 For Iehovah is good, his mercy is for ever: and his faith, unto generation, and generation.

PSALM CI.

1 A Psalm, of David:

Mercy and judgement I will sing: to thee, Iehovah will I sing: psalm.

2 I will doe wisely in the perfect way: when wilt thou come unto me? I will walk in the perfection of mine heart, in the mids of mine house.

3 I will not set, before mine eyes, any word of Belial: I hate the doing of them that turn-aside: it shall not cleave unto me.

4 A froward heart, shall depart from me: I will know none evill.

5 He that in secret hurte, with-tongue his fellow-friend, him will I suppress: the haughty of eyes and large of heart; him, I cannot suffer.

6 Mine eyes shall be on the faithfull of the land, for to sit with me: he that walketh, in the perfect way, he shall minister to me.

7 He shall not sit within my house, that doth deceit: he that speaketh lyes, shall not be established, before mine eyes.

8 In the mornings, I will suppress all the wicked of the land: for to cut-off from the city of Iehovah, all the workers of painfull-inquiry.

PSALM CII.

1 A prayer, for the poor-afflicted when he shall be overwhelmed: and shall powre-forth his meditation, before Iehovah.

Iehovah hear my prayer: and let my cry come unto thee.

3 Hide not thy face from me, in the day of my distress, upon me: incline thine ear unto me; in the day I call, make hast answer me.

4 For my dayes are consumed as smoke: and my bones, are burnt as hearth.

It is he that made us, and not we; his folk, and sheep of his feeding.

4 O with confession enter yee his gates, his courtyards with praising:

confesse to him, blesse ye his name.

Because Iehovah be good is: his mercy ever is the same: and his faith, unto all ages.

PSALM CI.

Sing this as the 106. Psalm.

Mercy and judgement I will sing: sing-psalm to JAH to thee.

2 Will wisely doe in perfect way; when wilt thou come to me? He walk, in midst of my house, in my hearts perfectnesse.

3 I will not set, before mine eyes, word of mischievousnesse:

I hate their fact that turn-aside; it shall not cleave me to.

4 The froward heart, from me shall part; the ev'l, I will not know.

5 I will suppress, him that his friend, with-tongue-hurts secretly: the haughty eyde, and large of heart; him suffer cannot I.

6 Mine eyes, on faithfull of the land, that sit with me they may: unto me minister-shall he, that walks, in perfect way.

7 He shall not sit, within my house, that doth fraud: that speaks lyes; he shall not be established, in presence of mine eyes.

8 At mornings, all the wicked of the land suppress will I: out of IAHs city to cut, all that worke iniquity.

PSALM CII.

Sing this as the 32. Psalm.

Iehovah, heare what I doe pray; and let my cry come unto thee.

3 Thy face from me hide not away, in day when trouble is on me: let unto me thine care be bent; in day I call, soon answer me.

4 For as the smoke my dayes are spent: and as an hearth, my bones burnt be.

- 5 Mine heart is smit as grasse and dry :
that I forget, to eat my bread.
6 For the voice of my groaning-cry :
my bone is to my flesh cleaved.
7 I am like, deserts pelican :
am, as an owle of wildernesse.
8 I watch, and as a sparrow am ;
on rooffe in solitarieffe.
9 All day my foes doe me upbraid :
they that rage at me, 'gainst me swear.
10 For I doe ashes eat, as bread :
and mixe my drinks with weeping-tear.
11 Because of thine angry-disdain,
and thy hot-wrath: for thou hast me
up-heaved, and cast down again.
12 My dayes, as shade declined be:

- And with' red as the grasse am I.
13 And thou Jehovah, fittest-sure
for ever: and thy memory,
doth unto age and age endure.
14 Thou wilt arise, wilt have mercy
on Sion: for *it is* the time
to deale *now* with it graciously,
for come is the appointed-time.
15 For thy servants, stones of the same
delight in: and her dust pittie.
16 And heathens fear shall the LORDS name :
and Kings of th' earth all, thy glory.
17 When IAH shall Sion edifie :
he in his glory shall appeare.
18 Shall turn, to pray'r of the lowly :
and not despise shall, their prayer.
19 This shall in writ-be-registred,
for th' after generation :
and people *to be* created,
shall praise the Ever-being-one.
20 For he looks from his height holy :
the LORD from heavens the earth doth see.
21 To heare, the prif'ners groning-cry :
to loose them that deaths children be.
22 To tell the LORDS name, in Sion :
and his praise, in Ierusalem.
23 When peoples, and Kingdoms, in one :
to serve the LORD, shall gather-them.
24 He hath afflicted in the way
my strength: he shortned hath my dayes.
25 I said; O take me not away,
my God, in midst of my dayes.

24 He hath afflicted in the way mine able-strength; he hath shortned my dayes.
25 I said; O my God, take me not away, in the mids of my dayes: thy yeres are through

5 Mine heart is smitten as grasse
and withered: that I forget, to
eat my bread.

6 For the voice of my groan-
ing: my bone cleaveth, to my flesh.

7 I am-like, to a pelican of the
wildernesse: I am, as an owle of
the deserts.

8 I watch and am, as a sparrow,
solitary upon the house-roof.

9 All the day mine enemies
doe reproach me: they that rage
against me, have sworn against me.

10 For I eat ashes, as bread: and
mingle my drinks with weeping.

11 Because of thine angry-
threat and thy fervent-wrath: for
thou hast heaved me up, and cast
me down.

12 My dayes *are*, as a shadow
declined: and I, am withered as
grasse.

13 And thou Jehovah, fittest
for ever: and thy memoriall, to
generation and generation.

14 Thou wilt arise, wilt have
tender-mercy upon Sion: for the
time to be gracious unto it, for the
appointed-time is come.

15 For thy servants delight in
the stones thereof: and doe pit-
ty the dust thereof.

16 And the heathens shall fear
the name of Jehovah: and all the
Kings of the earth, thy glory.

17 When Jehovah shall build
up Sion: shall appear, in his glory.

18 Shall turn, unto the prayer
of the lowly, and not despise, their
prayer.

19 This shall be, written, for
the generation after: and the peo-
ple created, shall praise Iah.

20 For he hath looked-down
from the height of his holynes:
Jehovah, from the heavens did
behold the earth.

21 To hear, the groning of
the prisoner: to loose, the sonns of
death.

22 To tell in Sion, the name
of Jehovah: and his praise, in Ie-
rusalem.

23 When the peoples shall be
gathered together: and the king-
doms, to serve Jehovah.

through generation of generations.

26 Afore-time, thou hast founded the earth : and the heavens, *are* the work of thine hands.

27 They shall perish, and thou shalt stand : and they all, shall wax-old as a garment : as a vesture, shalt thou change them and they shall be changed.

28 But thou *art* the same : and thy yeers, shall not be ended.

29 The sons of thy servants shall dwell : and their seed, shall be stablished before thee.

P S A L M C I I I.

1 *A psalm of David ;*

MY soule, blesse thou Jehovah, and all my inward-parts, the name of his holines.

2 My soule, blesse thou Jehovah : and forget not, all his rewards.

3 That mercifully - pardoneth all thine iniquities : that healeth, all thy sickneses.

4 That redeemeth thy life from the pit-of-corruption : that crowneth thee, with mercy and tender-pities.

5 That satieth thy mouth with good-things : thy youth is renewed, as an Eagles.

6 Jehovah doeth justices : and judgments, to all oppressed.

7 He made known his waies to Moyses : his actions, to the sons of Israel.

8 Jehovah is pittifull and gracious : long suffering, and much of mercie.

9 He will not contend to continuall-aye : neither keep *(his anger)* for ever.

10 He hath not doon to us, according to our sinns : nor rewarded us, according to our iniquities.

11 But as *is* the height of the heavens, above the earth : so strong is his mercie, over them that fear him.

12 As farr-remote as the East is from the West : so farr-hath-he-removed, our trespasses from us. *13* As a father hath pity, on them that fear him. that we *are* dust.

Thy yeers through age of ages *are*.

26 Afore, thou la'd'st foundation of th'earth : the *h* eavens also, *are* thy handy operation.

27 They perish, shall but thou shalt dure : and all they shall, with-age-decay as a garment : as a vesture, thou changest them and chang'd *are*-they.

28 But thou *art* even the same : thy yeers they also shall not ended be.

29 Thy servants sonns, and seed of theirs shall dwell ; establisht before thee.

P S A L M C I I I.

Sing this as the 45. Psalm.

MY soule, blesse thou Jehovah thankfully : and all my inward-parts, his holy name.

2 My soule, blesse thou Jehovah thankfully : and his rewards, forget none of the same.

3 That pardoneth all thine iniquities : that healeth, all thy sick-infirmities.

4 Thy life that ransoms from corrupting-state : crowns thee with mercie and with tender-ruth.

5 That doth thy mouth with good-things satiate : renewed as the Eagles, is thy youth.

6 Jehovah doth justices-equal : and judgments, unto the oppressed all.

7 He known did make his wayes unto Moyses : his acts, the sons of Israel among.

8 Jehovah pittifull and gracious *is* : of mercy much, and of forbearance long.

9 Contend he will not to continuall-aye : neither will he *his anger* keep alway.

10 After our sinns, to us done hath not he : nor us rewarded, as our actions-wrong.

11 But as the heav'ns, in height above earth be : to them that fear him, *is* his mercie strong.

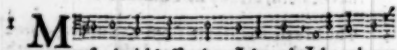
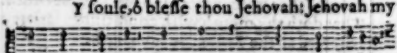
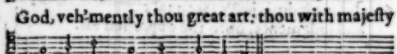
12 As farr-remote as East is from the West : our trespasses he farre from us hath cast.

13 As father pitie *hath his* sonns upon : Jehovah pittie them that him fear.

14 For he doth know our formed-fashion : that we *are* dust, in record he doth bear.

- 15 Man-sorrowfull, as grasse *so are his daies* :
as flowre of field, he flowrishing-displaies.
- 16 For wind goes over it and it is gone :
and place thereof knowes not the same againe.
- 17 But bounteous-mercy of the Eternall-one,
from ever and for ever *doth remaine*,
upon them that his reverencers been :
his justice eke, to childrens children.
- 18 To them that of his cov'nant keepers are :
and that his precepts minde, them to practise.
- 19 Jehovah doth in heavens his throne prepare :
his kingdome over all hath soveragnties.
- 20 O ye his Angels, blesse th'Eternall-Lord ;
that mighty are of strength, that do his word ;
- Unto the voice of his word, hearkning-still.
- 21 O blesse Jehovah all ye his armies :
his ministers, that doe his pleasing-will.
- 22 O blesse Jehovah, all ye work of his ;
in places all of his dominion :
O thou my soul, blesse the Eternal-one.

P S A L M. C I V.

1 **M** 
Y soule, O blesse thou Jehovah! Jehovah my

God, veh'mently thou great art: thou with majesty

and honour dost thy selfe array.

- 2 Decking with light, as with a coat :
heavens as a curtaine out-stretching.
- 3 His lofts, in waters planchering :
making the clouds his chariot ;
- That on wings of the wind walketh.
- 4 His Angels (spirits he making :
his ministers, a fire flaming.
- 5 Th'earth on her bases he foundeth :
- That it for ever may not move
neither for aye. 6 Thou with the deep
as with a robe didst close-it-keep :
The waters stood the mounts above.
- 7 At thy rebuke they fled-away :
they hasted, at thy thunders sowne.
- 8 Mounts they went up, dales they went down :
to place for them thou firme-didst-lay.

15 Sory-man, his daies *are as*
the grasse : as a flower of the field,
so flowrisseth he.

16 For a wind passeth over it
and it is not : and the place there-
of, shall not know it any-more.

17 But the mercy of Jehovah,
endureth from eternity and unto e-
ternity, upon them that fear him :
and his justice, to the childrens
children.

18 To them that keep his cove-
nant : and that remember his pre-
cepts, for to doe them.

19 Jehovah hath firmly prepa-
red his throne, in the heavens: and
his kingdom, and ruleth over all.

20 Blesse Jehovah: ye his An-
gels: mighty of strength, doing
his word: hearkning, to the voice
of his word.

21 Blesse Jehovah. all ye his
hosts: his ministers, doing his
pleasure.

22 Blesse Jehovah. all ye his
works: in all places of his domina-
tion: my soul, blesse thou Jehovah.

P S A L M. C I V.

1 **M** Y soul, blesse thou Jeho-
vah: Jehovah my God,
thou art vehemently great: thou
arrayest *thy self*, with majesty and
comely-honour.

2 Decking *himself*, with light as
with a garment, stretching-out the
heavens, as a curtain.

3 Planchering his lofts, in the
waters; making the clouds his
chariot; walking, upon the wings of
the wind.

4 Making his Angels (spirits; his
ministers, a flaming fire.

5 He hath founded the earth,
upon her bases: it shall not be
moved, for ever and aye.

6 Thou coveredst it with the
deep, as with a raiment: the waters
stood above the mount tains.

7 At thy rebuke they fled: at
the voice of thy thunder, they
hasted-away.

8 The mountains they went
up, the vallies they went-down: to
the place which thou foundedst
for them.

9 Thou!

9 Thou didst set a bound, they shall not passe: they shall not return, to cover the earth.

10 That sendeth wellsprings, in the valies: they walk, between the mountains.

11 They give-drink, to all the wild-beasts of the field: the wild-asses, break their thirst.

12 By them, the fowl of the heavens dwelleth: from between the branches, they give the voice.

13 That watereth the mountains, from his founts: the earth is filled, with the fruit of thy works.

14 That maketh grasse to grow, for cattell: and the herb, for the use of earthly-man: bringing forth bread out of the earth.

15 And wine that rejoyce the heart of sory-mā: making the face chearfull with oil: and bread, that upholdeth the heart of sory-man.

16 Filled are, the trees of Jehovah: the Cedars of Lebanon, which he planted.

17 That there, the birds may make-their-nests: the flock, the fir-trees are her house.

18 The high mountains, for the wild-goats: the rocks, a shelter for the coneyes.

19 He made the moon, for appointed-times: the sun, knoweth his going-down.

20 Thou puttest darknes, and it is night: in it doe creep-forth, all the wild beasts of the wood.

21 The lurking-Lions, roaring for the prey: and seeking their meat of God.

22 The sun riseth, they gather-them-away: and couch-down, in their dens.

23 Out-goeth earthly-man unto his work: and to his labour, till evening.

24 How many are thy works, Jehovah! all of them, hast thou doon in wisdom: the earth is full of thy riches.

25 This sea great, and wide of spaces: there are creeping-things even innumerable; small wild-beasts, with great.

26 There, go the ships: Livjathan, whom thou hast formed to play therein,

9 Thou settst a bound, they shall not passe: not turn, the earth to overflow.

10 That sendeth springs, in vallies-low: between the mountains, they doe tread.

11 They water, all beasts of the field: wild-asses, quench their thirsting-dry.

12 The fowl of heavens doe dwell them by: from twixt the branches, voice they yield.

13 He watereth mounts, from his founts-high: the earth is fill'd, with thy works fruit.

14 He makes to grow grasse for beasts-bruit: and herbs, for use of man-earthly:

He brings-forth bread out of the ground.

15 And joyes the heart of man with wine; makes face with oil chearfull-to-shine; with bread, mans heart upholdeth-sound.

16 JAHs trees, Cedars of Libanus, which he hath planted, they are filld.

17 That there the birds their nests may build: the Stork, the fir trees are her house.

18 For the wild-goats, the mountains tall: the rocks, for Coneyes sheltring-shade.

19 The Moon, for certain-times he made: the Sun, he knoweth his down-fall.

The second part.

20 Darknes thou puttest, and it is night: therein creep-forth the wood beasts, all.

21 Lions, for prey that roaring-call: and seek their meat, from God-of-might.

22 The Sun doth rise, they gather-aside: and in their dens, they down-doe-lurk.

23 Out-goeth man unto his work: and to his labour, till ev'n-tide.

24 O LORD, how many thy works be! in wisdom hast thou doon, them all: of thy riches the earth is full.

25 This-same great and wide spacious sea:

There are, wild beasts small with the great things-creeping which none number can.

26 There goe the Ships; and Livjathan, whom thou hast formed to play in it.

27 They all, to thee, to give their food
in due time; look-attentively.
28 Thou giv'st to them, gather doe they:
op'nest thy hand, they'r filld with good.

29 Thy face thou hiding-dost-restrain,
they troubled are: gather thou dost
their spirit, they breath-out-the-ghost;
and to their dust they turn again.

30 Thou sendest-forth thy sp^rit, and they
created are: the upper-view
of th'e'arth, thou also dost renew.

31 Jehovahs glorie be for aye:

Joy let Jehovah in his deeds,
32 Upon the earth he down-looketh
and it doth tremble: he toucheth
the mounts, and smoke from them proceeds.

33 I while I live will sing to JAH:
will while I am, to my God sing.

34 Sweet shall of him be my musing:
I, will rejoyce in Jehovah.

35 Let sinners be consum'd-away,
out of the earth: and men-gracelesse
be they no more: Jehovah blesse,
o thou my soul; Hallelu-jah.

P S A L M. C V.

Sing this as the 75. or as the 100. Psalm.

1 **C**onfesse to JAH, call on his name:
make known among peoples his facts.

2 Sing unto him, to him sing-psalm:
discourse of all his wondrous-acts.

3 O glorie, in his holy name:
joy let their heart, that seeke for JAH,

4 Seek yee Jehovah and his strength:
seek-studiously his face alway.

5 His admirable actions
that he hath done, remember yee:
his wondrous-operations,
and judgments that of his mouth be,

6 O seed of Ab^ram his servant:
o sonns of I^akob his chosen.

7 Even he Jehovah our God is:
in all the earth his judgments been.

27 They all, look-attentively
unto thee: to give them, their
food in his time.

28 Thou givest it to them, they
gather it: thou openest thine
hand, they are filled with good.

29 Thou hidest thy face, they
are suddenly-troubled: thou ga-
therest their spirit, they breath-
out the ghost; and return unto their
dust.

30 Thou sendest-forth thy
spirit, they are created: and thou
renewest, the face of the earth.

31 The glorie of Jehovah be
for ever: rejoyce let Jehovah, in
his deeds.

32 He looketh upon the earth,
and it trembleth: he toucheth,
the mountains and they smoke.

33 I will sing to Jehovah in
my life: I will sing-psalm, to my
God while I am.

34 Sweet shall my meditation
be of him: I, will rejoyce in Je-
hovah.

35 Consumed be sinners: out
of the earth; and wicked-men be
they no more: my soule, blesse
thou Jehovah; Hallelu-jah.

P S A L M C V.

1 **C**onfesse ye to Jehovah, call
on his name: make known
his actions among the peoples.

2 Sing ye to him, sing-psalm
to him: discourse, of all his mar-
vellous-works.

3 Glorie ye, in the name of
his holines: let the heart of them
that seek Jehovah, rejoyce.

4 Seek Jehovah and his strength:
seek ye, his face continually.

5 Remember ye, his marve-
lous-works that he hath done: his
wonders; and the judgments of
his mouth.

6 Seed of Abraham his servant:
sons of Iakob his chosen-ones.

7 He, is Jehovah our God: his
judgments, are in all the earth.

8 He remembereth his covenant for ever; the word *that* he commanded, to the thousand generation.

9 Which he stroke, with Abraham: and his oath, unto Isaac.

10 And established it to Isaac for a decree: to Israel, *for* a covenant of eternitie.

11 Saying; To thee, will I give the land of Canan: the line, of your inheritance.

12 When they were men (*few*) of number: very few, and strangers in it.

13 And walked about, from nation to nation: from *one* kingdom, to another people.

14 He suffered not *any* man to doe them wrong: but reprov'd, kings for them.

15 Touch not mine anointed: and to my Prophets, doe no evil.

16 And he called a famine, upon the land: he brake all the staffe of bread.

17 He sent before them a man: Joseph was sold, for a servant.

18 They afflicted his feet with fetters: his soule entered, the yron.

19 Untill the time his word came: the saying, of Jehovah tried him.

20 The King sent, and loosed him: the ruler of the people, and released him.

21 He put him Lord of his house: and ruler, of all his possession.

22 To bind his Princes to his soule: and make-wife, the Elders.

23 And Israel came into Egypt: and Isaac sojourned in the land of Cham.

24 And he increased his people vehemently: and made them stronger, than their distressers.

25 He turned his heart, to hate his people: to deal-craftily, with his servants.

26 He sent, Moses his servant: Aaron, whom he had chosen.

27 They put among them, the words of his signes: and wonders, in the land of Cham.

28 He sent darknes, and made it dark: and they turned-not-rebellious, *against* his word. blood; and slew, their fish.

His covenant for evermore he mindfully-doth-think upon: the word *that* he commanded, to the thousand generation.

9 Which he did strike with Abraham: also his oath unto Isaac.

10 And for an ordinance the same did unto Jakob stable-make:

A covenant of eternitie to Israel. 11 Saying, to thee the land of Canan give will I: line of your heritage to be.

12 When they were men of number: few, and strangers in it. 13 And did walk from nation to nation; from *one* realm, to another folk.

14 He suffered none them wrong to doe: but for their sake reprov'd Kings.

15 Touch not mine Ointed-ones: and to my Prophets, doe no evil-things.

16 And he call'd famine on the land: of bread he break did all the staffe.

17 Before them he had sent a man: Joseph, *that* sold was for a slave.

18 His feet with fetters they did wring: his soule the yron entered.

19 Untill the time *that* his word came: Jehovahs saying, him tried.

20 The King sent, and did let him loose: the peoples ruler, him releast.

21 He pointed him Lord of his house: and ruler, of all he possist.

22 To bind his Princes to his will: and make his Elders understand.

23 And Isr'el into Egypt came: and Jakob sojourned in Chams land.

24 And he his people much increast: and 'bove their foes he made them strong.

25 He turn'd their heart, to hate his folk: to doe his servants crafty-wrong.

The second part.

26 Moses his servant, he did send: and A'ron, him whom he did chose.

27 They did 'mong them, words of his signes, and wonders, in Chams land, propose.

28 Darknes he sent, and made it dark: and 'gainst his word rebell'd not they.

29 He turn'd their waters into blood: and he their fish with death did slay.

29 He turned their waters to

30 Their land brought forth frogs plentifully,
in privy-chambers of their Kings.

31 He spake, and it a swarm of flies:
and lice, in all their border brings.

32 He gave their showers, hail to be:
fire in their land of flames that blast.

33 And smote their Vine and their Figtree:
and tres throughout their border braft.

34 He spake, and the grasshoppers came:
and caterpillars, numberlesse.

35 And ate up all berbs in their land:
and did eat up their grounds increafe.

36 He smote all first born in their land:
ev'n the first-fruits of all their might.

37 And brought forth them with silv'r and gold:
and in their tribes, no feeble weight.

38 Egypt rejoyst when they went-out:
for fall'n upon them had their dread.

39 A cloud for covering; and a fire
to light the night, he did out-spread.

40 They asked, and the Quails he brought,
and with heav'n's bread sufficed them.

41 He op'ned Rocks, and waters flow'd:
ran in dry-places like a stream.

42 For, to his Servant Abraham,
his holy promise, mind did hee.

43 And brought his people forth with joy:
his chosen-ones, with shewing-glee.

44 And gave to them the heathens lands:
the peoples labour possesse did they.

45 That they his statutes might observe,
and keep his lawes; Hallelu-jah.

43 And brought forth his people with joy: his chosen, with shewing-joy. 44 And gave to them, the lands of the heathens: and they possessed, the labour of the peoples. 45 That they might observe his statutes, and keep his lawes; Hallelu-jah.

30 Their land abundantly
brought forth frogs: in the
privy-chambers, of their kings.

31 He said, and there came a
mixed-swarm: lice, in all their
border.

32 He gave their showers to be
hail: fire, of flames in their land.

33 And smote their vine, and
their fig-tree: and brake, the trees
of their border.

34 He said; and the grasshopper
came: and the caterpillar, even
without number.

35 And did eat-up all the herbs
in their land: and did eat-up the
fruit of their ground.

36 And he smote the first-born
in their land: the beginning, of
all their strength.

37 And he brought forth them,
with silver and gold: and none,
among their tribes was feeble.

38 Egypt rejoiced when they
went-out: for the dread of them,
had fallen upon them.

39 He spread a cloud for a co-
vering: and a fire, to enlighten the
night.

40 They asked, and he brought
the quail: and with the bread of
heavens, he satisfied them.

41 He opened the Rock, and
the waters flowed-out: they
went, in dry-places like a river.

42 For he remembered, the word
of his holines; to Abraham his
servant.

P S A L M C V I.

P S A M C V I.

H Alelu-jah; Confesse ye to

Jehovah thankfully,

for he is good: for evermore

endureth his mercy.

H Alelu-jah; Confesse ye to
Jehovah for he is good: for
his mercie, endureth for ever.

1 Who can expresse, the powers
of Jehovah: can cause to hear, all
his praise?

2 Who can expresse, Jehovahs pow'rs:

can all his praise display?

3 O blessed, are they that keep
judgment: he that dooth ju-
stice, in all time.

3 O blest are that judgment keep:

that justice doth, alway.

4 Remember me Jehovah,
with the favourable-acceptation
of thy people: visit me, with thy
salvation.

4 Remember me Jehovah, with
the acceptation
of thy people: and visit me,
with thy salvation.

5 To see the good, of thy
cho'sen, to rejoyce, with the joy
of thy nation; to glorie, with thy
inheritance.

5 To see thy cho'sen good; and with
thy nations joyance
for to rejoyce: to glorie-high
with thine inheritance.

6 We have sinned with our
fathers, we have doon-crookedly
we have doon-wickedly.

6 We have with our forefathers doon
erroneous-sinfulness:
we have doon wrong-iniquitie
we have doon wickednes.

7 Our fathers in Ægypt, did
not prudently-mind, thy marvel-
lous-works: they remembered nor,
the multitude of thy mercies: but
turned-rebellious, at the sea at the
red sea.

7 Our fathers in Ægypt, did not
thy marvels wisely-mind:
remembered not the multitude
of those thy mercies-kind:

But, at the sea at the red sea,
was their rebellion-shown.

8 Yet he sav'd them, for his
name sake: to make known his
power.

8 Yet sav'd he them, for his name sake:
to make his power known.

9 And he rebuked the red sea,
and it was dried-up-and he led
them in the deeps, as in the wil-
dernes.

9 And he rebuked the red sea,
and up the same was dryde:
and them as in the wildernes
he in the deeps did guide.

10 And he say'd them, from
the hand of the hater: and redee-
med them, from the hand of the
emie.

10 And from hand of the hateful-foe,
he did them freely-save:
and from the hand of th'enemie,
he them redemption-gave.

11 And the waters covered
their distressers: one of them, was
not left.

11 And waters their distressers whelmd:
none left was them among.

12 And they beleev'd in his
words: they sang, his prayse.

12 And they beleev'd in his words:
his glorious-prayle they sung.

The second part.

13 They made hast, they forgot
his works: they wayted not, for
his counsel.

13 They hastened-incontinent,
his doings they forgot:
for his advising-counsel, they
expecting-wayted not.

14 But sore in wilderness did lust:
and God in desert tempt.
15 He gave them their request: but to
their soul he leannes sent.

16 And Moses, in the camp; A'ron
Jehovahs holy-man
they envyed. 17 The earth op'ned,
and swallowd-up Dathan;
and on the congregation
of Abiram cov'red.

18 And fire in their assemblie burnde
the flame burnt the wicked.

19 They made a calf in Horeb: and
to th'idol bow did they.

20 And turnd their glorie; to the form
of ox, that eateth hay.

21 They forgot, God their saviour: that
in Ægypt did great-acts.

22 Works-marvellous in land of Cham:
by red sea, seareful-facts.

23 And he sayd, to destroy them: had
not Moses his chosen,
stood in the breach fore him: to turn
his wrath, from stroying them.

24 And they contemn'd, the pleasant land;
beleevd not his word.

25 But murmured within their tents:
heard not voice of the LORD.

26 And to sell them in wilderness;
he lift to them his hands.

27 'Mong heathens eke to sell their seed:
and fan them in the lands.

28 And to B'bal-peor they were joynd:
ate offerings of the dead.

29 And moved-anger by their acts:
and plague among them spread.

30 And Phineas stood, and judgment-did:
and plague was caus'd to stay.

31 Which counted was to him, justice:
to age and age, for ay.

32 And at waters of Meribah,
they angred-fervently:
that unto Moses, for their sake
befell-calamitie.

for justice: to generation and generation, for ever.
at the waters of Meribah: and evil was to Moses, for their sake.

14 But lusted with lust, in the
wildernes: and tempted God, in
the desert.

15 And he gave to them, their
request: and sent leannes, into
their soul.

16 And they envyed at Mo-
ses, in the camp: at Aharon, the
holly-one of Jehovah.

17 The earth opened, and
swallowed up Dathan: and cove-
red, over the congregation of
Abiram.

18 And a fire burned in their
congregation: a flame, burnt up
the wicked.

19 They made a calf in Horeb:
and bowed themselves, to a mol-
ten-idol.

20 And turned their glories:
into the form of an ox, that eateth
grasse.

21 They forgot, God their
saviour: that did great-things, in
Ægypt.

22 Marvellous-works, in the
land of Cham: searful-things, by
the red sea.

23 And he sayd, to abolish
them: had not Moses his chosen,
stood in the breach before him to
turn his wrathful-heat, from cor-
rupting-them.

24 And they contemptuously-
refused, the land of desire: they
beleevd not, his word.

25 But murmured in their
tents: they heard not, the voyce
of Jehovah.

26 And he lifted up his hand
to them: to sell them in the wil-
dernes.

27 And to sell their seed among
the heathens: and to fann them,
in the lands.

28 And they were joynd to
B'bal-pehor: and did eat, the fi-
crifices of the dead.

29 And moved-indignation, by
their actions: and the plague
brake in upon them.

30 And Phineas stood, and
executed-judgment: & the plague
was restrained.

31 And it was counted to him,
32 And they caused fervent-wrath,

33 For they bitterly-provoked his spirit : and he pronounced it, with his lips.

34 They abolished not, the peoples : which Jehovah had said unto them.

35 But mixed themselves among the heathens : and learned, their works.

36 And served their idols : and they were to them for a snare.

37 And they sacrificed their sons, and their daughters ; to Devils.

38 And shed innocent blood, the blood of their sons and of their daughters ; whom they sacrificed to the idols of Canaan : and the land was impiously-distayned, with bloods.

39 And they defiled *them* by their works : and whored, by their practises.

40 And the anger of Jehovah was kindled against his people : and he abhorred, his inheritance.

41 And he gave them into the hand of the heathens : and their haters, ruled over them.

42 And their enemies oppressed them : and they were humbled, under their hand.

43 Many times, did he deliver them : and they bitterly-provoked by their counsel : and were brought-down, by their iniquitie.

44 Yet he saw, when distresse was on them ; when he heard, their shrill-cry.

45 And he remembred toward them his covenant : and repented, according to the multitude of his mercies.

46 And gave them to tender-mercies : before al that led-them-captives.

47 Save thou us, Jehovah our God ; and gather us from the heathens : for to confesse, unto the name of thine holynes ; to glorie, in thy praise.

48 Blessed be Jehovah, God of Israel, from eternitie and unto eternitie ; and let all the people say, Amen ; Halelu-jah.

33 For they provok't his sp'rit : and he is with his lips ur'ed.

34 The peoples, as the LORD them bade : they not abolished.

35 But with the heathens mixt themselves ; and did their doings learn.

36 And servd their idols : which to them were, for a snaring-grin.

The third part.

37 Their sonns and daughters also, they to Devils offered.

38 And guiltlesse blood, bloud of their sonns and of their daughters shed ; whom to Canaans idols, they in-sacrifice-offred : so that the land, with bloody-gore was impiously-stayned.

39 And they *themselves* defiled by their operations : they went a whoring also, by their wonted-actions.

40 And gainst his people, kindled was the anger of the LORD : so that his own-inheritance he lothsomly-abhorrd.

41 He gave them into heathens hand ; their haters them ruled.

42 Their foes opprest them : and they were under their hand humbled.

43 He many times, delivered them : but they moovd-bitterly by their counsel : and were brought-down by their iniquitie.

44 Yet he did see, in their distresses ; when as he heard their cry.

45 And toward them his covenant he kept-in-memorie : and in his mercies multitude, repented. 46 And did give them to compassions : before, all that them led-captive.

47 Save us, O LORD our God ; and us from heathens jointly-raise, for to confesse thine holy name, to glorie, in thy prayse.

48 Blest be Jehovah, Isra'els God, from aye and unto aye ; and let al people say, Amen ; O prayse th' eternal-Jah.

The fifth Booke.

P S A L M C V I I.

Sing this as the 13. Psalm.

- 1 **C**onfesse ye to Jehovah thankfully,
for he is good: for ever his mercy.
- 2 Let the redeemed of Jehovah say:
whom he from foes hand hath redeemed-away.
- 3 And gather them out of the lands did hee;
from east from west; from north & fro the sea.
- 4 They in the wildernes in desert way
wandred: no dwelling city find-did they.
- 5 Hungry and thirsty eke: that them within
their soul, hath faynting-overwhelmed bin.
- 6 And to the LORD they cryde in their distresse:
he freely-rid them from their anguishes.
- 7 And in a right way he did make them goe:
a dwelling citie for to come unto.
- 8 Confesse they to Jehovah his mercy:
his marvels eke, to sonns of man-earthly.
- 9 For he the thirsty soul hath fatiated:
and hungry soul with good replenished.
- 10 They that in darknes and deaths shadow bide:
in yron and affliction fast-ryde.
- 11 Because against Gods words they did rebell:
and did despise the Highest-ones counsell.
- 12 Then humbled he their heart with toilsom-grief:
they stumbled-down, and none did yeild releif.
- 13 And they the LORD in their distresse besought:
he sav'd the fro their sorowes.
- 14 He the brought,
fro darknes & deaths shade: & broke, their bands.
- 15 Let them confesse Jehovahs mercy: and
his marvels to mens sonns.
- 16 For dores of brass
he broke: and hewed-asunder yron barrs.
- 17 Fools, for the way of their transgression:
and for their vices, have-affliction.
- 18 Al meat, their soul abhorreth-lothsomly:
and to the gates of death, approach they nye.
- 19 When to the LORD they cry in their distresse:
he saveth them, out of their anguishes.

workes, to the sonns of Adam,
asunder, the barrs of yron.

17 Fools, for the way of their trespassse: and for their in-
quiries, are afflicted. 18 Their soul, abhorreth al meat: and they approach, to the gates of
death. 19 And they cry unto Jehovah in their distresse: he saveth them, out of their anguishes.

P S A L C V I I.

1 **C**onfesse ye to Jehovah
for he is good: for his mer-
cie endureth for ever.

2 Let the redeemed of Je-
hovah, say it: whom he hath re-
deemed, from the hand of the dis-
tresser.

3 And gathered them, out of
the lands: from east, and from
west, from north and from the sea.

4 They wandred in the wil-
dernes, in the desert without way:
they found not a dwelling citie.

5 Hungry and-also thirsty: their
soul, was over-whelmed in them.

6 And they cried unto Jehovah,
in their distresse: he rid-them-
free, out of their anguishes.

7 And he led them, in a right
way: for to come, unto a dwelling
citie.

8 Let them confesse to Je-
hovah his mercie: and his mar-
vellous-workes, to the sonns of
Adam.

9 For he hath satisfied, the
thirsty soul: and filled the hungry
soul, with good.

10 They that sit, in darknes
and the shadow-of death: bound,
in affliction and yron.

11 Because they turned-rebel-
lions against the words of God:
and despised, the counsel of the
most-high.

12 And he humbled their heart
with molestation: they stumbled
down, and their was no helper.

13 And they cryed unto Je-
hovah, in their distresse: he saved
them, out of their anguishes.

14 He brought them forth,
from darknes and shadow-of-
death: and brake, their bands.

15 Let them confesse to Jehovah
his mercy: and his marvelous-

workes, to the sonns of Adam, 16 For he hath broken,
the dores of brasse: and hewed-

asunder, the barrs of yron. 17 Fools, for the way of their trespassse: and for their in-
quiries, are afflicted. 18 Their soul, abhorreth al meat: and they approach, to the gates of
death. 19 And they cry unto Jehovah in their distresse: he saveth them, out of their anguishes.

20 He

20 He sendeth his word, and healeth them: and delivereth, from their corruptions.

21 Let them confesse to Jehovah his mercie: and his marvelous-works, to the sonns of Adam.

22 And let them sacrifice, the sacrifices of confession: and tell his works, with shewing.

23 They that goe-down to the sea, in ships: that doe their labour, in the many waters.

24 They doo see, the works of Jehovah: and his marvelous-acts, in the deep.

25 For he sayth, and rayseth-up the stormie wind: and it listeth-up, the waves thereof.

26 They mount-up to the heavens, they goe-down to the deeps: their soul, in evil melteth-away.

27 They reel and stagger, like a drunken-man: and all their wisdom, is swallowed-up.

28 And they cry unto Jehovah, in their distresse: and he bringeth them out, from their anguishes.

29 He setteth the storm, to a silent-calm: and the waves thereof, are quiet.

30 And they rejoyce because they are stilled: and he leads them unto the haven of their desire.

31 Let them confesse to Jehovah his mercie: and his marvelous-works, to the sonns of Adam.

32 And let them exalt him, in the church of the people: and prayse him, in the sitting of the Elders.

33 He putteth rivers to a wilderness: and issues of waters, to a thirstines.

34 A land of fruit, to saltnes: for the evil, of them that dwell therein.

35 He putteth the wilderness, to a pool of waters: and the land of drought, to issues of waters.

36 And seareth there the hungry: and they firmly-prepare, a dwelling citie.

37 And sow the fields, and plant vineyards: and they yeild fruitfull revenue. multiplied vebemently: and their cattel, he diminisheth not.

38 And he blesseth them and they are bowed-down: by restraint, evil and sorrow.

20 He sendeth forth his word, and them healeth: from their corruptions, delivereth.

21 Confesse they to Jehovah his mercy: his marvels eke, to sonns of man: earthly.

22 And offer offerings of confession; and let the tell his works, with shewing-long.

The second part.

23 They that in ships unto the sea down goe: that in the many waters labour doe.

24 They, see Jehovahs operations: and in the deep, his wondrous-actions.

25 For he sayth, and doth rayse the wind stormy: and it doth lift the waves thereof on high.

26 They mount to heav'ns, down to the deeps they their soul, it melts away in evil-woe. (goe)

27 They reel and stagger like a drunken-wight: and all their wisdom, is upswallowed-quight.

28 And to the LORD they cry in their distresse: and he out-brings them, from their anguishes.

29 The storm he to a silent-calm doth set: and then their waves alayed-are-quiet.

30 And they rejoyce because they are made still: and he them leads, to haven of their will.

31 Confesse they to Jehovah his mercy: his marvels eke, to sonns of man-earthly.

32 And in the peoples church exalt they him: and in the Elders sitting prayle they him.

33 He turns the rivers to a wilderness: and springs of waters, to a thirstines.

34 A land of fruit, to saltnes-barren: for wickednes, of them that dwell therein.

35 He turns the desert to a waters pool: and land of drought, to waters of plentifull.

36 And there he seareth them that hungry are: and they a dwelling city doe prepare.

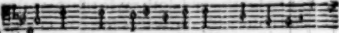
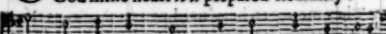
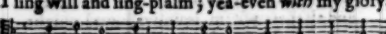
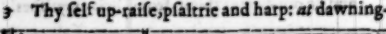
37 They vineyards also plant, and sow the fields: which fruit of usual-revenue yeilds;

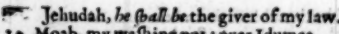
38 And he them blesseth, and they are increast greatly: and he minisheth not their beast.

39 Agayn they are, diminishd and brought low: by close-restraint, by evil and sorrow.

- 40 He powrs contempt on bountiful-Princes:
and makes them err in waylesse wildernes.
- 41 And poor from povertie he makes-up-rise:
and putteth as a flock *his* families.
- 42 See-shall the righteous, and joyful bee:
and stop her mouth, shall all iniquitie.
- 43 Who wise *is*, and will these-*things* heedful-learn:
and they Jehovahs mercies, shall discern.
- 43 Who *is* wise and will observe these-*things*; and they shall understand the mercies
of Jehovah.

PSALM CVIII.

- 
2 O God mine heart *is* prepared-stedfastly:

I sing will and sing-psalm; yea-even *with* my glory.

3 Thy self up-raise, psalterie and harp: *at* dawning-

day, I will up-raise.

- 4 Jehovah, I will thee confesse, the folks among:
and in the nations I wil thee praise-with-song.
- 5 That thy mercies
are great above heav'ns: and thy truth unto
the skies.
- 6 Over the heav'ns, O God, be thou exalted-high:
and over al the earth, thy glorious-majestic.
- 7 That freed may be
thy lov'd-ones: save with thy right hand,
and answer me.
- 8 God by his holynes did speak, rejoyce I shall:
Shechem I shall divide, and measure Succoth
- 9 Mine Gilead, (dale.
Mannasseh mine; and Ephraim strength
of mine head;
- 
Jehudah, *he* shall be the giver of my law.
- 10 Moab, my washing pot: over Idumea
my shoe shall I
cast: over Palestina, shout-triumphantlie.

- 11 Who will me lead-along to. citie fortifi'de?
o who into A dom, will me conducting-guide?

PSALM CVIII.

1 A song, a psalm of David.

- 2 O God mine heart *is* firmly-
prepared: I wil sing and
sing-psalms; yea *with* my glorie,

- 3 Raise-up, psalterie and harp:
I will raise-up *at* the day-daw-
ning.

- 4 I will confesse thee, among
the peoples O Jehovah: and will
sing-psalme to thee among the
nations.

- 5 That thy mercie *is* great
above the heavens: and thy truth
unto the skyes.

- 6 Be thou exalted over the
heavens O God: and over al the
earth, thy glorie.

- 7 That thy beloved may be
delivered: save thou, *with* thy
right hand and answer me.

- 8 God spake by his holynes,
I will bee glad: I shall divide
Shechem; and measure the vally of
Succoth.

- 9 Gilead *shall* be mine. Manasseh
mine; and Ephraim the strength
of mine head; Iehudah, *shall* be
my lawgiver.

- 10 Moab my washing pot; over
A dom. I shall cast my shoe: over
Palestina, I will shewt.

- 11 Who will lead-me-along,
to the city of strong defense: who
will conduct me, into A dom?

12 Will

11 *Will not thou O God which*
hadst cast us away : and wouldst
not go-forth O God, in our hosts?

13 O give thou us, help from
distresse: for fals-vanitie is the sal-
vation of earthly-man.

14 Through God we shall doe
valiantnesse: and he, will tread-
down our distreßers.

12 *Will not thou God*
that us off-cast: wouldst in our hosts not go,
O God?

13 O give unto us, help from tribulation:
for lying-vanitie is mans salvation.

14 Through God shall wee
doe valiantnes: down our distreßers tread
will hee.

PSALM. CIX.

To the master of the musick,
a Psalm of David:

1 O God of my praise, cease-
not-as deafe.

2 For the mouth of the wicked
one, and the mouth of deceit, are
opened against me: they have spo-
ken with me, with a tongue of fal-
shood.

3 And with words of hatred
have they compassed me about:
and warred against me without
cause.

4 For my love they are adver-
saries to me; and I give my selfe to
prayer.

5 And they put upon me, evill
for good: and hatred; for my love.

6 Set-in-office over him the
wicked one: and let the adver-
sary stand at his right-hand.

7 When he shall be judged, let
him goe-forth wicked: and his
prayer, be to sin.

8 Let his dayes be few: his of-
fice, let another take.

9 Let his sons be fatherles: and
his wife, a widow.

10 And let his sons wandring
wander and beg: and seek out of
their desolate-places.

11 Let the creditour insnare,
all that he hath: and let strangers,
make-spoile of his labour.

12 Let there be none, exten-
ding mercy to him: and let there
be none, shewing-favour to his
fatherles-children.

13 Let his posterity be appoin-
ted to cutting-off: in the gene-

PSALM CIX.

Sing this as the 106. Psalme.

1 O God of my praise, cease-not-as deafe.

2 For mouth of the wicked,
the mouth eke of deceitfulnes,
against me are op'ned:
they speak to me, with lying tongue.

3 And 'bout me compasse are
with words of hate: and without cause
against me they doe warre.

4 They adversaries are to me
for my love: but I pray.

5 And ill for good; and for my love,
they hatred on me lay.

6 Set-thou-in-office over him
the wicked-person: and
let th'adversary-Satan, at
his right-hand ready-stand.

7 When he shall judged be, let him
condemned goe his wayes:
and let his prayer be to sin.

8 A few let be his dayes:
his office, let another take.

9 His sons be fatherlesse:
his wife, a widow. 10 And his sons
wander about waylesse,

and let them beg: and seek, out of
their desolate-places.

11 Let the extorting-creditour
insnare, all that is his:
and of his labour, let strangers
make spoilfull-tobbery.

12 Let there be none, that unto him
may forth-extend mercy:

and favour to his fatherlesse
to shew let there be none.

13 Let his posterity be set
unto perdition:

- in th' after generation,
his name out-wiped be.
- 14 Remembred of the LORD, be his
fathers iniquity ;
- his mothers sin be not wip'd-out.
- 15 Be they continually
before the LORD: and he cut off,
from th' earth their memory.
- 16 Because he mercy minded not
to doe: but pursued
th' afflicted and the needy man ;
to slay, the heart-wounded.

The second part.

- 17 And cursing he did love, and let
it come to him : and he
delighted not in blessing, and
farre from him let it be.
- 18 And he him clad with cursing, as
his robe : and let it goe
as waters into his in-part ;
as oile, his bones into.
- 19 As garment let it to him be,
himselſe for to aray :
and for a girdle, wherewith he
may gird himſelſe alway.
- 20 This, from Jehovah, be their wage
that adverſe are to me :
and of them that againſt my ſoule
doe ſpeake maliciously.
- 21 But thou Jehovah Lord, with me
doe well, for thine-own name :
for good thy mercy is, to me.
- 22 For I afflicted am :
and I am needy : wounded eke
within me is mine heart.
- 23 As shadow when it doth decline
ſo I away depart :
- I tossed am as grasse-hopper.
- 24 My knees, they feeble been
through fasting : and my flesh for want
of fat is waxen-lean.
- 25 And I was their reproach : they saw,
their head they shaken have.
- 26 Jehovah my God, help thou me :
me in thy mercy save.
- 27 And let them know, this is thine hand :
that thou LORD, doſt the ſame.

ration next-after, let his name be
wiped-out.

14 Let the inquiry of his fa-
thers, be remembred of Jehovah :
and the sin of his mother, be not
wiped-out.

15 Let them be before Jeho-
vah continually : and he cut-off,
the memory of them from the
earth.

16 Because that he remembred
not, to do mercy : but persecuted
the poor-afflicted and needy man:
and the smitten in heart, to slay
him,

17 And he loved cursing, and
let it come unto him : and he de-
lighted not in blessing, and let it
be far from him.

18 And he clothed-himselſe,
with cursing, as his raiment : and
let it enter as waters into his in-
ward-part ; and as oile, into his
bones.

19 Let it be to him, as a gar-
ment wherewith he may cover him-
selſe: and for a girdle, wherewith he
may gird himſelſe continually.

20 This be the work of mine
adverſaries, from Jehovah: and of
them that ſpeak evil againſt my
ſoul.

21 And thou Jehovah, Lord,
do with me, for thy name ſake : for
good is thy mercy, deliver thou
me.

22 For I am poor-afflicted and
needy : and mine heart, is wound-
ed within me.

23 As a shadow when it decli-
neth I am gone-away: I am tossed,
as the graſſe-hopper.

24 My knees, are feeble
through fasting : and my flesh, is
lean for ſarves.

25 And I was a reproach to
them: they ſaw me, they ſhaked
their head.

26 Help thou me, Jehovah my
God : ſave me according to thy
mercy.

27 And let them know, that
this is thine hand: thou Jehovah,
haſt done it,

18 Let them curse, and do thou
bless: let them up and be abashed;
and let thy servant rejoyce.

29 Let mine adversaries be
clothed with ignominy: and let
them cover *themselves* with their
abasing, as with a cloake.

30 I will confesse Iehovah ve-
hemently with my mouth: and in
the midst of many, will I praise
him.

31 For he will stand, at the
right-hand of the needy: to save
him from them that judge his soul.

Curse they but blesse thou: rise they up
and be abasht-with-shame;
and let thy servant joyfull be.

29 Let my foes be arayd
with infamie: and with their shame,
as with a cloak, be clad.

30 I will confesse Iehovah with
my mouth vehemently:
and in the midst of many, will
I praise him *thankfully*.

31 Because that at the right hand of
the needy stand will he:
him for to save, from them that of
his soule the judgers be.

PSALM CX.

PSALM CX.

Sing this as the 68. Psalm.

1 *A psalm of David;*

Iehovah assuredly said, unto my
Lord: Sit thou at my right-
hand: untill I put thine enemies,
the footstool of thy feet.

2 Iehovah will send out Sion,
the rod of thy strength: rule thou;
in the midst of thine enemies.

3 Thy people *shalbe* volunta-
ries, in the day of thy power: in
the honourable-beauties of holi-
nes, of the womb of the early-
morning; to thee, the dew of thy
youth.

4 Iehovah sware, and will not
repent; thou *art* a Priest for ever:
according to the order of Melchi-
sedek.

5 The Lord at thy right-hand;
he hath wounded the Kings, in
the day of his wrath.

6 He shall judge among the
heathens, he hath filled with
corpses; he hath wounded the
head, over a great land.

7 Of the brook, in the way
shall he drink: therefore, he shall
lift up the head.

Iehovah said, unto my Lord;
thou at my right hand sit:
untill I set thine enemies,
the footstool of thy feet.

2 Rod of thy strength, Iehovah he
will send out of Sion:
in midst of thine enemies,
have thou dominion.

3 Thy folk free, in day of thy power:
in holy beauties *bee*,
even of the wombe of th' early-morn;
dew of thy youth, to thee.

4 Iehovah sware, will not repent;
thou *art* a Priest for aye:
after the order that I of
Melchisedek did say.

5 The Lord at thy right hand; shall wound
Kings, in day of his wrath.

6 Among the heathens he shall judge,
with corpses fill'd he hath:
shall wound the head over much land.

7 Drink of the brook shall he
within the way: therefore, his head
shall high-uplifted be.

P S A L M. C X I.

This may be sung also as the 45. Psalme.

I Will confesse Jehovah with th'whole heart:

in secret and assembly of th'upright.

1 Jehovahs actions are very great:

sought-out of all that in them doe delight.

2 Glory and comely-honour his worke is:

and stand perpetually doth his justice.

3 His marvels he remembred makes to be:

Jehovah gracious and pittifull.

4 Food, unto them that feare him given hath he:

He of his cov'nant ever is mindfull.

5 He shew'd his people, his acts puissance:

giving to them, the heathens heritance.

6 The works of his hands, truth and judgement are:

his precepts all, are of sure-faithfulness.

7 For aye, for ever stablished they are:

done, in assured truth and righteousness.

8 Redemption he to his people sent:

for ever he commanded his cov'nant:

Holy, and to be feared is his name.

9 Jehovahs feare, wisdoms beginning is:

good

P S A L M C X I.

1 Halelu-jah;
I will confesse Jehovah, with
all the heart: in the secret of the
righteous, and assembly.

2 Great are, the actions of Jehovah:
sought-out, of all that delight
in them.

3 Glorious majesty and comely-
honour is his work: and his justice
standeth to perpetuall-aye.

4 He hath made a memoriall, of
his marvellous-works: gracious,
and pittifull is Jehovah.

5 He hath given a prey, to them
that feare him: he will remember
his covenant for ever.

6 He hath shewed to his people,
the able-power of his actions:
in giving to them, the inheritance
of the heathens.

7 The actions of his hands, are
truth and judgement: faithfull are,
all his precepts.

8 Stablished they are for aye for
ever: done, in truth, and righteousness.

9 He sent redemption, to his
people: he hath commanded his
covenant for ever: holy and fear-
full is his name.

10 The beginning of wisdom,
is the feare of Jehovah:
good

good prudency, have all they that
doe them: his praise, standeth to
perpetual-aye.

good prudency
have all that doe these same:
his praise, abi-
deth to perpetualnes.

P S A L M C X I I.

Halelu-iah.

1 O Blessed is the man, that
feareth Jehovah: that de-
lighteth vehemently in his com-
mandements.

2 His seed shall be, mighty in
the earth: the generation of the
righteous, shall be blessed.

3 Wealthy-store and riches
shall be in his house: and his justice,
standeth to perpetual-aye.

4 Unto the righteous, light a-
riseth in darknesse: gracious, and
pitifull and just.

5 A good man, doth-gracious-
ly and lendeth: he will moderate
his words, in judgement.

6 Surely he shall not be moved
for ever: the just-man shall be, to
everlasting memorie.

7 He will not feare, for evill
bear-say: his heart is fixed, trusting
in Jehovah.

8 His heart is stablished, he will
not feare: untill he see, upon his
distressers.

9 He hath scattered-abroad, be-
hath given to the poor: his justice,
standeth to perpetuall-aye: his
horn, shall be exalted with honour.

10 The wicked shall see and be
angry; he shall gnash with his
teeth and melt-away: the desire
of the wicked, shall perish.

P S A L M C X I I.

Sing this as the 111. Psalm.

1 O Blessed man,
that doth Jehovah fear:
that greatly doth
in his commands delight.

2 His seed, in earth
shall mighty persevere:
blessed shall be,
the race of the upright.

3 In his house rich-
es are and wealthy-store:
his justice stand-
eth eke, for evermore.

4 Unto th'upright,
in darknes light ascends:
gracious and pi-
tifull and just he is.

5 A good man doth
graciously and lends:
he moderates
in judgement his speeches.

6 Sure he shall not
be mov'd eternally:
the just shall be,
t' eternall memory.

7 He will not feare,
for ill that he doth hear:
his heart is fix-
ed in Jehovah bold.

8 His heart is sta-
blished, he will not feare:
Untill on his
distressers he behold.

9 He scattered hath
abroad, giv'n to the poor:
his justice stan-
deth even for evermore:

His horn with ho-
nour shall exalted be.

10 See and be an-
gry shall the wicked-wight:
gnash with his teeth,
and melt away shall he:
the wicked-mans
desire, shall perish-quite.

P S A L M C X I I I .

Sing this as the 24 or as the 60 Psalm.

O Servants of Jehovah praise :
 praise ye Jehovahs name *always*.
 2 Jehovahs name it blessed bee :
 from this time, to everlasting.
 3 From Sun rise to his down going :
 Jehovahs name it praised bee.
 4 'Bove nations all, Jehovah high :
 above the heav'ns, *is* his glory.
 5 Who like Jehovah our God *is* ?
 that doth, to sit, on high-him-place.
 6 That doth, to see, him low-debase :
 in heavens, in the earth likewise.
 7 From dust he doth the needy rear :
 from dung he doth the poor up-bear.
 8 To set *him* with the Noble-men :
 with Noble-men of his people.
 9 He makes the barren woman dwell ,
 a joyfull mother of children.

9 He maketh the barren of house , to dwell , a joyfull mother of children ;
 Hallelu-jah.

P S A L M C X I V .

Sing this as the 114. Psalm.

When Iſr'el from Egypt isſude :
 Jacobs house, from folk of speech-rude.
 2 Judah became his sanctuary :
 and Iſrael, his ſeignorie.
 3 The ſea ſaw, and away it fled :
 the river Jarden, back turned.
 4 The mountains leaped like to rams :
 the hills, like to the ſlocks young-lambs.
 5 O ſea, what aild thee, that thou fledſt ?
 O Jarden, that thou back turnedſt ?
 6 O mountains, that ye leapt like rams ?
 yee hills, like to the ſlocks young-lambs ?
 7 O tremble earth, beſore the Lord :
 before the face, of Jakobs God.
 8 That turns the Rock, to water lakes :
 the flint, a waters fountain makes.

P S A L M C X I I I .

1 Hallelu-jah ;

Praise ye ſervants of Jehovah ;
 praise ye , the name of Jeho-
 vah.

2 Blessed be the name of Jeho-
 vah : from this time, and for ever.

3 From the riſing of the Sun
 unto the going-in of the ſame :
 praised *be*, the name of Jehovah.

4 Jehovah *is* high, above all na-
 tions : his glory, *is* above the hea-
 vens.

5 Who *is* like Jehovah our God ?
 that liſteth *himſelf* high, to ſit.

6 That debaſeth *himſelf* low to
 ſee : in the heavens and in the
 earth.

7 He raiſeth the poor from the
 duſt : he liſteth up the needy from
 the dung.

8 To ſet *him* with bounteous-
 Princes : with the bounteous,
 Princes of his people.

P S A L M C X I V .

When Iſrael went-out,
 from Egypt : and the
 houſe of Iſrah, from a
 people of a barbarous-ſpeech.

2 Judah was for his ſanctuary :
 Iſrael, his dominions.

3 The ſea ſaw, and fled : the
 Jarden, turned about backward.

4 The mountains, leaped like
 rams : the hills, like younglings
 of the ſtock.

5 What aileth thee O ſea, that
 thou fleddeſt : O Jarden, that thou
 turnedſt about backward ?

6 O mountains, that ye leaped
 like rams : yee hills, like younglings
 of the ſtock ?

7 At the preſence of the Lord,
 tremble thou earth : at the pre-
 ſence, of the God of Iſrah.

8 That turneth the rock , to a
 lake of waters : the flint, to a foun-
 tain of waters.

PSALM CXV.

P S A L M C X V.

Sing this as the 106. Psalm.

NOt unto us, Iehovah; not unto us: but unto thy name, give the glorie for thy mercie, for thy truth.

2 Wherefore should the heathens say: where is now, their God?

3 And our God is in the heavens: whatsoever pleaseth him, he doeth.

4 Their idols, are silver and gold: the work, of the hands of earthly-man.

5 A mouth they have, and speak not: eyes they have, and see not.

6 Ears they have, and hear not: a nose they have, and smell not.

7 Hands they have, and feel not: feet they have, and walk not: they make no sound with their throat.

8 Like them, be they that make them: every-one, that trusteth in them.

9 Israel, trust thou in Iehovah: he is their help, and their shield.

10 House of Aaron, trust ye in Iehovah: he is their help, and their shield.

11 Ye that fear Iehovah, trust in Iehovah: he is their help, and their shield.

12 Iehovah, hath remembered us, he will blesse us; he will blesse, the house of Israel: he will blesse, the house of Aaron.

13 He will blesse, them that fear Iehovah: the final, with the great.

14 Iehovah will add unto you: unto you, and unto your sonns.

15 Blessed shall you be, of Iehovah: which made, the heavens and earth.

16 The heavens the heavens, the Iehovahs: and the earth, he hath given to the sonns of Adam.

17 Nor the dead, shall praise Jah: neither, any that goe-down to silence.

18 But we will blesse Jah, from this time and for ever, Halelu-jah.

NOt unto us LORD, not to us: but unto thy name, be the glorie giv'n: for thy mercie, and for thy veritie.

2 O wherefore should the heathen-folk say: where is now, their God?

3 But our God is in heav'ns: he doth, what sever seems-him-good.

4 Their idol-gods, silver and gold: the work of mens hands be.

5 A mouth they have, and doe not speak: have eies, and doe not see.

6 Ears have they, and they doe not hear: have nose, and doe not smell.

7 Feet have they, and they doe not walk: have hands, and doe not feel:

They with their throat doe make no sound.

8 Like unto them, be those that doe them make: each-one that doth, his trust in them repose.

9 O Israel, trust in thee LORD: their helps and shield is hee.

10 O A'rons house, trust in the LORD: their help and shield is hee.

11 Ye that fear JAH, trust in the LORD: their help, and shield he is.

12 Iehovah hath remembered us, he bounteously-will-bleffe:

the familie of Israel, he bleffe will bounteously;

the familie of Aharon, bleffe will he bounteously.

13 Hee'll bleffe them that Iehovah fear: the final, with greater ones.

14 Iehovah add will unto you: to you, and to your sonnes.

15 Bleffe shall you of Iehovah be: which made the earth and heaven.

16 Heav'ns heav'ns Iehovahs are: and th'earth, he r' Adams sonns hath given.

17 The dead, nor any down that goe to silence, praise not JAH.

18 But we will bleffe Jah; henceforth and for aye; Halelu-jah.

PSALM CXVI.

Sing this as the 74. Psalm.

1 I Love, because Jehovah doth
my voice my prayers hear.
2 And in my daies will call, because
he bow'd to me his ear.
3 The pangs of death did compass me;
th'afflicting-anguishes
of hell did also find me out:
I found grief and distresse.

4 And on Jehovahs name I call'd:
Oh LORD now ridd my soule.
5 Gracious Jehovah is and just:
and our God mercifull.
6 Jehovah doth the simple keep:
I was even low-supprest
and he did save me. 7 O my soule,
return unto thy rest,

Because Jehovah *bountiously*
rewarded hath to thee.

8 Because my soule away from death
thou hast released-free;
mine eye from tears, my foot from fall.
9 Before Jehovah, I
in lands of them that living are,
will walk-continually.

10 I did beleeeve, therefore I spake:
I was in sore distresse.
11 I in my hastening did say:
each man a liar is.
12 What shall I give the LORD: for his
rewards unto me all?
13 I will take up the cup of healths:
and on the LORDS name call.
14 In presence now of all his folke:
He pay the LORD my vows.
15 Precious is in Jehovahs eies
death of his Saints-gracious.
16 Oh now Jehovah, thy servant
thy servant sure am I;
I am the son of thy handmaid:
my bands thou didst untye.
17 Sacrifice of confession,
I unto thee will say;
and call upon Jehovahs name.

PSALM CXVI.

1 I Love, because Jehovah hear-
eth, my voice, my supplica-
tions.

2 Because he bowed his ear
unto me: and in my daies, I will
call.

3 The pangs of death compas-
sed me: and the strait-afflictions
of hell found me: I found dis-
tresse and sorow.

4 And I called on the name of
Jehovah: Oh Jehovah deliver
my soule.

5 Gracious Jehovah is and just:
and our God is mercifull.

6 Jehovah keepeth the simple:
I was brought low, and he saved
me.

7 Return O my soule, unto thy
rest: for Jehovah hath *bountiously*
rewarded unto thee.

8 Because thou hast released my
soule, from death: mine eye from
tears: my foot from sliding.

9 I will walk-on, before Jeho-
vah: in the lands, of the living.

10 I beleeeved, therefore did I
speak: I, was afflicted vehe-
mently.

11 I, did say in my hastening-
away: every earthly-man is a lyer.

12 What shall I render to Je-
hovah: for all his *bountifull*-re-
wards unto me?

13 I will take-up the cup of sal-
vations: and will call on the name
of Jehovah.

14 My vows, to Jehovah I
will pay: in the presence now of
all his people.

15 Precious, in the eyes of Je-
hovah: is the death, of his graci-
ous-saints.

16 Oh Jehovah, surely I am
thy servant: I am thy servant, the
son of thine hand-maid: thou hast
unloosed, my bands.

17 To thee will I sacrifice, a
sacrifice of confession: and will
call on the name of Jehovah.

18 My

18 My vows, to Iehovah will I pay : in the presence now, of all his people.

19 In the courts, of the house of Iehovah; in the midds of thee, O Ierusalem; Halelu-jah.

To JAH my vows Ile pay : in presence now of all his folk. In courts of th'house of IAH, in midds of thee Ierusalem : O Halelu-jah.

PSALM CXVII.

PSAL. CXVII.

Sing this as the 103. Psalm.

1 Praise Iehovah, all ye gentiles : land him, all ye peoples.

2 For his mercie, is mightie towards us; and the faithfulness of Iehovah *endureth* for ever; Halelu-jah.

1 O Praise Iehovah, all ye gentiles : land him yee al peoples. 2 For to us his mercies mightie be; and unto aye Iehovah faithfulness *endures*; Halelu-jah.

PSAL. CXVIII.

SALM. CXVIII.

Sing this as the 24. Psalm.

1 C Onfesse ye to Iehovah for he is good : for his mercie *endureth* for ever.

2 Let Israel now say : that his mercie *endureth* for ever.

3 Let the house of Aaron now say : that his mercie *endureth* for ever.

4 Let them that fear Iehovah, now say : that his mercie *endureth* for ever.

5 Out of strait-affliction, I called on Iah : Iah answered me, with a large-roumth.

6 Iehovah is for me, I will not fear, what earthly-man can doe unto me.

7 Iehovah is for me, with them that help me : and I, shall see on them that hate me.

8 It is better, to hope-for-safetie in Iehovah : than to trust, in earthly-man.

9 It is better, to hope-for-safetie in Iehovah : than to trust, in bounteous-princes.

10 All nations compassed me : but in the name of Iehovah, I cutt them-off.

11 They compassed me yea they compassed me : but in the name of Iehovah I cutt-them-off.

1 C Onfesse Iehovah for he's good : for his mercie for aye.

2 That his mercie for ever is : let Israel now say.

3 Let those of A'rons house, now say : that his mercie for ever.

4 They that Iehovah fear, now say : that his mercie for ever.

5 Out of distresse, I call'd on Jah : with rounth, Jah answered me.

6 Iehovah for me, I fear nor ; what man can doe to me.

7 Iehovah is for me, with them that helpers of me be : and on them that mine haters are, I their reward shall see.

8 It better, in Iehovah, is to hope-for-safetie : than confidence for-to-repose in any man-earthly.

9 Yea better in Iehovah it to hope-for-safetie is : than confidence-for-to-repose in bountifull-princes.

10 All heathens compass me : but I in JAHs name cut-off them.

11 They compass compass me : But I in JAHs name cut-off them.

- 12 They compassed me as bees : they were
as fire of thorns quenched :
because that in Jehovahs name
soon-cut them off I did.
- 13 Thou thrusting thrustedst me to fall :
Jehovah eke help me.
- 14 Jah is my strength and song : and my
salvation was he.
- 15 Voice of shout and salvation
in tents of just-man is :
the right hand of Jehovah, it
performeth valiantnes.

The second part.

- 16 The right hand of Jehovah, it
on-high-exalted is :
the right hand of Jehovah, it
performeth valiantnes.
- 17 I shall not dye but live : and tell,
the things that Jah worketh.
- 18 Jah chastising chastised me :
but gave me not, to death.
- 19 Open ye unto me the gates
of righteous-justice :
that I may enter into them,
may unto Jah confesse.
- 20 This-same Jehovahs gate : in which
the just-men shall enter.
- 21 I will confesse to thee, because
thou gavest me answer :

And thou hast my salvation been.

- 22 The Stone the builders did
contemptuously-refuse : it is
become the corners head.
- 23 This of Jehovah was : it is
in our eies marvellous.
- 24 This day, Jehovah made : in it
be glad and joy let us.
- 25 Oh now Jehovah save : oh now
LORD give prosperitie.
- 26 He that comes in Jehovahs name
o blessed let him be :
a blessing-we-doe-wish to you,
out of Jehovahs house.
- 27 God is Jehovah, and he hath
light-given unto us :

with cords, unto the altars hornes
the feast-offerings bind ye.

12 They compassed me as bees :
they were quenched as a fire of
thorns : but in the name of Jeho-
vah, I cutt them off.

13 Thrusting thou thrustedst
me to fall : and Jehovah help me.

14 Jah is my strength and song :
and he hath bene to me, for a sal-
vation.

15 A voice of showing and of
salvation, in the tents of the just-
the right-hand of Jehovah, doeth
valiantnes,

16 The right-hand of Jehovah,
is exalted : the right-hand of Je-
hovan, doeth valiantnes.

17 I shall not dye but live: and
shall tell, the works of Jah.

18 Jah chastising chastised me:
and gave me not, to the death.

19 Open ye unto me the gates
of justice : that I may enter into
them, may confesse Jah,

20 This gate of Jehovah : into
which, the just shall enter.

21 I will confesse thee, because
thou hast answered me : and hast
been to me, for a salvation.

22 The stone which the build-
ers refused : is become for head
of the corner.

23 This was of Jehovah : it is
marvellous in our eies.

24 This is the day, Jehovah
made : let us be glad, and rejoyce
in it,

25 Oh Jehovah, save now: oh
Jehovah, prosper now.

26 Blessed be he that commeth,
in the name of Jehovah: we blesse
you, out of the house of Jehovah.

27 God is Jehovah : and hath
given-light unto us : bind ye the
feast-offerings with cords : unto the
hornes, of the altar.

18 Thou *art* my God and I will confesse thee: my God, I will exalt thee.

29 Confesse ye to Iehovah for *he is good*: for his mercie *endureth* for ever.

18 Thou *art* my God and thankfully will I confesse to thee:

my God, and thee exalt will I.

29 Confesse to Iehovah, for *he is good*: for his mercie *continueth* for aye.

P S A L M. C X I X.

This may be sung also as the 86. Psalm.

P S A L M C X I X.

(Aleph.)

1 **O** Blessed *are* they that are perfect in way: they that walk, in the law of Iehovah,

2 O blessed, *are* they that keep his testimonies: they that seek him with all the heart.

3 Also, they that work not iniquitie: *but* walk in his wayes.

4 Thou, hast commanded thy precepts; to be observed vehemently.

5 Oh that my wayes were directed; to observe thy statutes.

6 Then shall I not be ashamed: when I have respect, unto all thy commandements.

7 I will confesse thee, with righteousness of heart: when I shall learn, the judgments of thy justice.

7 I will observe thy statutes: forsake thou me not unto vehemencie.

Beth.

9 Wherewith shall a yongman cleanse his way? by taking heed, according to thy word.

10 With all my heart have I

1 **B** Lessed are they that perfect are in way: they that doe walk, in law of Iehovah.

2 Blessed they that his testimonies keep: they that for him with all the heart doe seek.

3 Moreover, they that have not practised iniquitie: *but* in his wayes walked.

4 Thy precepts, thou hast giv'n commandement: to be observed with heed vehement.

5 Oh that my wayes directed were firmly: for to observe thy precepts heedfully.

6 Then shall I not be ashamed: when I shall respect have, unto thy commandments all.

7 I will confesse thee with hearts righteousness: when I shall learn thy judgments of justice.

8 Thy statutes I observe will heedfully: o thou forsake me not vehemently.

The second part.

9 Wherewith his way clean shal a yongman make? according to thy word, heed for to take.

10 With all my heart I carefully seek thee:

from

from thy commandments, wander let not mee.

11 Thy sayings I have hidd my heart within;
to th'end that, I might not againſt thee ſin.

12 Jehovah thou moſt-blessed ever art:
thy ſtatutes doctrine unto me impart.

13 I with my lips did openly-declare:
the judgements al, *that out of thy mouth are.*

14 Joy doe I in way of thy w^{it}neſſes:
as above all abundance-of-riches.

15 In thy precepts doe I ſtil-meditate:
thy pathways alſo I doe contemplate.

16 I in thy ſtatutes ſweetly-ſolace mee:
I of thy words will not forgetful bee.

16 In thy ſtatutes will I delight-my ſelf: I will not forget thy words.

Gimel.

17 Reward thou to thy ſervant *bounteouſly,*
that live and ſo obſerve thy word may I.

18 Uncover thou mine eyes that I may ſee:
the marvellous things *that of thy law bee.*

19 A ſojournour I *am* the earth upon:
hide not thou thy commandments me from.

20 My ſoul it with deſire is broken-ſmal:
to thy judgments in time continual.

21 The proud accuſt, thou haſt rebuk't-away:
that doe from thy commandments goe-aſtray,

22 Turn thou from me, contempt & opprobrie:
becauſe thy teſtimonies kept have I.

23 Princes ſit alſo, ſpeech againſt me uſe:
thy ſervant, he doth on thy ſtatutes muſe.

24 Alſo thy teſtimonies, *they have been*
my ſolacing-delights: my counſel-men.

23 Princes alſo did ſit: they ſpake againſt me: thy ſervant, meditateth in thy ſtatutes.

24 Alſo thy teſtimonies, *are* my delights; the men of my counſel.

Daleth.

25 My ſoul doth to the duſt affixed-cleave:
according to thy word, thou me revive.

26 My wayes I have declared, and of thee
I anſwer had: thy ſtatutes teach thou mee.

27 Make me to underſtand thy precepts way:
that in thy marvels, meditate I may.

28 My ſoul it droppeth-tears for heavy-payn:
according to thy word, me raiſe-agayn.

29 Take thou from me the way of falſity:
and thy law give thou to me graciouſly.

29 Take-away from me, the way of falſhood: and graciouſly-give me thy law.

30 The

fought thee: let me not wander
from thy commandments.

11 In mine heart, have I hidd
thy ſayings; that, I might not ſin
againſt thee.

12 Blessed, *art* thou Jehovah;
learn me thy ſtatutes.

13 With my lipps have I told:
al the judgements of thy mouth.

14 In the way of thy teſtimo-
nies have I joyed: as above al
ſtore-of-riches.

15 In thy precepts will I me-
ditate: and will have reſpect unto
thy wayes.

The third part.

17 *Bounteouſly*-reward unto thy
ſervant that I may live, & obſerve
thy word.

18 Uncover mine eyes that I
may ſee: the marvellous-things of
thy law.

19 A ſtranger I *am*, in the
earth: hide not thou from me, thy
commandments.

20 My ſoul is broken-ſmal with
deſire: unto thy judgments in all
time.

21 Thou haſt rebuked, the
proud accuſed: that wander,
from thy commandments.

22 Turn thou from on me,
reproch and contempt: for I have
kept thy teſtimonies.

23 Turn thou from on me, reproch and contempt: for I have kept thy teſtimonies.

The fourth part.

25 My ſoul cleaveth to the duſt:
quicken thou me, according to
thy word.

26 I told my wayes, and thou
anſweredſt me; teach me thy ſta-
tutes.

27 Make me to underſtand the
way of thy precepts: and I will
meditate, on thy marvellous-
works.

28 My ſoul droppeth for heavy-
nes: raiſe thou me up, according
to thy word.

30 The way of faithfulness I have chosen : thy judgements I have proposed.

31 I have cleaved to thy testimonies : Jehovah, let me not be ashamed.

32 I will run the way of thy commandments: when thou shalt enlarge mine heart.

He

33 Teach me O Jehovah, the way of thy statutes : that I may keep it unto the end.

34 Make me to understand, that I may keep thy law; and observe it with all the heart.

35 Make me to tread, in the path of thy commandments : for in it, I take-pleasure.

36 Incline mine heart, unto thy testimonies : and not unto covetousness.

37 Turn-away mine eyes, from seeing false-vanitie : quicken me in thy wayes.

38 Confirm to thy servant thy saying : which, is given to the fear of thee.

39 Turn-away my reproch, which I am afraid-of : for, thy judgements are good. 40 Loe I have-a-desire to thy precepts : in thy justice quicken thou me.

Van.

41 And let thy mercies come to me O Jehovah : thy salvation, according to thy saying.

42 And I shall answer him that reprocheth me : because I have trusted in thy word.

43 And put not thou out of my mouth, the word of truth unto vehemencie : because I have hopefully-wayted for thy judgements.

44 And I will observe thy law continually ; for ever and perpetual-aye.

45 And I shall walk in a large-roomth : because, I have sought thy precepts.

46 And I will speak of thy testimonies, in the presence of Kings; and not be ashamed. 47 And I will delight my self in thy commandments: which I have loved. 48 And I will lift up my palmes, to thy commandments which I have loved; and will meditate on thy statutes.

30 The way of constant-faithfulness I chose: thy judgment I before me did propose.

31 Unto thy testimonies cleav-I-fast: let me not O Jehovah be abash'd.

32 The way of thy commandments run will I; when thou shalt largely mine heart amplifye.

The first part.

33 Jehovah teach thou me thy statutes way: that keep the same unto the end I may.

34 Me prudent make that keep thy law may I; and with th' whole heart, observe it heedfully.

35 In path of thy commandments make me for in the same I have my self pleased. (tread;

36 Incline my heart unto thy witnessess: and not to covetous-gayn-thirstiness.

37 Remove mine eyes from seeing vanities: and in thy wayes alive-conserve thou mee.

38 Firm let thy saying to thy servant bee: which is addicted to the fear of thee.

39 That my reproch-which I for fear-beware, turn thou away: for good thy judgments are.

40 Loe to thy precepts a desire I have: thou in thy justice doe alive-me-save.

40 Loe I have-a-desire to thy

The sixth part.

41 And let thy mercies come to me O LORD: thy saving-health, according to thy word.

42 And my reprocher answer make shall I; for in thy word I trust-assuredly.

43 And word of truth pull not with vehemencie from my month: for, I wayt for thy judgments.

44 And I will keep thy law continually ; for ever and to perpetuities.

45 And in a large-roomth I shall walk-about : for thy precepts I studiously-seek out.

46 And in Kings presence, of thy witnessess speak will I; and not blush-with-bashfulness.

47 And I will solace-me-delightfully. in thy commandments; which love doe I.

48 And will lift-up my palms to thy precepts which I doe love; and muse on thy precepts.

The

The seventh part.

49 Remember thou thy word to thy servant:
for which to wayt-with-hope thou didst me grant.

50 This *is* my comfort in my miserie:
that thy promise alive-preserveth mee.

51 The prowd have scorned me very vehemently:
but from thy law declined have not I.

52 Thy judgements I of old remembered
Jehovah; and my self I comforted.

53 A burning-horror hold on me did take,
for wicked men: that doe thy law forsake.

54 Songs unto me be thy prescriptions;
in house of my peregrinations.

55 Thy name Jehovah, I remembered
by night: thy law likewise observe I did.

56 Thy hath been unto me; because that I
have thy precepts observed-heedfully.

thy name O Jehovah: and observed, thy law: 56 This was to me: because I kept thy precepts.

The eight part.

57 My portion, Jehovah sayd have I;
for to observe thy speeches heedfully.

58 With all *mine* heart I earnestly-seek thy face:
according to thy word to me shew-grace.

59 I thought upon my wayes: my feet also
thy testimonies I did turn unto.

60 I hastened, and no delay did make:
to thy commandements heed for to take.

61 Bands of the wicked have with robbrie
spoild me: thy law, forgotten have not I.

62 At midnight will I rise, thee to confesse:
for the judgements of thy just-righteousnes.

63 I *am* companion to al that fear thee:
and of thy precepts the observers bee.

64 Jehovah, of thy bountiful-mercies
the earth is full; O learn me thy decrees.

fear thee: and that observe, thy precepts.
learn me thy statutes.

The ninth part.

65 Goodnes thou hast accomplished, O LORD,
with thy servant; according to thy word.

66 Learn me goodnes of reason and science:
for, I beleev in thy commandements.

67 Before I was afflicted, I did stray:
but now, I doe observe what thou doest-say.

68 Good *art* thou, also good is done by thee:
thine ordinances teach thou unto mee.

68 Good *art* thou and doest good; learn me thy statutes.

Zain.

49 Remember the word to thy
servant: for which thou hast made
me hopefully-to-wayt.

50 This *is* my comfort in mine
affliction: that thy saying quicken-
eth me.

51 The prowd, have scorned
me unto vehemencie: from thy
law, I have not declined.

52 I remembered thy judgments
of old O Jehovah: and comforted
my self.

53 A burning-horror hath
taken-hold on me; for the wick-
ed: the forsakers, of thy law.

54 Thy statutes have been
songs to mee; in the house of my
pilgrimages.

55 I remembered, in the night
56 This was to me: because I kept thy

Heth.

57 My portion, Jehovah I have
sayd, to observe thy words.

58 I have earnestly-befought,
thy face with all the heart: be-
gracious to me, according to thy
saying.

59 I thought upon my wayes;
and turned my feet, unto thy te-
stimonies.

60 I made-hast, and delayed
not: to observe thy commande-
ments.

61 Bands of the wicked have
robbed me: thy law, I have not
forgotten.

62 At midd night, will I rise to
confesse unto thee: for the judg-
ments of thy justice.

63 I *am* a companion, to al that
64 The earth is full, of thy mercie Jehovah;

Teth

65 Thou hast done good with
thy servant: Jehovah, according to
thy word.

66 Learn me goodnes of reason
and knowledge: for, I have be-
lieved in thy commandements.

67 Before I was afflicted, I *was*
astray: *but* now, I observe thy
saying.

69 The

69 The proud have forged against me falshood: I, with al the heart, doe keep thy precepts.

70 Their heart is grosse as fat: I, in thy law have delighted my self.

71 It is good for me that I was afflicted: that I may learn thy statutes.

72 The law of thy mouth is better to me; than thousands of gold and silver.

Iod.

73 Thine hands have made me, and fashioned me; make-me to understand, that I may learn thy commandments.

74 They that fear thee, shall see me and rejoyce: because, I have hopefully-wayted for thy word.

75 I know Jehovah, that thy judgments are justice: and with faithfulness, thou hast afflicted me.

76 Oh let thy mercie be to comfort me: according to thy saying unto thy servant.

77 Let thy tender-mercies come to me that I may live: for thy law, is my delights.

78 Let the proud be abashed, for with falshood they have depraved me: I, doe meditate in thy precepts.

79 Let those turn to me that fear thee, and that know, thy testimonies.

80 Let my heart be perfect in thy statutes: that, I be not abashed.

Caph.

81 My soul fainteth for thy salvation: I hopefully-wayt for thy word.

82 Mine eyes fayl for thy saying: saying, when wilt thou comfort me?

83 Though I am like a bottel in the smoke; I have not forgotten thy statutes.

84 How many are the dayes of thy servant? when wilt thou doe judgment on my persecutors?

85 The proud have digged for me pits-of-corruption: which, are not according to thy law.

86 All thy commandments are faithfulness: with falshood doe they persecute me, help thou me.

87 Almost they had consumed me in the earth: but I, have not forsaken thy precepts.

88 According to thy mercie quicken thou me; and I will observe, the testimonie of thy mouth.

69 The proud against me forged have a lye: with al the heart thy precepts keep doe I.

70 Their heart is waxen-grosse as fatty-greaset I, in thy law my self delightful-please.

71 It's good for me, that I afflicted was; that I may learn thy constituted-lawes.

72 The law of thy mouth better is to me; than thousands both of gold and silver be.

The tenth part.

73 Me made and fash'oned me have thine hands: instruct me, that I learn may thy commands.

74 They that thee fear, shall see me and be glad: for, for thy word I patient-hope have had.

75 I know LORD, that thy judgments justice be, and thou with faithfulness afflictest me.

76 Oh let thy mercie be for my solace; even-as thy saying to thy servant was.

77 That I may live, come let thy dear-mercies to me: for thy law my whole-solace is.

78 Abashed be the proud, for they falsly deprave me: on thy precepts muse doe I.

79 They that thee fear, let them turn me unto: they also that thy testimonies know.

80 O let mine heart be perfect without blame, in thy decrees: that I may not have shame.

The eleventh part.

81 My soul doth faint for thy salvation: thy word I hopefully-doe-wayt upon.

82 Mine eyes doe fail for promise made by thee: saying, when wilt thou comfort-give to mee.

83 Though like a bottel in the smoke am I; thy statutes are not from my memorie.

84 How many are thy servants dayes? when to my persecutors wilt thou judgement doe?

85 They that are proud have digged pits for mee: which unto thy law not according bee.

86 All thy commandments faithful are: they doe me persecute with falshood, help me thou.

87 Almost an end of me on earth they make: but thy precepts, I doe not them forsake.

88 Quicken thou me after thy kind mercie: and thy mouthes testimonie keep will I.

Lamed.

*The twelfth part.**Lamed.*

89 Thy word Jehovah, to eternity,
within the heav'ns abideth stedfastly.
90 Thy faithfulness, to generations all:
the earth thou stablishedst, and stand it shall. (be:
91 To thy judgements, this day they standing
because they all are servants unto thee.
92 Unless thy law had been my solace:
then had I perished in my distress.

93 For aye thy precepts I will not forget:
because by them thou hast alive me kept.
94 Thine own am I, vouchsafe thou me to save:
for I thy precepts carefully-sought have.
95 For me the wicked wait me to destroy:
I in thy witnesses my thoughts-employ.
96 Of all perfection I see an end:
vehement large is thy commandment.

for me to destroy me: I consider thy testimonies. 96 Of all perfection I have seen an
end: large is thy commandment vehemently.

*The thirteenth part.**Mem.*

97 O how *delightfull*-doe I love thy Law!
it is my meditation all the day.
98 Me wiser than my foes thou mak'st to be,
by thy commands: for it is aye with me.
99 More prudent than my teachers all, am I:
because thy witnesses are my study.
100 More than the Elders, understand doe I:
because thy precepts I kept-heedfully.

101 I have my feet, from ev'ry evill way
restrained: that thy word observe I may.
102 From thy judgments away I am not gone:
for thou hast giv'n me information.
103 How sweet thy sayings are unto my tast!
more than is honey to my mouths-*repast*.
104 By thy precepts have I got-prudency:
therefore I hate each path of falsitie.

my mouth. 104 By thy precepts I have gotten understanding: therefore, I hate every
path of falsehood.

*The fourteenth part.**Nun.*

105 Thy word is to my foot a candle-bright;
and to my path it is a shining-light.
106 I swear and will it firmly-ratify:
to keep the judgements of thine equity.

89 For ever O Jehovah: thy
word is stedfast in the heavens.

90 Thy faithfulness, is to gene-
ration and generation: thou hast
stablished the earth and it shall
stand.

91 To thy judgements, they
stand this day: for, they all, are thy
servants.

92 Unless thy law, had been my
delights: then had I perished in
mine affliction.

93 For ever, I will not forget
thy precepts: for by them thou
hast quickned me.

94 I am thine, save thou me:
for I have sought thy precepts.

95 The wicked have waited
for me to destroy me: I consider thy testimonies.

96 Of all perfection I have seen an

97 O how I love thy law! all
the day, it is my meditation.

98 Thou makest me wiser than
mine enemies, by thy commande-
ments: for, for ever it is with me.

99 I am more prudent than all
my teachers: for thy testimonies
are my meditation.

100 I am of more understand-
ing than the Elders: because I
have kept thy precepts.

101 I have restrained my feet,
from every evill way: that I may
observe thy word.

102 I have not departed from
thy judgments: for thou, hast
taught me.

103 How sweet are thy sayings
to my palat! more than hony to
my mouth.

104 By thy precepts I have gotten understanding: therefore, I hate every
path of falsehood.

105 Thy word is a lamp to my
foot: and a light to my path.

106 I have sworn and will rati-
fy it: to observe the judgements
of thy justice.

I am

107 I am afflicted very vehemently: Jehovah, quicken thou me according to thy word.

108 The free-offrings of my mouth favourably-accept thou oh Jehovah: and learn me thy judgments.

109 My soul is in my palm continually: and thy law, I have not forgotten.

110 The wicked have laid a snare for me: and from thy precepts, I have not strayed.

111 I possess-for-heritage thy testimonies for ever: for they are the joy of mine heart. 112 I have enclined mine heart, so doe thy statutes; for ever to the end.

Lament.

113 I hate vain-thoughts; and I love thy law.

114 Thou art my secret-place and my shield; I hopefully-wait, for thy word.

115 Depart from me ye evil-doers: that I may keep, the commandments of my God.

116 Uphold me according to thy saying that I may live: and let me not be ashamed for my hope.

117 Sustain me and I shall be saved: and I will delight in thy statutes continually.

118 Thou hast troden-down all them that stray from thy statutes: for their deceit is falsehood.

119 Like dross, thou makest cease all the wicked of the earth: therefore I love thy testimonies. 120 My flesh for dread of thee: and I fear for thy judgments.

Ans.

121 I have done judgement and justice: leave me not to mine oppressors.

122 Be-surety for thy servant for good; let not the proud oppress me.

123 Mine eyes, fail for thy salvation; and for the sayings of thy justice.

124 Doe with thy servant according to thy mercy; and learn me thy statutes.

125 I am thy servant, give me understanding: that I may know thy testimonies.

107 I am afflicted vehemently: LORD, quicken thou me according to thy word.

108 Accept thou oh Jehovah, th' offerings-free of my mouth: and thy judgments learn thou me.

109 My soule is in my hand continually; and yet thy law forgotten have not I.

110 The wicked-men a snare for me have laid; but from thy precepts I have not estrai'd.

111 For aie thy testimonies I possess: for they are of mine heart the joyfulness.

112 To execute thy statutes, I doe bend mine heart; for ever even unto the end.

113 I have enclined mine

The fifteenth part.

113 Vain cogitations them hate doe I! but thy law doe I love-delightfully.

114 Thou art my secret-place and my bulwark; thy word I hopefully have waited for.

115 Ye evil-doers goe from me away: that keep my Gods commandments I may.

116 That I may live as thy word hold me fast; and for my hope let me not be ashamed.

117 Sustain me and I shall be sav'd: and I thy statutes will delight continually. (abroad)

118 Thou hast trode-down all them that stray from thy statutes: for falsehood is their fraud.

119 All wicked of the earth thou dost remove like dross: therefore thy witnesses I love.

120 My flesh for dread of thee is sore-dismaid; I also for thy judgments am afraid.

120 My flesh

The sixteenth part.

121 I have done judgment & just-righteousness; O leave me not to them that me oppress.

122 Be surety for thy servant for my good; let me not be oppressed by the proud.

123 For thy salvation fail doe mine eyes: and for the oracles of thy justice.

124 Doe thou according unto thy mercy with thy servant; thy statutes learn thou me.

125 I am thy servant, give me prudentnes: that I may know thy faithful-witnesses.

126 *It's for Jehovah time the work-to-take:
because thy law, of none effect they make.*

127 Therefore I thy commandements do love:
above the gold, yea finest gold above.

128 Therefore all precepts of each thing, do I
hold-right: I hate, each way of falsity.

128 Therefore all thy precepts of every thing, I hold-righteous: I hate, every way
of falshood.

The seventeenth part.

129 O marvellous thy testimonies are:
therefore my soule, keeps them with heedful-care.

130 The op'ning of thy speeches giveth light:
gives-understanding to the simple-wight,

131 I op'ned-wide my mouth and I panted:
because, for thy commandments I longed.

132 Regard and shew me grace: as doth behove
in judgment towards those thy name that love.

133 My footsteps in thy word direct-firmly:
and rule in me let none iniquity.

134 From mans oppression redeth thou me:
and of thy precepts I will keeper be.

135 Upon thy servant make thy face to shine:
and of thy statutes, teach me the doctrine.

136 Rivers of waters down mine eyes do flow:
because that they do not observe thy Law.

135 Make thy face to shine upon thy servant and learn me, thy statutes. 136 Rivers of
waters run-down mine eyes: because they observe not thy law.

The eighteenth part.

137 Jehovah thou art of just equity:
most-righteous, thy judgments also be.

138 Thou hast the justice of thy witnesses
commanded; also faith with veh'mentnes.

139 My fervent-zeale consumeth me: for that
my adversarie-foes thy words forgot.

140 Thy saying is refined veh'mently:
thy servant eke loves it delightfully.

141 I little am and basely-set-at nought:
thy precepts are not past-out-of-my thought.

142 Thy justice justice is eternally:
thy law is also faithfull-verity.

143 Find me did painful-anguish and distresse:
but thy command'ments, are my solaces.

144 Thy testimonies justice is for aie:
make me to understand, that live I may.

monies for ever: make me to understand that I may live.

The nineteenth part.

145 Jehovah, I with all mine heart doe cry:
answer thou me, thy statutes keep will I.

126 *It's time for Jehovah to
do: they have made-frustrate, thy
law.*

127 Therefore I love thy com-
mandements: above gold and a-
bove fine gold.

128 Therefore all thy precepts of every thing, I hold-righteous: I hate, every way
of falshood.

Memo.

129 Marvellous are thy testi-
monies: therefore doth my soule
keep them.

130 The opening of thy words
giveth-light: giving-understand-
ing to the simple.

131 I opened-wide my mouth
and panted: for, I longed for thy
commandments.

132 Turn-the-face unto me
and be gracious to me: according
to the judgement towards those
that love thy name.

133 Firmly-direct my steps in
thy saying: and let not any painfull-
iniquity have dominion over me.

134 Redeem me from the op-
pression of earthly man: and I will
observe thy precepts.

136 Rivers of

Zade.

137 Just art thou Jehovah: and
righteous thy judgments.

138 Thou hast commanded the
justice of thy testimonies: and
faithfulness vehemently.

139 My zeale suppresseth me:
because my distressers have for-
gotten thy words.

140 Thy saying is fined vehe-
mently: and thy servant loveth it.

141 I am small and despised:
thy precepts, I have not forgotten.

142 Thy justice is a justice for
ever: and thy law, is the truth.

143 Distresse and anguish have
found me: thy commandments
are my delights.

144 The justice of thy testimo-
nies for ever: make me to understand that I may live.

Resp.

145 I have called with the
whole heart: answer me Jehovah
I will keep thy statutes.

146 I have

146 I have called upon thee
save thou me : and will observe
thy testimonies.

147 I have prevented in the
twilight, and cried: I hopefully-
waited for thy word.

148 Mine eyes have prevented
the night-watches: to meditate in
thy laying.

149 Hear my voice according
to thy mercy: Jehovah: according
to thy judgments quicken thou me.

150 They draw-neer that fol-
low-after a mischievous purpose:
they are far-off from thy law.

151 Neer art thou Jehovah:
and all thy commandments are truth.
thou hast founded them for ever.

146 I call upon thee, thou me safe-preserve:
and I thy testimonies will observe.

147 I in the twilight, did prevent, and cry:
I for thy word have waited-hopefully.

148 Prevent the nightly watches did mine eyes
in thine edict, my self to-exercise.

149 Jehovah, hear my voice for thy mercy:
according to thy judgment quicken me.

150 They that do follow mischelf, neer do draw:
far-off they are estranged from thy law.

151 Thou O Jehovah art approached-nie:
and thy commandments all are verity.

152 Of old I of thy testimonies know:
that them for ever founded-sure hast thou.

153 Of old I have known of thy testimonies: that

Rep.

The twentieth part.

153 See mine affliction and re-
lease me: for I have not forgotten
thy law.

154 Plead my plea, and redeem
me: according to thy saying, quick-
en thou me.

155 Salvation is far from the
wicked: because they seek not
thy Statutes.

156 Thy tender-mercies are
many O Jehovah: according to
thy judgments quicken thou me.

157 Many are my persecutors
and my distressers: from thy testi-
monies, I have not declined.

158 I saw unfaithful-transgres-
sors, and was grieved: for that
they observed not, thy saying.

159 See, that I love thy pre-
cepts: Jehovah, according to thy mercy quicken thou me.
word is truth: and for ever, a every judgment of thy justice.

153. See mine affliction, and our me draw:
because that I have not forgot thy law.

154 Plead thou my plea, also redeem-me free:
according to thy promise, quicken me.

155 Salvation far from the wicked is:
because they have not sought for thy decrees.

156 Thy mercies O Jehovah many be:
according to thy judgments quicken me.

157 Many me persecute and me distress:
I have not swarved, from thy witnesses.

158 I saw transgressors, and fore-grieve I got:
for that thy saying they observed not.

159 That I thy precepts love, LORD, do thou see:
according to thy mercy quicken me.

160 Beginning of thy word is faithfulness:
and each of thy just judgments ever is.

160 The beginning of thy

Schin.

The one and twentieth part.

161 Princes have persecuted
me without cause: and for thy
word, mine heart doth stand-in-
awe.

162 I am joyfull for thy saying:
as one that findeth much spoile.

163 Falshood I hate, and ab-
hor: thy law I do love.

164 Seven times in a day, do I
praise thee: for the judgments of
thy justice.

165 Much peace is to them that
love thy law: and to them is no stumbling-block.

161 Princes me persecute without desert:
but of thy word in aw-stand doth my heart.

162 I joyfull am for that which thou dost say:
as one that findeth ev'n an ample prey.

163 Falshood I hate, abhor it eke do I:
but I doe love thy law deirlyfully.

164 Sev'n times a day doe I give-praise to thee:
for judgments of thy righteous-equiry.

165 To them that love thy law, *shew's much*
and to them no offensive-Icandall is.

L 4

166 Hoped

166 Hoped I have for thy salvation
Jehovah : and have thy commandments done.
167 Thy witnesseth my soule keeps warily :
and I doe love them very veh'mently.
168 I keep thy precepts and thy witnesseth :
for, ev'ry of my waies before thee is.

precepts and thy testimonies : for, all my waies are before thee.

Two and twentieth part.

169 Let my loud-cry come-neer before thee
me prudent make according to thy word. (Lord:
170 Let come before thee my request-for-grace:
deliver me, even as thy promise was.
171 My lips shall utter-forth the praise of thee:
when as thy statutes thou hast learned me.
172 My tongue thy saying shal aloud-declare:
for, justice all of thy commandments are.

173 Let thine hand be with succor me to save:
because that I thy precepts chosen have.
174 O LORD I long for thy salvation :
and thy law, is my delectation.
175 Live let my soul, that praise it may give thee:
and let thy judgments succour give to me. (seek,
176 Like lost sheep, I have straid : thy servant
for thy commandments in mind I keep.

vation Jehovah : and thy law, is my delights.
thee : and let thy judgments help me. 176 I have straid, like a lost sheep : seek thou
thy servant, for I have not forgotten, thy commandments.

166 I have hoped for thy salvation
Jehovah : and have done thy
commandments.

167 My soul hath observed thy
testimonies : and I love them ve-
hemently.

168 I have observed thy pre-
cepts.

169 Let my shouting-cry
come-neer before Jehovah : ac-
cording to thy word give thou me
understanding.

170 Let my supplication-for-
grace come before thee : accord-
ing to thy saying, deliver thou
me.

171 My lips shall utter praise :
when thou hast learned me thy
statutes.

172 My tongue shall resound
thy saying : for, all thy commande-
ments are justice.

173 Let thine hand be to help
me : for, I have chosen, thy pre-
cepts.

174 I have longed for thy sal-
vation, that it may praise
thee : seek thou my servant, for I have not forgotten, thy commandments.

PSALM CXX.

Sing this as the 96. Psalm.

1 Vnto the LORD, in my distressedness :
I cried out, and he did answer me.
2 O LORD, doe thou my soule deliver-free :
from lying lips, from tongue of guilefulness.
3 What shall it give thee, and what unto thee
advantage shall, the tongue of guilefulness?
4 The arrows sharp of him that mighty is :
with burning-coals of the Juniper-tree.

5 Woe is me that I sojourn with Meshek :
with tents of Kedar, have my dwelling-place.
6 My soul long dwells, with him that hateth peace.
7 I peace; but they, for war, when I doe speak.

6. My soul it hath much dwelt, with him that hateth peace.
and when I speak, they are for war.

PSALM CXXI.

Sing this as the 64. Psalm.

1 Lift mine eie, up, to the mounts :
from whence shall come mine aide.

PSALM CXX.

1 A song, of degrees;

Vnto Jehovah, in my distressedness : I cried, and he
answered me.

2 Jehovah, deliver, thou my
soul from the lips of falsehood : from
the tongue of deceit.

3 What shall it give thee, and
what shall it add to thee ; tongue
of deceit.

4 Sharp arrows of a mighty-
one : with coales of Juniper.

5 Wo is me, that I sojourn with
Meshek : dwell, with the tents of
Kedar.

7 I am for peace.

PSALM CXXI.

1 A song of degrees;

I Lift up mine eies, unto the
mountains ; from whence shall
come mine help.

2 Mine

1 Mine help *cometh*, from with
Iehovah : which made , hea-
vens and earth.

3 Let him not give thy foot to
be moved : let him not slumber,
that keepeth thee.

4 Lo he will not slumber nor
sleep: that keepeth Israel.

5 Iehovah is thy keeper: Iehovah
thy shadow , upon thy right
hand.

6 The Sun shal not smite thee,
by day: nor the moon by night.

7 Iehovah will keep thee from
all evill: he will keep thy soul.

8 Iehovah will keep thy going-
out and thy coming-in : from
this time, and for ever.

PSALM CXXII.

1 A song of degrees, of David;
I Rejoyced in them that said unto
me: we will go *into* the house of
Iehovah.

2 Our feet have been standing:
in thy gates, O Ierusalem.

3 Ierusalem builded as a city;
that is joynted to it self together.

4 Whither the tribes goe up,
the tribes of Iah, *to* the testimony
of Israel : to confesse , unto the
name of Iehovah.

5 For there, sit throns for judge-
ment: throns of the house of David

6 Ask ye the peace of Ierusalem:
safe-quietnes have they that
love thee.

7 Peace be in thy Fort: safe-
quietnes, in thy Palaces.

8 Because of my brethren and
my neighbours : I will speak O
peace *is* in thee.

9 Because of the house of Ie-
hovah our God : I will seek good
for thee.

PSALM CXXIII.

1 A Song of degrees ;
V Nto thee lift I up mine eies;
O thou that sittest in the hea-
vens.

2 Lo, as the eies of servants, are
unto the hand of their Masters; as
the eies of a maiden, unto the
hand of her Mistresse : so our eies,
unto Iehovah, our God ; untill he
be gracious unto us,

2 Mine aide it *comes* from with the LORD :
which heav'ns and earth hath made.

3 Let him not give thy foot to slide :
nor slumber, that thee keeps.

4 Loe, he that keepeth Israel ;
He slumbreth not, nor sleeps.

5 The LORD thy keeper is : the LORD
thy shade, at thy hand right.

6 The Sunne shall not smite thee by day :
neither the Moone by night.

7 The LORD will keepe thee from all ev'ill :
thy soule he keeps *away*.

8 The LORD, thine outgate and th' income
keeps : henceforth and for aye.

PSALM CXXII.

Sing this as the 108 Psalm.

1 I Did rejoyce in them that unto me did say,
we enter will *into* the house of Iehovah.

2 Our feet have been
abiding, O Ierusalem
thy gates within.

3 Ierusalem, *is* as a citie, edified ;
that is within it selfe joyntly-tyed,

4 Where Tribes up goe,
the Tribes of Iah, the witness of
Israel *unto* :

(cause
That to Jehovahs name, they may confesse. 5 Be-
cause there judgment thrones are set : the thrones of

6 Desire doe yee (Davids house.
Ierusalem's peace : safety have
they that love thee.

7 Peace in thy Fort be : in thy Palaces, safety.
8 For my brethren and for my neighbours : speake
peace in thee *bee*. (will I

9 Ile for our God Jehovahs house,
seek good for thee.

PSALM CXXIII.

Sing this as the 13. Psalm.

1 O Thou that sittest in the heav'ns ;
I lift mine eyes to thee.

2 Loe, as the servants eyes, unto
hand of their masters bee ;
as maids eyes to her mistresse hand :
so are our eyes, unto
Jehovah our God ; untill he
doe grace one us bestow.

- 1 Jehovah gracious be to us,
unto us gracious be :
because even filled with contempt
exceedingly are we.
- 2 Our soule exceedingly is fill'd ;
with the deriding-scour
of those that are at quiet-ease :
with contempt of the proud.

P S A L M. CXXIV.

Sing this as the 3. Psalm.

- 1 **E**XCEPT the LORD, that he for us had been :
let Israel now say. 2 Except for us
the Lord had been, when men against us rose.
- 3 They had us swallowed-up alive, even-then
when kindled was their anger against us.
- 4 Then had the waters over us flowed :
over our soule, then passed had the streame.
- 5 Over our soule had past, proud waters, then.
- 6 Blest be Jehovah ; which hath not yeelded
us for a prey, unto the teeth of them.
- 7 Our soule is as a bird escaped free-
from out of the intangling-fowlers snare.
- 8 The snare is broke, and we escaped are.
- 9 Our succour, in Jehovahs name shall be :
that of the heavens and earth is the maker.

P S A L M CXXV.

Sing this as the 108. Psalm.

- 1 **T**HEY that trust in the Lord, shall as mount Sion
which is not moved ; but remains perpetually.
- 2 Jerusalem,
mounts compass it : so his folke JAH
compasseth them ;
- From this time and for aye. 3 For, resting have shall
the rod of wickednesse, upon the just-mens lot ;
lest that the just
vnto any iniquity
their hands out thrust. (their heart.)
- 4 Doe good Lord, to the good : and the upright in
- 5 But to their crooked-ways, they that aside de-
the Lord them will (part,
lead with workers of wickednesse :
peace, on Isra'el.

3 Be gracious to us Jehovah be
gracious to us : for we are very-
much filled with contempt.

4 Our soul it is very-much fil-
led with the scorning of those that
are-at ease ; the contempt, of the
proud.

P S A L M. CXXIV.

1 A song of degrees ; of David :
EXCEPT Jehovah, that he had
been for us ; now let Israel
say.

2 Except Jehovah, that he had
been for us ; when earthly-men
rose up against us.

3 Then they had swallowed us
up alive : when their anger was
kindled against us.

4 Then, the waters had over-
flowed us : the stream, had passed
over our soul.

5 Then the proud waters ; had
passed over our soule.

6 Blessed be Jehovah : who hath
not given us for a prey, unto their
teeth.

7 Our soul, as a bird is escaped
out of the snare of the fowlers : the
snare is broken, and we are esca-
ped.

8 Our help is in the name of
Jehovah ; the maker, of heavens
and earth.

P S A L M CXXV.

1 A Song of degrees :
THEY that trust in Jehovah :
shall be as mount Sion, which is
not moved, but remaineth for ever

2 Jerusalem, the mountains are
round about : and Jehovah is round
about his people, from this time,
and for ever.

3 For the rod of wickednesse,
shall not rest upon the lot of the
just : that the just put not forth their
hand unto any injurious-evil.

4 Do-good O Jehovah, unto
good : and to the righteous, in
their hearts.

5 But they that turne aside
their crookednesses, Jehovah will
lead them with the workers of
painfull-iniquity ; peace shall be
upon Israel.

P S A L M CXXVI.

1 A song of degrees :

Vhen Jehovah returned the captivité of Sion : we were like them that dreame.

2 Then, was our mouth filled with laughter and our tongue with joyfull-shouting : then, laid they among the heathens : Jehovah hath done very-great things with them.

3 Jehovah hath done very-great things with us : we are, joyfull.

4 Turne thou O Jehovah our captivité : as the streames in the South.

5 They that sow with teares, shall reape with joyfull-shouting.

6 He going goeth, and weepeth, bearing the sowing seed : he comming commeth with joyfull-shouting, bearing his sheaves.

P S A L M CXXVI.

Sing this as the 50. Psalm.

1 **W**hen the LORD turn the bondage of Sion : we were like the that dream. 2 Then filled was our mouth with laughter and our tongue with

(song :

among the heathens then this speech did passe ; The LORD with these-men hath done very great

(things.

3 The LORD with us he hath indeed done great

(things :

we joyfull are. 4 O LORD as rivers strong in South, so turn thou our captivité.

5 They that do sow with teares, shall reap with song.

6 He going goes, and weepeth-heavily, bearing the sowing seed : with joyfull singing he comming comes, his sheaves upon him bring-

(ing.

P S A L. CXXVII.

S A L M. CXXVII.

Sing this as the 61. Psalm.

1 A song of degrees, for Salomon:

If Jehovah build not the houses in vain doe the builders therein : if Jehovah keep not the citie, in vaine doth the keeper wake.

2 It is vaine for you to rise-up early to sit up late; to eat the bread of sorrowes ; so he will give his beloved sleep.

3 Loe, sonns are an heritage of Jehovah : the fruit of the wombe, a wage.

4 As arrowes in the hand of a mightie-man : so are sonns of the youth.

5 O blessed is the man, that hath filled his quiver with them : they shall not be abashed ; when they shall speake with the enemies in the gate.

1 **V**nlesse the LORD doe build the house, her builders toile in vaine ; Vnlesse the LORD the citie keepe, the keeper wakes in vaine.

2 It's vaine for you to rise early : to sit up late to feed on bread of sorrowes : so will he give sleep to his loved.

3 Loe, sonns are the LORDS heritage ; fruit of the wombe his wage.

4 As arrowes in a strong mans hand : are sonns of youthfull-age.

5 O blessed is the man, that hath his quiver fill'd with those. They shall not blush, when in the gate they spake shall with the foes.

P S A L M. CXXVIII.

Sing this as the 108. Psalm.

1 O Happy ev'ry one that in the Lords fear-stands:
that walketh, in his waies. 2 The labour of thy
when thou shalt eate: (hands

3 Happy thou, and good unto
thee be shall it.

(shall be:

3 Thy wife, as fruitfull-vine by thy house sides
thy children, shall be like the plants of th'
about thy board. (Olive-aree,

4 Loe sure thus, shall the man be blest,
that feares the LORD.

5 The LORD will bleesse thee, out of Sion: and see
good of Jerusalem, all daies thy life thou'w. (thou

6 And doe thou see
thy childrens children: peace, that shall
on Israel be.

P S A M CXXIX.

Sing this as the 77. Psalm.

1 O Fie have they from my youth me afflicted:
Say now may Israel. 2 From my youth-yong
they oft afflicted me: yet, they to strong
were not for me. 3 The plowers they plowed
upon my back: they made their furrow long.

4 Jehovah just: asunder-cut hath he
the wickeds cord. 5 O let them be shamed,
al that hate Sion: and be bask turned.

6 Let them as grasse upon the house-tops be:
which ere one puts it off, is withered.

7 Wherewith his hand he fils not, that doth mow:
nor he his armes that bindeth-sheaves. 8 And
that are the passengers-by, doe not say: (they
the blessing of Jehovah be on you;
we bleffe you, in the name of Jehovah.

hindeth-sheaves, his bosome.

8 Neither doe they say, that passe-by: the blessing of
Jehovah be upon you: we bleffe you, in the name of Jehovah.

P S A L M. CXXVIII.

1 A song of degrees:

O Happy is every one that
feareth Jehovah: that wal-
keth, in his waies.

2 When thou shalt eat the la-
bour of thy hands: O happy thou
and good shall it be unto thee.

3 Thy wife, shall be as a fruit-
full vine, by the sides of thine
house: thy sonnes, as Olive plants
round-about thy table.

4 Loe surely thus, shall the man
be blest, that feareth Jehovah.

5 Bleffe thee will Jehovah, out
of Sion: and see thou the good
of Jerusalem, all the daies of thy
life.

6 And see thou thy sonns sons:
peace, upon Israel.

P S A L M CXXIX.

1 A song, of degrees:

O Fie have they distressed
me from my youth: may I-
rael now say.

2 Often have they distressed
me from my youth: yet, have they
not prevailed against me.

3 The plowers plowed upon
my back: they made long, their
furrow.

4 Jehovah just: he hath cut
asunder, the cord of the wicked.

5 Let them be ashamed, and
turned back: all that hate Sion.

6 Let them be, as the grasse of
the house-tops: which afore one
pulleth it off, is withered.

7 Wherewith he that moweth,
filled not his hand: or he that
passe-by: the blessing of

PSAL. CXXX.

A song of degrees:

O Ut of the deeps, doe I call unto thee Jehovah.

2 Lord, hear my voice; let thine ears be attentive, to the voice, of my supplications-for-grace.

3 If thou shouldst observe inquiries O Jah: Lord, who shall stand?

4 But with thee is forgiveness: that thou mayest be feared.

5 I earnestly-expect Jehovah, my soul earnestly-expecteth: and for his word, doe I hopefully-wait.

6 My soul for the Lord: more than watchmen for the morning; watchmen for the morning:

7 Let Israel hopefully-wait, for Jehovah: for with Jehovah there is mercie; and with him is much redemption.

O Ut of the deeps, I cal Jehovah unto thee. (be,

2 Lord heare my voice: & let thine ears attentive unto voice of my suits-that-doe-for-grace-request.

3 Inquiries, & Jah, observe if thou shouldst: O Lord, who shall subside?

4 But with thee pardon is: that thou maist feared be.

5 I for Jehovah look, my soul looks-earnestly: I also for his word, have hopefully-forborn.

6 My soul waits for the Lord: more-than watch-than watchmen for the morn. (men for morn.

7 Let Israel wait for Jehovah hopefully: for with Jehovah there is bountifull-mercie;

and with him plentiful redemption there is.

8 And he will Israel redeem: out of all his perverse-iniquities.

3 And

PSALM CXXX.

Sing this as the 13. Psalm.

PSAL. CXXXI.

1 A song of degrees, of David:

Jehovah, mine heart is not haughty, neither are mine eyes lofty: neither walk I in great-matters, and too marvellous for me.

2 If I have not composed and filled, my soul: as a weaned-child, with his mother, as a weaned-child with me is my soul.

3 Let Israel hopefully-wait for Jehovah: from this time and for ever.

My heart, Jehovah, is not proud; mine eyes not lofty be: nor walk I in great-matters, and too marvellous for me.

2 If I have not compos'd and still'd my soul: as weaned-child, with his mother; with me my soul is as a weaned-child.

3 Let Israel await upon Jehovah hopefully: from this time-present and henceforth unto eternity.

PSALM CXXXI.

Sing this as the 15. Psalm.

PSAL. CXXXII.

1 A song, of degrees:

Jehovah, remember unto David: all his affliction.

2 How he swore unto Jehovah: vowed, unto the Mighty-one of Iakob.

Remember LORD, unto David; all his carefull-affliction.

2 How swear unto the LORD he did: Uowd unto Ja'kobs Mighty-one.

L 5

3 If

PSALM CXXXII.

Sing this as the 75. Psalm.

- 3 If into my house tent I goe :
or clime, on pallet of my beds.
4 If I give sleep mine eyes unto :
or slumber unto mine eye lids.
5 Till I find for the LORD a place :
dwellings, for Jakobs mighty-God.
6 Loe, in Ephrath we heard it was :
we found it, in the fields of wood.
7 Into his dwellings we will goe :
to his feets stool, bow-down will we.
8 Arise o LORD thy rest into :
thou, and th' Ark of thy potencie.
9 Thy Priests with justice he cloathed :
and thy Saints joyfully-shout they.
10 Because of thy servant David :
thine Ointeds face, turn not away.
11 The LORD did unto David swear,
the truth ; from it turn will not hee :
upon thy throne I will up-rear
the fruit *that* of thy womb *shall* be.
12 My cov'nant, if thy sonns keep it ;
and witnesse, that them teach shall I :
also their sonns, even they shall sit ;
upon thy throne perpetually.
13 Because the LORD hath Sion chose :
hath *it* desired, for his seat.
14 This *is* for ever my repose :
He dwell here, for I covet it.
15 Her vittles I will blessing blesse :
her poor, with bread He satisfie.
16 Her Priests, with saving-health addresse :
her Saints, shall shout most-joyfully,
17 There, will I Davids horn display :
a Lamp, for mine Anointed, trimm.
18 His foes with shame I will aray :
but flourish shall his crown, on him.

by. 17 There, will I make the horn of David to bud : I have ordained a lamp, for mine Anointed. 18 His enemies will I cloath with shame : and on him, his crown shall flourish.

P S A L M CXXXIII.

Sing this as the 34. Psalm.

- 1 **B**Ehold how good *it is* and sweet :
for brethren even to dwell at one !
2 *It's* like the good oil on the head ;

3 If I enter, into the tent of
mine house : if I goe-up, on the
pallet of my beds.

4 If I give sleep to mine eies :
slumber to mine eye lids.

5 Untill I find a place, for Ie-
hovah : dwelling-*places*, for the
Mighty-one of Iakob.

6 Loe, we heard it *was* in
Ephrathath : we found it in the
fields of the wood.

7 We will goe-into his dwell-
ing-*places* : we will bow-down
our selves at the footstool of his
feet.

8 Arise Iehovah, to thy rest :
thou, and the Ark of thy strength.

9 Let thy Priests be cloathed
with justice : and let thy gracious-
saints *joyfully*-shout.

10 For thy servant Davids sake :
turn not away, the face of thine
Anointed.

11 Iehovah sware unto David,
truth ; he will not turn from it :
of the fruit of thy womb, will I
set upon thy throne.

12 If thy sonns keep my Co-
venant, and my Testimonie that
I shall teach them : also their sons
even to perpetuities, shall sit, upon
thy throne.

13 For Iehovah hath chosen
Sion : hath desired *it*, for his seat.

14 This *is* my rest even to per-
petuities : here will I sit, for I have
desired it.

15 Her vittuals, I will blessing
blesse : her poor, I will satisfy
with bread.

16 And her Priests, I will cloath
with salvation : and her gracious
saints shall shouting-shout-*joyful-*

I have ordained a lamp, for mine
Anointed.

P S A L CXXXIII.

1 A song of degrees, of David :

BEhold how good and how
pleasant *it is* : for brethren to
dwell even together !

2 Like the good oil, upon the
head ;

head: which went-down, upon the beard, the beard of Aaron: which went-down, upon the collar of his garments.

3 Like the dew of Hermon; which descendeth, upon the mountains of Sion: for these, Iehovah hath commanded the blessing; life, unto eternitie.

PSALM CXXXIV.

1 A song, of degrees:

BEhold, blesse ye Iehovah, all ye servants of Iehovah: that stand in the house of Iehovah, in the nights.

2 Lift up your hands, in the sanctuary: and blesse, Iehovah.

3 Iehovah blesse thee out of Sion: he that made, heavens and earth.

PSAL. CXXXV.

1 Hallelu-jah;

Praise ye the name of Iehovah: praise him, O ye servants of Iehovah.

2 That stand in the house of Iehovah: in the courts, of the house of our God.

3 Praise ye Iah, for Iehovah is good: sing-psalm to his name, for it is pleasant.

4 For Iah hath chosen to himself Iakob: Israel, for his peculiar-treasure.

5 For I doe know, that Iehovah is great: and our God, is above all gods.

6 All that pleaseth Iehovah, he doeth: in the heavens and in the earth; in the seas, and all deep-places.

7 He causeth vapours to ascend, from the end of the earth: he maketh lightnings with the rain: he bringeth-forth the wind, out of his treasures.

8 Who smote, the firstborn of Egypt: from man, unto beast,

which did goe-down the beard upon, the beard of A'ron: which down went on collar of his vestiment.

3 It's like the dew of mount Hermon; even like the dew that doth descend, upon the mountaines of Sion: because Iehovah doth command that there the blessing still shall be; even life, unto eternitie.

PSAL. CXXXIV.

Sing this as the 21. Psalm.

BEhold, blesse ye the LORD, all ye the LORDS servants: that in the LORDS house stand, by nights.

2 O lift ye up your hands,

within the holy-place: and blesse the LORD doe ye.

3 The LORD, that made the heav'ns and earth; blesse, out of Sion, thee.

PSALM CXXXV.

Sing this as the 103. Psalm.

OHallelu-jah; Praise Iehovahs name doe ye 2. O praise him ye that of Iehovah servants be.

2 Ye that in th'house stand, of Iehovah; in the courts, of our Gods house.

3 O praise ye Iah, because Iehovah he good is: sing-psalm unto his name, because it pleasant is.

4 For Jah hath chose Ja'kob to him: Isr'el, his treasure precious.

5 For I doe know, that great Iehovah is: also our Lord above all gods. 6 Iehovah he doth doe, what him doth please: in heav'ns and earth: in seas and in all deep-places.

7 He causeth vapors, from the earths end, to mount-makes lightnings with the rain: out of his treasury, the wind he brings.

8 Who smote Egypt, from man to beast, in their firklings.

(high:

- 9 Both signes and wonders *strange*, *Egypt* in mids
on Phar'oh and on al his servants, send did hee,
10 Who smote many-
great nations; and killed Kings
that were mighty.
- 11 Sihon th' Amorites king; & Ogh, king of Basan:
and Ca'nans kingdoms all. 12 And for possession
their land he gave:
to his folk Iſr'el, in posses-
sion to have.
- 13 Jehovah, thy name *is* unto eternitie:
Jehovah, unto age and age, thy memorie.
- 14 For his people
judge; and repent, for his servants,
Jehovah will.
- 15 The greivous-idols of the heathen-nations,
they silver are and gold: mens handy actions.
- 16 Amouth they have
and doe not speak: eyes have they, and
doe not perceive.
- (is none.)
17 They ears have & hear not: breath in their mouth
18 Like them their makers be: that trusts in them
19 O Iſr'els house (each one.)
blessie ye the LORD: blessie ye the LORD,
O A'rons house.
- (LORD.)
20 O blessie the LORD, ye house of Levi blessie the
ye that the LORD doe fear. 21 From Sion let the
be blest *alway*: (LORD)
which dwelleth in Jerusalem;
Hallelu-jah.
- 9 Sent signes and wonders, in
mids of thee O *Egypt*: on Pha-
raoh, and on all his servants.
10 Who smote many nations;
and slew, mighty Kings.
- 11 Sihon, King of the Ame-
rites: and Ogh, King of Bashan:
and al the Kingdoms of Canaan.
12 And gave their land *for* a
possession: a possession, to Iſrael
his people.
13 Jehovah, thy name *is* for
ever: Jehovah, thy memorie *is* to
generation and generation.
14 For Jehovah will judge his
people: and for his servants, he
will repent-himself.
- 15 The Idols of the heathens;
are silver and gold: the work, of
the hands of earthly-man.
16 A mouth they have, and
speak not: eyes they have, and
see not.
17 Ears they have, and hear
not: also, there is no breath in
their mouth.
18 Like them, be they that
make them: every one, that trust-
eth in them.
19 O house of Iſrael, blessie ye
Jehovah: O house of Aaron, blessie
ye Jehovah.
20 O house of Levi, blessie ye
Jehovah: ye that fear Jehovah,
blessie Jehovah.
21 Blessed *is* Jehovah, out of
Sion: which dwelleth in Jerusa-
lem; Hallelujah.

P S A L M C X X X V I .

1. Confesse Jehovah thankfully,
for he *is* good: for, his mercy
continueth for ever.

2. To God of gods confesse-doe-ye:

P S A L M C X X X V I .

1. Confesse ye to Jehovah
for he *is* good: for, his
mercie *endureth* for ever.

2. Confesse ye to the God of
gods

Gods: for, his mercie *endureth* for ever.

because, his bountifull-mercie
continueth for ever.

3 Co n fesse ye to the Lord of Lords: for, his mercie *endureth* for ever.

3 Unto the Lord of Lords confesse:
because, his mercifull-kindnes
continueth for ever.

4 To him that doth wondrous great things: himself alone: for, his mercie *endureth* for ever.

4 To him that doth, himself onely
things-wondrous great: for, his mercie
continueth for ever.

5 To him that made the heavens, with prudence: for, his mercie *endureth* for ever.

5 To him that with wise-prudence
did make the heav'ns: for his mercie
continueth for ever.

6 To him that spread-out the earth, above the waters: for, his mercie *endureth* for ever.

6 To him that spred the earth more high
than waters are: for his mercie
continueth for ever.

7 To him that made the great lights: for, his mercie *endureth* for ever.

7 To him that made great lights to bee:
because his bountifull-mercie
continueth for ever.

8 The Sun, for dominion by day: for, his mercie *endureth* for ever.

8 The Sun to have the soveraigntie
by day: for his benigne-mercie
continueth for ever.

9 The moon and stars, for the dominions by night: for, his mercie *endureth* for ever.

9 The Moon and Stars for soveraigntie
by night: for his benigne-mercie
continueth for ever.

10 To him that smote Egypt, in their first-born: for, his mercie *endureth* for ever.

10 To him that with their firstborn-
smote Egypt: for his bounteous graces
continueth for ever.

11 And brought-forth Israel, from mids of them: for, his mercie *endureth* for ever.

11 And Israel bring forth did hee
from mids of them: for, his mercie
continueth for ever.

12 With a strong hand, and with a stretched-out arm: for, his mercie *endureth* for ever.

12 With strong hand, and arm stretched-high:
because his bountifull-mercie
continueth for ever.

- 13 To him that parted the red sea
in parts : because, his kind-mercie
continueth for ever.
- 14 And caused Iſr'el through to paſſe
amids it : for, his bounteous-grace
continueth for ever.
- 15 And threw Phar'oh and his armie
in the red Sea : for his mercie
continueth for ever.
- 16 To him that in the wildernes
did lead his folk : for, his kindnes
continueth for ever.

- 17 To him, that Kings of greatnes-high
did ſmite : for, his benigne-mercie
continueth for ever.
- 18 And killed Kings magnificent :
for his mercie-beneficent
continueth for ever.
- 19 King of the Amorites, Sihon :
for his benign-affection
continueth for ever.
- 20 And Ogh of Baſan *land* the King :
because his bounteousnes-benigne
continueth for ever.

- 21 And for poſſeſſion give did hee
their land : for his benign-mercie
continueth for ever.
- 22 To Iſr'el his ſervant to bee
poſſeſſion : for his mercie
continueth for ever.
- 23 Which in our baſe ſtate minded us
because his mercie-gracious
continueth for ever.
- 24 And from our foes did us releaſe ;
because his merciful-kindnes
continueth for ever.
- 25 Which giveth food unto al fleſh :
because his merciful-kindnes
continueth for ever.
- 26 To God of heav'ns confeſſe doe yee
because, his bountifull-mercie
continueth for ever.

P S A L M CXXXVII.

Sing this as the 32. Psalm.

- 1 **B**Y Babels rivers, there ſate wee,
yea wept : when wee did mind, Sion.
- 2 The willowes *that* amids it bee:
our harps, we hanged, *them* upon.

13 To him that parted the red
ſea, into parts : for, his mercie
endureth for ever.

14 And made Iſrael to paſſe
through the mids of it : for his
mercie *endureth for ever.*

15 And ſhook-off Pharaoh and
his power into the red ſea: for, his
mercie *endureth for ever.*

16 To him which led his
people, in the wildernes : for, his
mercie *endureth for ever.*

17 To him which ſmote great
Kings : for, his mercie *endureth
for ever.*

18 And killed magnificent
Kings : for, his mercie *endureth
for ever.*

19 Sihon King of the Amorites:
for, his mercie *endureth for ever.*

20 And Ogh the King of Ba-
ſhan : for, his mercie *endureth for
ever.*

21 And gave their land for a
poſſeſſion: for, his mercie *endureth
for ever.*

22 A poſſeſſion to Iſrael his
ſervant : for, his mercie *endureth
for ever.*

23 Which remembred us in
our baſe-eſtate : for, his mercie
endureth for ever.

24 And hath redeemed us from
our diſtreſſers : for, his mercie
endureth for ever.

25 Which giveth bread, to all
fleſh: for, his mercie *endureth for
ever.*

26 Confeſſe ye to the God of
heavens : for his mercie *endureth
for ever.*

P S A L M CXXXVII.

1 **B**Y the rivers of Babel, there
we ſate, yea we wept: when
we remembred, Sion.

2 Upon the willowes in the
mids thereof : we hanged, our
harps.

3 For there, they that led us captive asked of us, the words of a song: and they that threw us on heaps, mirth: sing unto us, of the song of Sion.

4 How shall we sing Jehovahs song: in the land of a stranger?

5 If I forget thee, O Jerusalem, let my right hand forget.

6 Let my tongue cleave to my palat, if I doe not remember thee: if I prefer not Jerusalem, above the head of my joy.

7 Remember Jehovah, unto the sonns of Edom, the day of Jerusalem: who sayd, rase rase, even to the foundation thereof.

8 Daughter of Babel, wast: O blessed: *shall he be* that repayeth unto thee thy reward, which thou hast rewarded unto us.

9 O blessed *shall he be*: that taketh and dasheth-in peeces thy babes, against the Rock.

3 For songs of us, there ask did they: that had us captive led-along; and mirth, they that us heaps did lay: Sing unto us some Sions song.

4 Jehovahs song how sing shall wee: within a forreyn-peoples land?

5 Jerusalem, if I doe thee forget: forget let my right hand.

6 Cleave let my tongue to my palat, If I doe not in mind thee bear: if I Jerusalem doe not, above my cheifest joy, prefer.

7 Remember LORD, to Edoms sonns, day of Jerusalem: who sayd, rase rase, to her-foundations.

8 Daughter of Babel, wastful-layd: O blessed he that thy reward payes thee, which thou rewardedst us.

9 O blessed he, that rakes, and hard against the Rock thy babes doth crush.

PSALM CXXXVIII.

1 A psalm, of Davids;

I Will confesse thee with al my heart: before the gods, will I sing-psalm unto thee.

2 I will bow me down towards the pallace of thine holynes; and confesse thy name, for thy mercie and for thy truth: for thou hast magnified above al thy name, thy word.

3 In the day that I cried, then thou answeredst me: thou hast made me couragious, in my soul with strength.

4 Al the Kings of the earth shall confesse thee Jehovah, when they hear, the words of thy mouth.

5 And they shall sing in the wayes of Jehovah: for great is the glorie of Jehovah.

6 For Jehovah is high, yet hee seeth the lowly: and the haughty, he knoweth a farr off.

7 If I walk in the midds of distresse, thou revivest me: against the anger of mine enemies, thou sendest forth thine hand; and thy right hand saveth me.

8 Jehovah will perfectly-accomplish for me: Jehovah thy mercie is for ever: slack not the works of thine hands.

PSALM CXXXVIII.

Sing this as the 75 Psalm.

1 **V**ith all my heart Ile thee confesse: before the gods, to thee sing-psalm.

2 To pallace of thy holines, Ile bow-down; and confesse thy name, for thy mercie and veritee: for thou, thy word hast magnified above all thy name. 3 Thou answerdest mee then, in the day wherein I cried.

With strength in my soul, thou hast mee couragious made. 4 O Jehovah, all Kings of th'earth confesse shall thee: words of thy mouth, when hear shall they,

5 And in Jehovahs wayes shall sing: for great Jehovahs glorie is.

6 Because Jehovah high being, yet him thus lowly is he seest

And he the prowd, from farr doth know

7 If I walk in midds of distresse, thou dost revive me: send dost thou thy hand, 'gainst my foes wrathfulness; and thy right hand doth me deliver.

8 Jehovah perfit will for me: Jehovah, thy mercie for ever: let not thy hand-workes slackned be.

PSALM CXXXIX.

Sing this as the 119. Psalm.

- 1 **J**ehovah thou hast searched me, and known.
 2 Thou know'st, my rising and my sitting down:
 thou dost discreetly understand from far,
 my cogitation-familiar.
 3 My path and my down-lying thou dost scan:
 and all my ways dost customably scan.
 4 When in my tongue the speech is not as yet:
 loe thou Jehovah know'st it every whit.
 5 Behind and 'fore thou dost me strait-inclose:
 upon me also dost thy hand impose.
 6 This knowledge is too marvellous for me:
 it's high, to reach I shall not able be.
 7 O whither shall I from thy spirit go?
 and whither, shall I flee thy presence fro?
 8 If I clime up the heavens, thou art there:
 or make my bed in hel, loe thou art there.
 9 Wings of the morning-early if I take:
 in th' utmost of the sea, my dwelling make.
 10 There also will thy hand my leader be:
 and thy right hand, will take fast-hold on me.
 11 And if, but darkness shall me shroud, I say:
 then is the night, about me lightsom-day.
 12 Yea darkness, darkneth not from thee: but night
 gives-light as day: alike are dark and light.
 13 For thou, my reins possessest: coveredst mee,
 within my mothers womb. 14 Laud wil I
 for fearfully, made wondrously I am: (thee,
 wondrous thy works; my soul well knowes the
(same.)

The second part.

- 15 A bone of me, from thee not hidden was:
 when-as I made was in a secret-place;
 when I have cunningly-embroidred been,
 the nether-places of the earth within.
 16 On my unformed-lump, thine eyes did look;
 and all of them were written in thy book:
 even in the dailies that they receiv'd their frame,
 and when as yet was not any of the same.
 17 And unto me, how precious are O God (abroad?
 thy thoughts: how are their sums increas-
 18 Would I them sell, more than the sand they bee!
 I doe awake, and still I am with thee.

in the dayes they were formed, and when not one of them was. 17 And to me, how precious are thy thoughts O God: how mightily-increase, the sums of them! 18 Would I sell them, they will be more than the sand: I awake, and still I am with thee.

PSALM CXXXIX.

*1 To the master of the musick,
 Davids Psalm:*

Jehovah thou hast searched me,
 and known.

2 Thou knowest my sitting and
 my rising: thou understandest
 my familiar-thought, a fair off.

3 Thou searchest my path and
 my lying down: and art accustomed
 to all my ways.

4 When the speech is not yet
 in my tongue: loe Jehovah, thou
 knowest it all.

5 Thou dost beset me behind,
 and before: and puttest, thy palm
 upon me.

6 A knowledge too marvellous
 for me: it is high, I cannot attain
 to it.

7 Whither, shall I goe from
 thy spirit? and whither, shall I flee
 from thy presence?

8 If I ascend-up the heavens,
 thou art there: and if I make-my-
 bed in hel, loe thou art there.

9 Take I the wings of the
 morning: dwell I, in the utter-
 most-part of the sea.

10 There also, thy hand will
 lead me: and thy right-hand hold
 me.

11 And if I say, but surely the
 darkness shall shroud me: then the
 night, is a light about me.

12 Yea darkness, darkneth not
 from thee: but night giveth-light
 as the day: as is the darkness, so is
 the light.

13 For thou, hast possessed my
 reins: hast covered me, in my
 mothers womb.

14 I will confesse thee, for that
 fearfully, marvellously made am I:
 marvellous are thy works: and my
 soul, knoweth it yebemently.

15 My bone was not hid, from
 thee: when I was made in a secret-
 place: was embroidered, in the
 nether places of the earth.

16 Mine unformed-substance,
 thine eyes did see: and in thy
 book, all of them were written:

17 And to me, how
 precious are thy thoughts O God: how mightily-increase, the sums of them! 18 Would I sell them, they will be more than the sand: I awake, and still I am with thee.

19 If thou wouldst slay the wicked, O God : and men of bloods, depart ye from me.

20 Which speak of thee, to a mischievous-purpose : lift-up do thy foes, unto false-vanity.

21 Do not I hate them, O Jehovah, that hate thee : and am not I grieved, for those that rise up against thee ?

22 With perfection of hatred do I hate them : they are to me, for enemies.

23 Search me O God, and know my heart : prove me, and know my cogitions. be in me : and lead me, in the way of eternity.

19 If thou O God, thou wouldst the wicked slay : and men of bloods, from me depart-away.

20 Which speak of thee, to mischievous-purpose : lift-up doe unto vanity thy foes.

21 Hate I not them, Jehovah that hate thee ? and grieve for them that thy resistors be ?

22 With perfectness of hatred hate I those : they are unto me, as my very-foes.

23 Search me O God, and know my heart do thou : prove me, and do my cogitations know.

24 And see, if way of sorrow be in me : and lead me, in way of eternity.

24 And see, if the way of sorrow

PSALM CXL.

1 To the master of the musick,
2 Psalm of David:

3 **R**elease me O Jehovah, from the evill earthly-man: from the man of violent-wrongs, preserve thou me.

3 Which think evill things in heart: every day, they gather wars.

4 They sharpen their tongue, like a serpent: the hot-poyson of the aspe, under their lips, Selah.

5 Keep me O Jehovah, from the hands of the wicked: from the man of violent-wrongs preserve thou me : which think, to thrust-away my feet.

6 The proud have hid a snare for me, and cords; they have spread a net by the paths side : they have set grins for me. Selah.

7 I said to Jehovah, thou art my God : hear O Jehovah, the voice of my supplications-for-grace.

8 Jehovah Lord, the strength of my salvation : thou hast covered my head, in the day of arms.

9 Grant not O Jehovah, the desires of the wicked : further not his crafty-device, lest they exalt themselves, Selah.

10 The head of those that compass me about: the molestation of their lips shall cover them.

11 They shall bring upon them, coals : he shall sell them into the fire, into the deep-pits, that they rise not up.

12 An ill-tongued man, shall not be established in the earth : a man of violent-wrong, evill shall hunt him to a suddain-overthrow.

13 I know, that Jehovah will do the judgement of the poor-afflicted; the doom of the needy.

PSALM CXL.

Sing this as the 111. or as the 69. Psalm.

2 **O** LORD release me, from the evill man : from man of violence, preserve thou me.

3 Which evill-things in heart do think-upon : daily, they unto wars assembled be.

4 Sharp their tongue, ev'n serpent like doe they : As asps poyson, under their lips, Selah.

5 LORD keep me, from hands of the wicked-man : from man of violence, preserve thou me : which for to thrust my feet, do think-upon.

6 The proud have privy-laid a snare for me : and cords; a net they fast beside the way have spread; they grins have set for me, Selah.

7 Thou art my God, I to Jehovah said : LORD hear the voice wherewith I grace request.

8 Jehovah Lord, strength of my saving-aid : in day of arms, my head thou coveredst.

9 Grant not the wicked's lusts O LORD : lest they be lofty, further nor his craft, Selah.

10 The head of those that round do compass me : the mischief of their lips them cover shall.

11 The burning-coals, upon them brought shall be : into the fire them he will make to fall; into deep pits, that they rise not again.

12 And ill-tongu'd man, shall not in earth remain:

A man of wrongfull-violence, evill shall hunt him to his suddain-misery.

13 I know, that of the poor Jehovah will the judgement doe; the doom of the needy.

14 Surely the just shall to thy name confesse:
the righteous shall dwell, before thy face.

14 Surely the just shall confesse
to thy name : the righteous shall
sit, before thy face.

P S A L M. C X L I.

Sing this as the 39. Psalm.

- 1 **I**ehovah I upon thee call,
make halt thou unto me :
O give thou care unto my voice,
when I call unto thee.
 - 2 My prayer be directed-firm
before thee incense-wise :
and the uplifting of my hands,
as th'ev'ning sacrifice.
 - 3 LORD set, a watch before my mouth :
dore of my lips, observe.
 - 4 Unto the thing *that* evil is,
make not my heart to swerve :
pretenses to pretend, in sin ;
with men that do practice
iniquity ; let also me
not eat of their dainties.
 - 5 Let just-man smite me, *it* shall be
a mercifull-kindnes,
and let him reprehend me ; *but*
their oile of preciousnesse,
let it not be unto my head
breaking-distractiōn :
for yet even in their evils, *is*
my supplication.
 - 6 Their Judges, by sides of the rock
have thrown been underfeet :
my sayings also they shall hear,
for they are pleasing-sweet.
 - 7 As *when* one cuts and cleaves on earth :
our bones dispersed be,
at mouth of hell. 8 But mine eyes are
Iehovih Lord to thee :
- O pow'r not out my soule, *for* I
for safety-hope in thee.
- 9 Preserve me from hands of the snare,
which they have laid for me :
and grins, of them that work unright.
 - 10 O let the wicked fall
into his net : whiles overpasse
I altogether shall.

P S A L M C X L I.

1 A Psalm, of David:

Iehovah I call-upon thee. make-
halt unto me ; give-eare to my
voice, when I call unto thee.

2 Let my prayer be firmly-di-
rected *as* incense before thee; the
lifting-up of my palms, *as* the eve-
ning oblation.

3 Set thou O Iehovah, a watch
before my mouth ; keep, the dore
of my lips.

4 Incline not my heart, to an
evil thing : to pretend pretenses,
in wickednesse ; with men that
work painfull-iniquity; and let me
not eat of their dainties.

5 Let the just-man smite me, *it*
shall be a kindnes, and let him re-
prove me ; the head oile, let it not
break mine head: for yet my prayer
also, in their evils,

6 Their Iudges, are thrown-
down by the Rock sides: and they
shall hear my sayings, for they are
pleasant.

7 As *when* one cutteth and clea-
veth on the earth ; our bones are
scattered, at the mouth of hell.

8 But mine eyes *are* unto thee,
Iehovih Lord: in thee I hope-for-
safety; pow'r not out my soul.

9 Keep me, from hands of the
snare, *which* they have laid for me:
and the grins, of them that work
painfull-iniquity.

10 Let the wicked fall into his
net ; whiles I together passe-over.

PSALM. CXLII.

PSALM CXLII.

Sing this as the 77. Psalm.

1 An instructing-psalm of David; a prayer when he was in the cave.

2 **W**ith my voice, unto Jehovah did I cry: with my voice, unto Jehovah did I supplicate-for-grace.

3 I powred-out before him my meditations: my distresse, I did shew before him.

4 When my spirit was overwhelmed within me, then thou, knewest my path: in the way that I walked; they privily-laid a snare for me.

5 I did look on the right-hand and see; and no man acknowledged me: refuge is perished from me; no-man seeketh for my soul.

6 I cryed unto thee, Jehovah; I said, thou art my hope-for-safety; my portion, in the land of the living.

7 Attend unto my shouting, for I am brought-low vehemently: deliver me from my persecutors; for, they are stronger than I.

8 Bring-forth my soule out of the close-prison, to confesse thy name: the just shall inviron me about, for, thou wilt bountifully-reward unto me:

PSAL. CXLIII.

1 A Psalm, of David:

1 **J**ehovah hear my prayer; give-ear to my supplications-for-grace; in thy faithfulness answer me, in thy justice.

2 And enter not into judgment, with thy servant: for before thee, shall not any living be justified.

3 For the enemy, persecuteth my soul: smiteth-down to the earth my life: maketh me sit in darknesse, as the dead for ever.

4 And my spirit is overwhelmed in me: in mids of me, my heart is wondrously-amazed,

2 **I** With my voice unto the LORD did cry: I did with my voice, make-supplication unto the LORD, 3 My meditation I powred out before him: shew did I before him, my troublous-adversity.

4 When overwhelmed was my spirit in me, then knewest thou my path: they in the way that I did walk, a snare for me did lay. 5 I looked on the right hand, and did see; (me: and there was none that would acknowledge

Refuge is perisht from me: not any seeks for my soul. 6 I cry'd to thee; thou art O LORD, said I, my safest-hope; my part in land of living. 7 To my shouting-cry attend, for I am low-brought-vehemently:

Free me from my pursuers; for they be stronger than I. 8 Do thou my soul release from prison-close, thy name for to confesse: the just-men shall about-inviron me; for, to me thou reward wilt bounteously.

PSALM CXLIII.

Sing this as the 7. Psalm.

1 **L**ORD hear my prayer, hearken to my suits-for-graciousnesse: me answer in thy faithful-truth, in thy just-righteousnesse.

2 And into judgment enter not thou, with thy servitor: for none that liveth, justifie shall be thy face before.

3 For th'enemy pursues my soul, smites-down my life on clay: he makes me sit in places dark, even as the dead for aie.

4 And overwhelmed is my spirit in me perplexedly: in mids of me, my heart it is amazed-wondrously.

- 5 I call to mind the dayes of old ;
I meditation-use
on al thy work ; on th' action
of thy hands, doe I muse.
- 6 I spread out unto thee my hands :
my soul, *doth thirst* for thee,
even as the weary land, Selah.
- 7 Make speed, LORD answer mee;

My spirit-sayleth : keep not thou
thy face from me secret ;
for *then* shall I be like to those
that doe goe-down the pit.

- 8 At morn, let me thy mercie hear,
for in thee doe I trust :
O cause me to have knowledge of,
the way that walk I must;

For unto thee, I lift my soul.

- 9 O LORD, deliver mee
free from mine enemies ; I flie-
for-covert unto thee.
- 10 Learn me to doe thy will, for thou
my God *art* : thy good Spirit,
it shall conduct me, in the land
of equitie-upright.
- 11 Jehovah thou wilt quicken me
even for thine own names sake :
thou in thy justice forth my soul
out of distresse wilt take.
- 12 And in thy mercie, wilt suppress
my foes: and al of them
destroy that doe afflict my soul ;
for, I thy servant *am*.

P S A L M CXLIV.

Sing this as the 1. Psalm.

- 1 **O** Blessed be the LORD, my Rock;
which learns my hands the fight:
my fingers, warr. 2 My mercie-kind
and my strong-place-of-flight ;
my tow'r and my deliverer
for me: my sheild, and hee
in whom I hope; that doth subject
my people under mee.
- 3 LORD, what is earthly-man, that thou
of him dost knowledge-take:
the son of wretched-man, that thou
of him account. dost-make?
- 4 The earthly-man, compared is
unto light-vanities:

5 I remember the dayes of old;
I meditate on al thy work: I muse
on the action of thy hands.

6 I spread-out my hands unto
thee: my soul, as a wearie land,
thirsteth for thee, Selah.

7 Make-speed, answer me Je-
hovah, my spirit sayleth: hide not
thy face from me; for I shall be
made-like to them that goe-down
the pit.

8 Cause me to hear, thy mercie
in the morning, for in thee doe I
trust: cause me to know, the way
that I should walk; for unto thee,
doe I lift up my soul.

9 Deliver me from mine en-
emies, O Jehovah; unto thee I flie-
for-covert.

10 Learn me to doe thine ac-
ceptable-will, for thou *art* my
God: thy good spirit; shall lead
me, in the land of righteousness.

11 For thy names sake Jehovah,
thou wilt quicken me: in thy ju-
stice, wilt bring-forth my soul out
of distresse.

12 And in thy mercie, wilt
suppress mine enemies: and de-
stroy al them that afflict my soul;
for, I *am* thy servant.

PSALM CXLIV.

I A psalm, of David;

Blessed be Jehovah, my Rock;
which learneth my hands to
the battel: my fingers, to
the warr.

2 My mercie and my fortress,
my high-tower and my deliverer
for me: my sheild, and he in
whom I hope-for-safetie; that
subjecteth my people under me.

3 Jehovah, what is earthly-man,
that thou takest-knowledge of
him: the son of wretched-man,
that thou makest-account of him!

4 Earthly-man, is like to vanities:
his

his daies, *are* as a shadow that passeth away.

5 Jehovah, bow thy heavens and come down : touch the mountains, and they shall smoke.

6 Lighten the lightning, and scatter them afunder : send thine arrowes, and disturb them.

7 Send thy hands, from the high-places : release me and deliver me, from the many waters ; from the hand of the sons of the stranger.

8 Whose mouth speaketh false-vanitie : and their right hand, is a right-hand of falshood.

9 O God, I will sing unto thee a new song : with psalterie and ten-stringed-instrument, I will sing-psalmes to thee.

10 That giveth salvation, unto kings : that releaseth David his servant, from the evill sword.

11 Release me and deliver me, from the hand of the sons of the stranger : whose mouth speaketh false-vanitie; and their right-hand, is a right-hand of falshood.

12 That our sons, as plants, grown-great in their youth : our daughters as corner-stones ; cut after the similitude of a palace.

13 Our garners full, affording from meat to meat : our flocks bringing-forth-thousands increased-by-ten-thousands, in our streets.

14 Our Oxen, laden : no breaking-in and none going-out ; and no out-cry, in our streets.

15 O blessed is the people, whose state is such : O blessed is the people, whose God is Jehovah,

his dayes, *they* as a shadow *are* that passing-hence-doth-flie.

5 LORD, bow thy heav'ns, and come thou down : the mountayns touch, and they shall smoke. 6 Inlighten-thou lightning and scatter them away :

thine arrowes send, and they disturb.

7 Thine hands send, from on high : release me and deliver me out of waters many :

Out of the hand of strangers sons.

Whose mouth, speaks vanitie : and their right hand, is of lying-fallacie.

9 O God, a new song I will sing to thee : with psalterie and with ten-stringed-instrument, to thee sing-psalm will I.

10 That gives to Kings salvation : that doth release David his servant from the evill sword.

11 Release me and me rid : out of the hand of strangers sons : whose mouth speaks vanitie ; and their right-hand a right hand is of lying fallacie.

12 That our sons, as the plants, which in their youth great-waxen are : our daughters, as the corner-stones, polisht like Pallace-faire.

13 Our garners full, affording store of ev'rie sort of meats : our cattell bringing thousands forth, ten-thousands, in our streets.

14 Our Oxen, heavy-burdened : no breaking-in and none out-going ; and within our streets, no exclamation.

15 O blessed shall the people be, whose state is such as this : O blessed shall the people be, whose God Jehovah is.

PSAM CXLV.

Sing this as the 60. Psalm.

- I** Let thee extoll, my God o King;
and blesse thy name, everlasting
and unto-perpetuities.
- 2** I will thee blesse in ev'ry day:
and praise thy name, t' eternal-aye
and unto perpetuities.
- 3** Jehovah great and praised is
vehemently: and his greatnes
of it no searching-out can be.
- 4** Laud shall the generations
each to other, thine actions:
and they shall shew thy works-mightie.
- 5** I talk will, of th'honour-comly
of glory of thy majestie:
and thy words marvellous that are.
- 6** And they shall speak of the strongnes
of thine acts-fearfull: thy greatnes,
I also will the same declare.
- 7** Of multitude of thy goodnes
the memorie they shall expresse:
thy justice also shout they shall.
- 8** JAH full of grace is and pittie:
long suffring, and great in mercy.
- 9** Good is Jehovah unto all:
And his commiserations
are over all his actions.
- 10** LORD, all thy works shall thee confesse:
and thy saints-gracious blesse thee.
- 11** They tell of thy kingdoms glorie:
speak also of thy powerfulness.
- 22** To make known unto Adams sonns,
his powerfull-operations:
his kingdoms, comly gloriousnes.
- 13** Kingdom of all eternitie,
thy kingdom is: thy soveraigntie
is also throughout all ages.
- 14** The LORD upholdeth all that fall:
and righteth-up, the crooked all.
- 15** All eyes, are unto thee looking:
their meat in due time thou givest.
- 16** Thine hand thou op'nest: and fillest
desire of ev'ry living thing.

PSALM. CLXV.

1 An hymne, of David;

- I** Will extoll thee, my God O
King: and blesse thy name, for
ever and aye.
- 2** In every day will I blesse
thee: and praise thy name, for
ever and aye.
- 3** Great, is Jehovah and praised
vehemently: and of his greatnes,
there is no search.
- 4** Generation to generation,
shall laud thy works: and they
shall shew thy powers.
- 5** The comly-honour, of the
glorie of thy majestie: and the
words of thy marvels will I talk
of.
- 6** And the strength of thy fear-
ful-acts they shall speak of: and
thy greatnes, it will I declare.
- 7** The memorie of the multi-
tude of thy goodnes they shall ut-
ter: and thy justice they shall
shout.
- 8** Gracious and pitifull is Jeho-
vah: long suffring, and great in
mercie.
- 9** Good is Jehovah unto all: and
his tender-mercies, are over all
his works.
- 10** All thy works, shall con-
fesse thee Jehovah: and thy gra-
cious-saints blesse thee.
- 11** They shall tell the glorie of
thy kingdom: and speak of thy
power.
- 12** To make-known to the
sonns of Adam, his powers: and
the glorie of the comly-honour
of his kingdom.
- 13** Thy kingdom, is a kingdom
of all eternities: and thy domi-
nion, in every generation and
generation.
- 14** Jehovah upholdeth all that
fall: and up-righteneth, all that
are crooked.
- 15** The eyes of all look-atten-
tively unto thee: and thou givest
to them, their meat in his time.
- 16** Openest thine hand, and sa-
tisfiest the desire of every living-
thing.

17 Just is Jehovah, in all his waies: and mercifull, in all his works.

18 Neere is Jehovah to all that call upon him: to all that call upon him in truth.

19 He will doe the desire of them that fear him: and will hear their crie, and will save them.

20 Jehovah preserveth all them that love him: and all the wicked he will abolish.

21 My mouth shall speak, the praise of Jehovah: and let all flesh blesse the name of his holynes, for ever and aye.

17 The LORD in all his waies righteous: and is in all his works bounteous.

18 The LORD neer all that call on him: all that in truth him call unto.

19 His fearers pleasure he will doe: and hear their outcry, and save them.

20 The LORD preserves all them that be his lovers: but the wicked, he abolish will them all away.

21 My mouth the LORDS praise shall proclame: let all flesh blesse his holy name also, for ever and for aye.

P S A L M C X L V I.

Sing this as the 97. Psalm.

P S A L. C X L V I.

1 Halelu-jah;

MY soul, praise thou Jehovah.

2 I will praise Jehovah in my life: I will sing-psalmes to my God, while I am.

3 Trust not ye in bounteous-princes: in son of Adam, with whom is no salvation.

4 His spirit goeth-forth, he returneth to his earth: in that day, his thoughts perish.

5 O blessed is he, in whose help the God of Jaakob is: whose hope, is in Jehovah his God.

6 Which made heavens, and earth: the sea and all that in them is: which keepeth truth for ever.

7 Which doth judgment, to the oppressed: giveth bread to the hungry: Jehovah looseth the bound.

8 Jehovah, openeth-the-eyes of the blind: Jehovah-up-right-neth the crooked: Jehovah, loveth the just.

9 Jehovah, keepeth the strangers: setteth-upright the fatherlesse and the widow: and overthroweth the way of the wicked.

10 Jehovah shall reign, for ever: thy God O Sion, to generation and generation: Halelu-jah.

H Alelu-jah; My soul, with-praise doe thou Jehovah celebrate. 2 I with praising will celebrate Jehovah my life th'row, I while I am, Psalm to my God will sing.

3 In Princes-bountifull trust doe not ye: in mans son, with whom no salvation is.

4 His Spirit goes-forth: turn to his earth doth hee: in that day, perish doe his purposes.

5 Blest be that Jakobs God hath for his ayd: whose hope doth in Jehovah his God stay.

6 In him which heavens & earth, & sea hath made, and all in them: which keepeth truth for aye.

7 Which unto the oppressed, judgment does: he giveth bread to them that hungry be: them that are bound Jehovah doth unloose.

8 Th'eyes of the blind, Jehovah makes to see;

Jehovah rightneth them that crooked are: Jehovah loveth them that righteous be.

9 Jehovah doth the strangers safe-beware: th'orphan and widow upright-set doth hee:

But he the wickeds way doth overthrow.

10 Jehovah reigneth, to eternall-aye: thy God O Sion, generation th'row and generation; Halelu-jah.

P S A L M CXLVII.

Sing this as the 111. or as the 45. Psalm.

- 1 **P**Raise Jah; for to our God it's good to sing:
for it is pleasant; praise becommerh-well.
- 2 Jehovah he Jerusalem building:
gathereth in one, th' outcasts of Israel.
- 3 He healeth them in heart that broken be:
also their painfull-griefs, bind-up doth he.
- 4 The number of the stars he *duly*-counts:
he *by their* names, doth call them every-one.
- 5 Great is our Lord, and he in might surmounts:
his understanding, numbred is of none.
- 6 Jehovah sets the meek in upright-case:
he doth the wicked to the earth debase.
- 7 Sing to Jehovah with confession:
ev'n with the harp unto our God psalms-sing.
- 8 That covereth heav'n, with clouds; that the earth upō
prepareth rain: makes mountains grafs to spring.
- 9 He *that* doth give unto the beast his food:
ev'n (when they cry,) unto the Ravens brood.
- 10 He no delight-hath in the horses might:
in legs of man no pleasure-taketh he.
- 11 Jehovah in his seaters takes-delight:
in them that for his mercy hopeers be.
- 12 Jerusalem, do thou Jehovah laud:
O Sion, do thy God with-praise-applaud.
- 13 For of thy gates the bars he strengtheneth-sure:
in mids of thee thy children blesse doth he.
- 14 *Within* thy border peace he doth procure:
with fat of wheat, he satisfieth thee.
- 15 He sendeth his edict the earth upon:
his word it very (swiftly) runneth-on.
- 16 He giveth snow like wool; the hoary-frost,
like ashes he doth scatter-manifold.
- 17 His yce like morsels he abroad-doth-cast:
who is he that can stand before his cold?
- 18 He sends his word and melteth them: to blow
his wind he causeth, and the waters flow.
- 19 He unto Iakob his commandements
hath manifested: unto Israel,
his constitutions and his judgements.
- 20 He sendeth his word and melteth them: he causeth his wind to blow, the waters
flow.
- 21 He sheweth his words unto Iakob: his statutes and his judgments, unto
Israel.

PSALM CXLVII.

- 1 **P**Raise ye Jah; for it is good,
to sing-psalms to our God:
for it is pleasant; praise is comely.
- 2 Jehovah buildeth Jerusalem:
gathereth together, the outcasts of
Israel.
- 3 He healeth, the broken in
heart: and bindeth-up, their
griefs.
- 4 Counteth the number of the
stars: calleth them all, by names.
- 5 Great is our Lord, and much
in able-might: of his understand-
ing, there is no number.
- 6 Jehovah setteth-upright the
meek: debaseth the wicked; unro
the earth.
- 7 Sing ye to Jehovah with con-
fession: sing-psalms to our God
with harp.
- 8 That covereth the heavens,
with clouds; that prepareth rain
for the earth: that maketh the
mountains to bud-forth-grasse.
- 9 That giveth to the beast his
food: to the yong ravens, which
cry.
- 10 He delighteth not in the
strength of the horse: he taketh
not pleasure, in the legs of man.
- 11 Jehovah taketh-pleasure in
them that fear him: that patiently-
hope for his mercy.
- 12 Laud Jehovah. O Jerusalem:
praise thy God. O Sion.
- 13 For he strengtheneth, the
bars of thy gates: he blesseth thy
sons within thee.
- 14 He putteth in thy border
peace: he satisfieth thee, with the
fat of wheat.
- 15 He sendeth his edict, upon
earth: his word runneth very
swiftly.
- 16 He giveth snow like wool;
the hoar-frost, he scattereth-abroad
like ashes.
- 17 He casteth-forth his yce like
morsels: who can stand, before his
cold?

PSAL. CXLVIII.

20 He hath not dealt so, with any nation; and judgements they have not known them; Hallelu-Jah.

20 He did not so with any nation deal; and therefore known these judgments have not O glorific-wich-praise sh' eternal-Iah. (they)

PSALM CLVIII.

PSALM CLXVIII.

Sing this as the 104. Psalm.

1 Hallelu-jah;

Praise ye Jehovah from the heavens praise ye him, in the high-places.

2 Praise ye him all his Angels: praise ye him, all his hosts.

3 Praise ye him, Sun and Moon: praise ye him, all stars of light.

4 Praise ye him, heavens of heavens: and the waters, that are about the heavens.

5 Let them praise, the name of Jehovah: for he, commanded and they were created.

6 And he stablished them for aye for ever: a statute he gave, and it shall not pass.

7 Praise ye Jehovah, from the earth: dragons, and all deeps.

8 Fire and hail, snow and vapour: stormie wind, doing his word.

9 Mountains and all hills: fruitfull trees, and all cedars.

10 The wild-beast and all cattell: creeping-thing, and feathered fowl.

11 Kings of the earth, and all peoples: Princes, and all Judges of the earth.

12 Yong-men and also Maidens: old-men, with children.

13 Let them praise the name of Jehovah; for high-advanced is his name even his alone: his glorious-majestic, above earth and heavens.

14 And he hath exalted the horn of his people, the praise of all his gracious saints, the sons of Israel, a people neer him; Hallelu-jah.

1 Praise Jah; Jah praise doe ye from heav'ns: him praise, in places-high.

2 O all his Angels praise him ye: all his hosts praise-him-gloriously.

3 O Sun and Moon, doe ye him praise: all Starts of light, praise him doe ye.

4 O heav'ns of heavens, doe ye him praise; and waters that above heav'ns be.

5 O let them praise Jehovahs name: for he bade, and create where they.

6 Ever and aye he stablisht them: gave statutes, which passe not away.

7 O praise Iehovah from the land: ye Dragons and all places-deep.

8 Ye Fire and Hayl, Snow Vapour, and Wind stormy, that his word doth-eepe.

9 O ye the mountains and Hills all: Trees fruitfull and all Cedars-high:

10 O ye wild beasts and cattell all: ye creeping things, and fowls that flie.

11 Ye Kings of th'earth, and all Peoples; Princes, and Judges of th'earth all.

12 Ye Yong-men also and Damsels: ye old-men with the children-small.

13 O let them praise Jahovahs name; for his name ev'n alonely his, is high-advant: his glorious-fame, above the earth and heavens is.

14 And he, the Horn of his people exalted hath; the praise which they all his saints have, sons of Is'el, a people neer him; Praise ye Jah.

P S A L M . C X L I X .

Sing this as the 34. Psalm.

- 1 **A** New song sing ye unto JAH :
his praise, in Church of holy-ones
2 Let Is'el in his makers joy :
glad in their King be Sions sons.
3 O let them praise with flute his name :
with harp and timbrel, 't' him sing-psalm.
4 For in his people pleas'd is JAH :
the meek with health, will beautify.
5 The saints in glorie shall shew-joy :
shall on their beds shout-joyfully.
9 In their throat, Gods high-praises: and
a sword two edged, in their hand.
7 To doe vengeance upon heathens :
reproofs, among the nations.
8 To bind their Kings in fettring-chains :
their Nobles eke, in yron bonds.
9 The written doom on them to doe :
this honour all his saints unto.

HALELU-JAH.

ters of yron. 9 To doe on'them, the judgement writ-
his gracious-fants ; HALELU-JAH.

P S A L M C L .

Sing this as the 97. Psalm.

- 1 **O** Praise Jah ; Praise God in his sanctitie :
Praise him, in firmament of his strongnes.
2 O praise him, in his actions-mightie :
praise him, in multitude of his greatnes.
3 O praise him, with sound of the Trumpet-shril :
praise him, with Harp and the psalterion.
3 O praise him, with the Flute and Tymberel :
praise him, with Uirginals and Organon.
4 O praise him, with the Cymbals sounding-clear:
praise him, with Cymbals that loud-sounding-play.
6 Praise Jah let ev'ry thing that breath-doth-bear :
O glorifie-with-praise his eternal-Jah.

P S A L M C X L I X .

1 HALELU-JAH ;

Sing ye to Iehovah a new song:
his praise, in the Church of
gracious-saints.

2 Let Israel rejoyce in his ma-
kers : let the sons of Sion, be
glad in their King.

3 Let them praise his name
with flute : with trembrell and
harp, let them sing-psalmes unto
him.

4 For Iehovah taketh-pleasure
in his people ; he will beautifie
the meek with salvation.

5 The gracious-saints shall be
glad in glorie : shall shout-joy-
fully, upon their beds.

6 The exaltations of God, in
their throat : and a two-edged
sword, in their hand.

7 To doe vengeance, on the
heathens : reproofs, in the na-
tions.

8 To bind their Kings in
chaines : and their Nobles, in fet-
ters ; this comely-honour, unto all

P S A L M C L .

1 HALELU-JAH ;

Praise ye God in his sanctitie :
praise him, in the firmament
of his strength.

2 Praise him, in his power :
praise him, according to the mul-
titude of his greatnes.

3 Praise him, with the sound of
the trumpet : praise ye him with
the psalterie and harp.

4 Praise him, with timbrel and
flute : praise him, with Virginals
and Organ.

5 Praise him, with wel-sound-
ing Cymbals : praise him, with
loud-sounding Cymbals.

6 Let all breath praise Jah ; Ha-
lelu-Jah.

The end of the Book
of Psalmes.



Of Davids Life and Acts.

David the sonne of *Jesse*, of the tribe of *Judah*, of the linage of *Abraham*, in the *fourteenth generation, was borne in *Bethlehem* (a towne in the tribe of *Judah*, in the land of *Canaan*,) about 2917. yeers after the creation of the world; in the dayes when *Samuel* the Prophet, was Judge of *Israel*. He was the *seventh and yongest of all *Jesses* sonnes, of least esteem among them, and set to keep his fathers *sheep. In the three and twentieth yeer of his life, he was by *Samuel* the Prophet, privately in *Bethlehem*, anointed *King over *Israel*, in the midst of his brethren; and the spirit of the Lord came upon him, from that day forward. He was *ruddie, of a beautiful countenance, and goodly to look to: a *cunning plaier on the Harp; a mighty valiant man of warr, and prudent in speech, and a comely person, and the Lord was with him. Who also gave him these testimonies and promises; *I have found David the sonne of *Jesse*, a man after mine own heart, which shall fulfill all my will. *I have layd help, on one that is mighty, I have exalted one chosen out of the people: with whom *my hand shal be established, mine arme also shall strengthen him;

* 1. Chron.
2. Mat. 1. 1. 17.

* 1 Chron. 2.
15.

* 1. Sam. 16.
11.

* 1. Sam. 16. 13

* vers. 12.

* vers. 18.

* Act. 13. 22.

1. Psal. 89. 19.

vers. 21.

* vers. 23. &c. him; I will * beat down his foes before his face, and plague them that hate him. In my name shall his horn be exalted; I will set his hand in the sea, and his right hand in the rivers; I will make him my first born, higher then the Kings of the earth. My mercie will I keep for him for ever, and my covenant shall stand fast with him; his seed will I make to endure for ever, and his throne as the dayes of heaven, &c.

After Davids anointing in Bethlehem, he
* 1. Sam. 16. 19 went againe and feed his * fathers sheep:
but the spirit of God wrought mightily in
* 1. Sam. 17. him. He killed * Goliath, the Philistian giant,
* vers. 24. from whose face * all the men of Israel fled
away for fear: David overcame him (in the
name of the Lord of hosts) with a sling and
with a stone. He was a cunning musician;
* 1. Sam. 16. 23. and * playing on his harp with his hand, he
refreshed K. Saul, who was vexed with an
evil spirit from the Lord. He was employed
* 1. Sam. 18. 5. in warrs against the Philistians: and * whither-
soever Saul sent him, he behaved himself
wisely and prospered, and was accepted in the
eyes of all the people; so that the women of
* vers. 7. Israel sang of him, * Saul hath slayn his thou-
sands, and David his ten thousands. But that
praise, * procured him envie from Saul, ever
* vers. 8. 9. after, and he sought to slay him, but * all Is-
* vers. 16. rael loved him. And though he after took
to wife, Michal, Sauls daughter; yet * Saul
* 1. Sam. 19. continued his hatred against his sonne in law;
&c. and first secretly, then openly, sought his life:
fo

so that *David* was faine to flee and hide himself, in the land of Israel, and in strange countries, to the * great affliction of his soule.

* Ps. 120.

When *Saul* was dead, and *David* * thirtie yeers of age; the men of Judah * anoynted him King the second time, in Hebron, over the house of Judah. *Ishbosheth* *Sauls* sonne, resisted him: but *David* waxed stronger and stronger. Then * all Israel anointed him King over them; and he reigned in Jerusalem. So the time of all his reigne, was * fourtie yeers. In Hebron he reigned over Judah, seven yeers and six moneths: and in Jerusalem he reigned 33 yeers, over all Israel and Judah. During which space, the Lord still exercised him with many * warrs abroad, and troubles at home; as by the defiling of his daughter * *Thamar*, the killing of his son *Amnon*, the treason and death of his son *Absalon*; the rebellion of *Sheba*; and other like sorowes which God, * for his sinns, chastised him with; so many and so great, that the * pangis of death compassed * him about, the floods of Belial, (the ungodly men) made him afrajd: the cords of hell compassed him, the snares of death prevented him; his * heart was sore pained within him, and the terrours of death fell upon him; fearfulness and trembling came upon him, and horreur overwhelmed him. His * life was spent with grief, his yeers with sighing, his strength fayled, and his bones were consumed.

* 1. Sam. 26. 19.

* 2. Sam. 5. 4.

* 2. Sam. 2. 4.

* 1. Chron. 11. 1. 3.

* 2. Sam. 5. 4. 5.

* 1. Chron. 14. and 18. and 19.

* 2. Sam. 13. 1. &c.

* 2. Sam. 12. 10.

* 2. Sam. 22. 5. 6.

* Psal. 55. 4. 5.

* Psal. 37. 11.

* Psal. 56. 3. 4.

But alwayes in his fears, * he trusted in God, and was not afrajd what flesh could doe unto him;

* 2.Sam.22.7. him; in his distress * he called upon the Lord, &
 cried to his God: who heard his voice out of
 * ver. 17. 18. his Temple, and drew him out of * many wa-
 &c. ters, from his strong enemy, and from them
 that hated him : and brought him forth into
 a large place, and delivered him, because he
 * ver. 36. &c. delighted in him. He gave him the * shield of
 his salvation, and girded him with strength to
 battel; and gave him the necks of his enemies,
 that he destroyed those that hated him.
 Therefore he gave thanks unto the Lord
 * among the nations, and sang praises unto
 his name; * awaking up his glorie, awaking
 up his Psalterie and Harp, awaking himself
 early, to praise the Lord among the peoples,
 and to sing unto him among the nations : so
 he sang of his * power, he sang loud of his
 mercy, in the morning; that God had been
 his defence and refuge, in the day of his dis-
 tresse.

And thereof, this book of Psalmes, (most
 whereof David made,) is a glorious testi-
 monie : wherein by manifold psalmes and
 hymnes, and spirituall songs, he set forth the
 praises of God, his own faith in his word,
 exercise and delight in his Law : with narra-
 tions of Gods former and present mercies,
 and prophecies of future graces, to be fulfilled
 in Christ, whom he being a Prophet, * knew
 that he should be the fruit of his loines con-
 cerning the flesh, and should sit upon his
 throne : whose incarnation, afflictions, death,
 resurrection, ascension, and eternall glorious
 kingdom

* Ag. 2. 30.

kingdom and priest-hood, he sang by the spirit; with such heavenly melodie, as may not onely delight, but draw into admiration every understanding heart, and comfort the afflicted soule, with such consolation as David himself was comforted of the Lord.

And these his Psalmes, have ever since, by the Church of Israel, by * Christ and his Apostles, and by the Saints in all ages, been received and honoured as the oracles of God; cited for confirmation of true religion, and sung in the publike assemblies, as in Gods Tabernacle and Temple, where they sang praise unto the Lord, with the * words of David, and with the instruments which * he had made, over their * burnt-offrings and sacrifices.

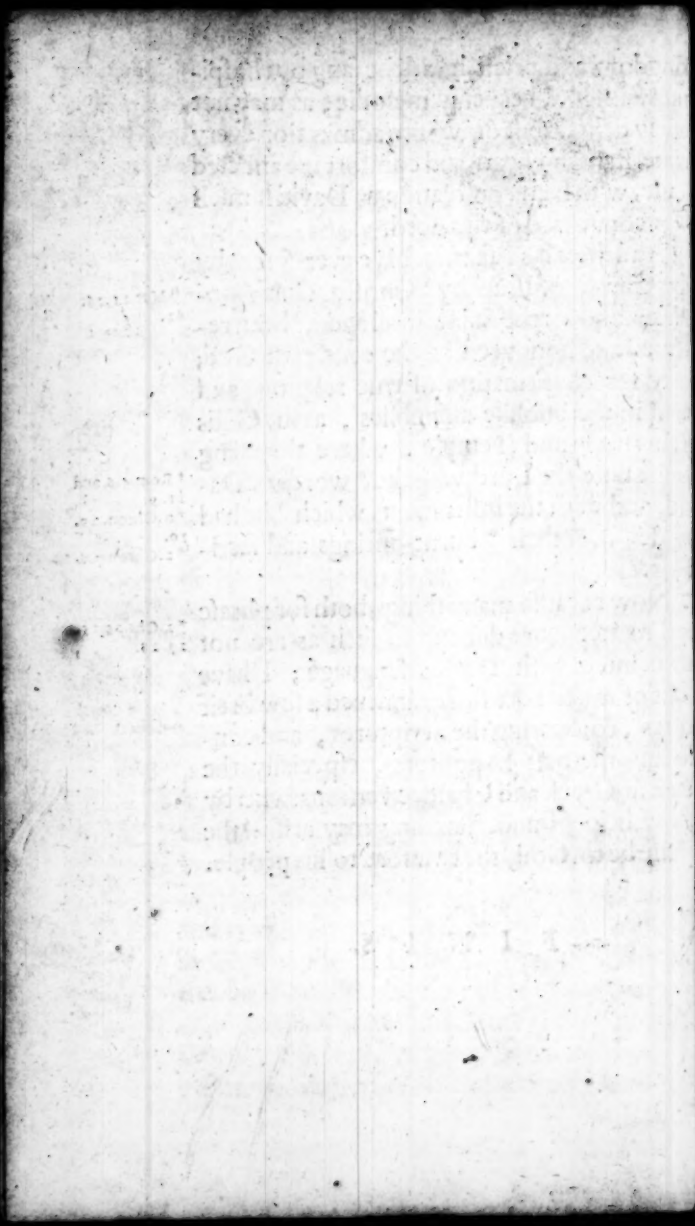
* Mat. 21. 16.
42.

* Rom. 4. 6. and
11. 9.
* 2. Chron. 29.
30.
* 2. Chron. 7. 6.

Now because many things, both for phrase and matter, are difficult to such as are not acquainted with Davids language; I have (out of my slender store) annexed a few breif notes, comparing the Scriptures, and conferring the best Expositors, especially the ancient Greek and Chaldee versions: wherby if any help of understanding may arise; the praise be to God, the comfort to his people.

* 1. Chr. 29. 25.
27. 28.

F I N I S.



A N N O T A T I O N S V P O N T H E B O O K E O F P S A L M E S.

Annotations, Psalm 1.



He book of Psalmes:] So our Lord himself intitlith it, Luk. 20. 42. but the Hebrew title *Tehilum*, signifieth *Hymnes* or *Prayes*. According to the Greek, it is called the *Psalter*.

V. 1. O blessed] or *Ohappy*, or *Welfare* the man. A joyfull acclamation for the mans welfare and felicities, as *going right forward*, and so having good successe. Contray heteunto is *Woe*, or *Alas*: Eccl. 10. 16. 17. Luk. 6. 20. 24. This word *ashrei* in the Hebrew, is alwayes applied to men; and differeth from an other word, *Bark*, *blest*, which is ascribed both to God and men; Psal. 115. 15. 18. the contrary wheterto is, *curst*, Psal. 37. 22. doth not walk; or, hath not walked. But the time past, and time to come, are in the Hebrew often used for to expresse continued actions: *Walking* signifieth one *conversation*, both touching faith and workes, Psal. 119. 1. Gen. 5. 24. compared with Heb. 11. 5. 6. 1 Petr. 2. 10. Iud. 11. To walk in the *counsell* of any, is either to doe as they advise and suggest, as did Ahaziah, 2. Chron. 22. 3. 4. 5. or by imitation to doe like others before, as did Israel, Mich. 6. 16. But in every respect, the *counsell* of the wicked should be farre from us, Iob 21. 16. and 22. 18. Wicked] that is, *ungodly*: so our English word meaneth, being made of the old Danish *wgudelig*: or we may call them according to the original, *Restles*, *turbulent*, *unjust*, *ungracious*. The Hebrew *rashangh*, signifieth *restlesnes*, and is opposed to *quietnes*: Iob 34. 29. Such men are without peace in themselves, and seek to disturb and molest others, Proverb. 4. 16. likened therefore to the raging sea, Isa. 57. 20. 21. And because for their evil deeds they are often brought forth to judgement, and condemned: therefore is this name given to *condemned* persons; Psal. 109. 7. Iob 27. 7. And as to *make just*, or *justise*, is to acquit or absolve in judgement; Psal. 82. 3. so, to *make* or *pronounce* wicked, is to *condemn*: Psal. 37. 35. and 94. 21. Deut. 25. 1. Way] *track*, or *trode*. This word also signifieth any *religion*, *doctrins*, *manners*, *actions*, *administration*, or *course* of life. Psal. 5. 9. and 29. 4. and 86. 11. Act. 18. 25. 26. and 22. 4. 2 Petr. 2. 2. 15. 21. sinners] or *misdoers*; *errorious*, *enormous*. Though there is no man just on earth, that doth good and sinneth not: Eccl. 7. 22. yet such are usually called *sinners*, as be given, to vice, and have the course of their life evil; Gen. 13. 13. 1 Sam. 15. 18. Psal. 26. 9. and 104. 36. Mat. 26. 45. Luk. 7. 37. Iohn. 9. 16. 31. In this respect, they that are born of God, are said, *not to sin*, 1. Iohn. 3. 9. and Solomon opposeth the *sinner* to the *good man*, Eccl. 9. 2. See the note on Psal. 4. 5. nor sit in the seat] or, and hath not sitten, &c. To sit is to abide, continue, dwell; Psal. 2. 4. and 101. 6. 7. and 132. 14. or to company, and have familiarity with any, Psal. 26. 4. 5. And the original *moshab* here Englished *seat*, is diversly used, as, for a *seat* or *chayr* to sit on, 1 Sam. 20. 25. Iob 29. 7. (which noteth authoritie;) sometime, an *habitation* or *dwellling*; Psal. 107. 4. 7. and 132. 13. Sometime an *assise*, *session*, or *assembly*; Psal. 137. 32. And so may it here be taken, for the *assembly* of the scornfull. The scornfull] Proud-rhetorical-mockers: *Losels*. The word importeth pride; as, the Lord scorneth the scorners, Prov. 3. 34. that is, resisteth the proud; Lam. 4. 6. 1 Pet. 5. 5. It implieth also eloquence, often used in mocks. Iob 16. 20. Ver. 2. Hath his delight] or his pleasure is. law] or doctrine. See the note on Psal. 98. *Lebovab*] or the Lord; as the Greek, and the new Testament usually expresseth. The opening of this name, see on Psal. 83. 19. doth-meditate] or shall meditate; that is, usually meditatesh. This word importeth, studie and exercise of the mind,

which often bursteth out into voice. It is used for *musings* in the mind or heart, *Prov.* 24. 2. *Isa.* 33. 18. for *muttering* with the mouth, that which the heart mindeth, *Psal.* 2. 1. and 37. 30. *Prov.* 8. 7. *Isa.* 59. 3. but with a low imperfect voice: *Isa.* 8. 19. *day and night*] or, *by day, and by night*, that is, *continually*.

Verf. 3. *Brooks*] or, *beckes, riverets*: in Hebrew called *Plagim*, that is *divisions* or *partitions*; being little streames, derived either from a great river, as *Psal.* 46. 5. or from a well or fountain, as *Prov.* 5. 16. or from any other head, *Iob* 29. 6. In hot countries they use to plant gardens, neer wellsprings of water; from which the husbandman deriveth many little becks or riverets, to run on the roots of the trees set in a row, whereby they are moistened and made fruitfull. See *Exek.* 31. 3, 4. *Ecc.* 2. 6. According to this, Christ is called the *fountain of the gardens*, that is, of the Churches. *Can.* 4. 15. Also in *Ierem.* 17. 8. the godly man is likened to a tree planted by waters, which thrusteth out his roots by the river, and sealeth not when the heat cometh, and careth not for the year of drought, nor ceaseth from making (or yeilding) fruit.

in his time] that is, *in due time or season*; so *Psal.* 104. 27. and 145. 15. *Levit.* 26. 4.

whatsoever he shall doe] or *all that it shall make*; or *yeild*: meaning the tree, the resemblance of the man. For a tree is said to *make fruit*, when it beareth or yeildeth it. *Ier.* 17. 8. So in *Mat* 3. 8. 10. where men are *trees*, and their works *fruits*, which they *make* or *yeild*. *Shall prosper*] or *thrive*: and so be of good use. And this is in a tree, when the fruit is for meat; and the lease, for medicine; as *Exek.* 47. 12. *The just mans fruit*, is the fruit of the tree of life. *Prov.* 11. 30.

V. 4. *driveth it away*] or *tosseth away*. Compare *Iob* 21. 18. *Psal.* 35. 5. *Hof.* 13. 3. The word, *it*, is added for vehemency sake, and may be omitted in our English, as it is sometime in the Hebrew, 2 *Chron.* 28. 3, compared with 2 *King.* 16. 3. yet such manner of speeches the Greek also in the new Testament useth, *Reve.* 7. 2, 9.

Verf. 5. *stand-up*] or *rise up*: *consist*: *stand-sure*: opposed to *bending* or *falling down*, *Psal.* 18. 39. and 20. 9. God is he that riseth up to judgement, *Psal.* 76. 10. and men doe *stand* or *fall* therein, when they are justified or condemned. See *Mat.* 12. 41. *Reve.* 6. 16. and *sinners*:] to weet, *shall not stand up*. The former denial, *not*, is again to be understood: as in *Psal.* 9. 19.

V. 6. *knoweth*] or *acknowledgeth*. This word also importeth *regard* and *care of*; as, the just man *knoweth*, (that is, *regardeth* his beasts life: *Prover.* 12. 10. so *Iob* 9. 21. 1 *Thes.* 5. 12. Also to *approve*, or *allow*; as *Psal.* 101. 4. *Rom.* 7. 15. 1 *Iohn.* 3. 2. And as Gods *knowledge* of his, implieth their *election*; 2 *Tm.* 2. 19. So his *not knowing* of the wicked, implieth their *rejection*: *Mat.* 25. 12. and 7. 23. *shall perish*.] or *be done-away, decay, be lost*. To this way of the wicked, which *perisheth*, is opposed the good way, which is *everlasting*: wherein David desired God to lead him. *Psal.* 139. 24.

Annotations, Psalm II.

V. 1. **VV** *Hy*] or, *For what?* David was the writer of this Psalm, and beginneth with marvelling at the rage and folly of the Iewes and Gentiles, in persecuting Christ and his Church; *Act.* 4. 35. *etc.* *Tumultuously rage*:] or, *hurle together, converse with rage and vprure*, *mutinously*. This word is also used in Daniels case, *Dan.* 6. 6. 11. and after in *Psal.* 64. 3. The Greek *ephruaxan*, whereby the Holy Ghost translateth it. *Act.* 4. 25. denoteth rage, pride, and fiercenes, as of horses that neigh and rush into the battell. *peoples*] or *nations*, under these names, are comprehended the Iewes with the Gentiles, *Act.* 4. 27. 28. *meditate vanity*.] *mutter a vain or empty thing*, which shall have no effect. And here the Hebrew changeth the time (as it doth very oft elsewhere,) *will-meditate*, noting by such phrase a *continuance* of the action, as they that did still or usally meditate vain things. But the Holy Ghost in *Act.* 4. 25. keepeth like time here, as before: whose example I follow, according to the propriety of our tongue. So after in this Psalm, & many other. The Hebrew text it self sometime doth the like: as *Isa.* 37. 33. compared with 2 *King.* 19. 33. See the note on *Psal.* 18. 7.

Verf. 2. *Set themselves*:] or *present themselves*, *will stand up*; noting a *serled purpose* in

in the heart, with a standing up in person, to act the same. 1 *Chro.* 11, 14. *princes* rulers, or *privy counsellors*, subtle, prudent, and employed in making decrees; *Prov.* 8, 15. next therefore in place to *Kings*, and joyned with them, as here, so in *Judg.* 5, 3. *Hab.* 1, 10. *Pro.* 31, 4. *plot*] *conspire*; or, are founded, that is, have their foundation, *plot* or groundwork laid; as *Exo.* 9, 18. *Isa.* 44, 28. and this by assembling and consulting, & is therefore interpreted, *gathered-together.* *Act.* 4, 26. *Christ*] or *Anointed*: in Hebrew, *Masbiach* or *Mesias*, which word, though it be generall for the ancient Kings, and Priests, and Prophets that were anointed with oil: (*Psal.* 89, 21. and 105, 15. *Isa.* 45, 1. *Num.* 3, 3. 1 *Kim.* 19, 16.) yet is it principally the name of the Son of God our saviour, *Dan.* 9, 25, 26. who was known in Israel by the name *Mesias*; *Ioh.* 1, 41. & 4, 25. & among Greeks, by the name *Christ*; of whom we that beleve in his name, are also called *Christians*, *Act.* 11, 26. because we have an *Anointing from him that is holy*, 1 *Ioh.* 2, 20, 27. himself being first anointed with the Spirit, and with the oil of gladnes above his fellows; *Luk.* 4, 18. *Pf.* 45, 8. Of him is this Psalm interpreted by his Apittles, saying; *Of a truth, Lord against thy holy child Iesus, whom thou anointedst, gathered were both Herod and Pontius Pilat, with the nations and peoples of Israel, to doe whatsoever thy hand and thy counsell had fore-determined to be done.* *Act.* 4, 27, 28.

Verf. 3. *their bands*] These were signes of subiection, *Iere.* 27, 2, 3, 6, 7. And thus the Kings and nations speak, refusing to serve Christ, though his yoke be easy. *Matt.* 11, 29, 39. *Ier.* 5, 5. The Hebrew phrase *mo*, importeth *their bands*, and *his*, speaking of the Father and the Son jointly, and of the Son in speciall; but *he that honoureth not the Son, honoureth not the Father which sent him:* *Iohn.* 5, 23. So in the verse following, the Lord mocketh at them and at him; meaning them all jointly, and each severally. The like manner of speech see *Isa.* 53, 8. and 44, 15. *Lam.* 4, 10. *Psal.* 5, 12. and 11, 7. and 49, 14. and 59, 9. *Iob* 22, 19. *Exo.* 15, 15. *Deut.* 32, 23, 32, 35, 37. *cords*] or *ropes*; *thick twisted bands*; signes also of subiection and restraint, *Iob* 39, 13. *Ezek.* 4, 8. and sometime of love; *Hose.* 11, 4.

Verf. 4. *The Lord*] in Hebrew *Adonai*; which in this form is the peculiar title of God; having the form plurall, and vowels of *Iehovah*; mystically signifying *my stayes*, or *my Sustainers*, *my Pillars*. And where in one place *Adonai* is used; an other speaking of the same thing hath sometime *Iehovah*: See *Pf.* 57, 10, with *Psal.* 168, 4. It cometh of *Eden*, a *base* or *Pillar* which sustaineth any thing. Our English word, *O Lord*, hath much like force, being contracted of the old Saxon *Laeford*, or *Hlaeford*; which cometh of *Laef*, to *sustain*, *refresh*, *cherish*. *mocketh*] *will-nock*, *deride*. This implieth both their folly, their punishment for it, and how God will leave them helples in their misery. *Psal.* 59, 9. *Prov.* 1, 26, 28.

Verf. 5. *anger*] ire, outward in the face, *grame*, *grimmes*, or *seirenes* of countenance. The original] *aph* signifieth both the *Nose* by which one breatheth. *Psal.* 115, 6. and *Anger* which appeareth in the snuffing or breathing of the nose; as *Saul* is said to *breathe out threatnings and slaughter*; *Act.* 9, 1. The circumstances of the text, will shew which of the two is meant: though sometime it is doubtfull; as *Psal.* 138, 7. *wrath*] *fervent ire*, *inflamed-displeasure*. This word *Charon*, noteth *burning* or *inflammation* of choler, sometime of grief; *Gen.* 4, 5. *Ion.* 4, 10. sometime of other affections; *Nehe.* 3, 20. *suddenly-trouble*] or *rex*, *apall*, *fright*; *make them to start*. It noteth *hastines* of fear and trouble; opposed to *firm staiednes*.

Verf. 6. *And I*] The word *And*, is here a signe of indignation stirred; as was in the Apostle, when he said; *And sittest thou to judge me, &c.* *Act.* 23, 3. or *and*, may be used here for *but*; as in *Gen.* 42, 10. *Isa.* 10, 20. and often other where. *have anointed*] or *powred-out*, that is *ordained*, *authorized*; *powring out* the oil of the spirit, the oil of gladnes, as is noted on verse 2. Of this word *Nasac* that signifieth to *shed*, or *pour-out*, *Nasick* is used for a *governour*, or *one in authoritie*. *Pf.* 83, 12. *Ios.* 13, 21. *Mich.* 3, 5. *Dan.* 11, 8. According hereto, the wisdom of God saith *Prov.* 8, 23. *I was anointed* (or *authorized*) *from everlasting*. In *David Christs figure*, this was outwardly performed, when he was anointed King, with oil, 1 *Sam.* 16, 1, 13. and

2 Sam. 5. 4. and 5. 3. upon *Sion*] or over *Tsion*: the name of an high mountain in Jerusalem, on top whereof was a strong fort, which the heathen Jebusites kept by force from Israel, till Davids dayes; *Ios.* 15. 63. 2 Sam. 5. 6. 7. but he tooke it from them, fortified it, and called it Davids city; 1 Chron. 11. 4. 5. 7. Neer unto this was mount *Moriash*, whereupon Solomon built the temple, 2 Chron. 3. 1. Hereupon Jerusalem was called the *holy city*. *Nehem.* 1. 1. 18. *Isa.* 52. 1. and 48. 2. *Mat.* 4. 5. with *Luk.* 4. 9. and *Sion* is named the Lords *holy mountain*, *Isa.* 3. 17. which he loved, *Psal.* 78. 68. from which the law should come forth, *Isa.* 2. 3. and where he would dwell for ever, *Psal.* 132. 13. 14. Therefore was it a figure of Christs Church, *Heb.* 12. 22. *Rev.* 14. 1. *Isa.* 60. 14. mountain of my holinesse, or my mount of holinesse, that is, my *holy mount*, as the Greek turneth it. So the Temple of Gods holinesse, *Psal.* 79. 1. and people of his holinesse, *Isa.* 63. 18. And in speech to Daniel, Jerusalem is called, the city of his holinesse, that is, his *holy city*, by him so esteemed and regarded; *Dan.* 9. 24. Such Hebrew phrases, because they are more forcible, the Apostles often used in the Greek, to ennure the Gentiles with them: as Christ is called the Son of Gods love, that is, his beloved son, *Col.* 1. 13. our Lord Iesus Christ of glory, that is, our glorious Lord, *Iam.* 2. 1. and many the like.

Verf. 7. I will tell,] telling, is often used for preaching, declaring, forming: as *Psal.* 22. 23. with *Heb.* 2. 12. *Exod.* 9. 16. with *Rom.* 9. 17. So hereby Christ noteth his propheticall office. the decree] Here the Hebrew *el*, seemeth to be used for *eth*: as *el haderech*, 2 Chron. 6. 27. to the same that *eth haderech*, 1 King. 8. 36. we may also read it thus, I will tell of thy decree; *el* being many times used for *of*; as *Gen.* 20. 2. *Iob.* 42. 7. 2 King. 19. 32. *Ier.* 51. 60. So the Greek *pros* (answering to the Hebrew *el*) is used for *of*, or concerning, *Heb.* 1. 7. and 4. 13. decree] *prescript-law* or *statute*. The Hebrew *Crok*, usually denoteth the rules, decrees, and ordinances about Gods worship; as the decree of the Passover, *Exo.* 12. 24. 43. the decree of dressing the lamps, *Exo.* 27. 21. of the Priests office and garments, *Exo.* 29. 9. of their washing, *Exo.* 30. 21. of the sacrifices, *Lev.* 31. 17. & 6. 18. 22, and many other things about Gods service. So may it here be taken, that Christ preacheth the decree or rule of serving God, fulfilled of us by faith and obedience to his gospel, when these legal ordinances had an end, *Iohn.* 4. 21. &c. thou art my son] Though holy men be called the Sons of God, *Dent.* 14. 1 *Ioh.* 3. 1. and likewise Angels, *Iob.* 1. 6. and 38. 7. yet is this title naturall and peculiar to our Lord Iesus, the onely begotten of the Father; whereupon the Apostle saith, to which of the Angels, said he thus at any time? *Heb.* 1. 5. The word *art*, is supplied by the Apostle, *Act.* 13. 33. the like is sometime in the Hebrew text it self; as True was the word, 1 King. 10. 6. which in 2 Chron. 9. 5. is True the word: so, Thou leading out, 1 Chron. 11. 2. Thou wast leading out, 2 Sam. 5. 2. Also in the Greek of the new Testament, Sommer neer, *Mat.* 24. 32. Sommer is neer, *Luke.* 21. 30. I, this day] or to day began thee. The word *this*, is often omitted in the Hebrew; as *Dent.* 4. 4. 8. 39. and 5. 1. 3. and 26. 17. 18. and often is expressed as *Dent.* 2. 25. 30. and 4. 20. and 26. 16. and 27. 9. Of this point, thus speaketh the Apostle: Touching the promise made to the Fathers, God hath fulfilled it unto us their children, in that he raised up Iesus, as it is written in the second Psalm, Thou art my son, I to day began thee, *Act.* 13. 32. 33. See also *Rom.* 1. 4.

Verf. 8. For thine inheritance] or, to be thine inheritance. This noteth the subjection of the nations, to the son of God; as the manner of speech importeth; *Isa.* 14. 2. *Zeph.* 2. 9. *Levit.* 25. 46. Hereupon Christ is called *heire*, that is, Lord of all: *Heb.* 1. 2. for thy firm-possesion] or, to be thy tenement: to have and to hold. The word *for*, or some such like, is here to be understood; and sometimes the Hebrew expresseth it: as the house, 1 King. 7. 51. in stead of for the house, 2 Chron. 5. 1. Servants, 1 Chron. 18. 6. in stead of for servants; 2 Sam. 8. 6. and sundry the like.

Verf. 9. Roughly rule them] or bruse, crush them. The word signifieth to intreat evil, or rigorously: and this is meant of Christs enemies. potter] or former of the clay: this signifieth their utter destruction; for a potters vessel, broken, cannot be made whole again. *Ier.* 9. 11. *Isa.* 70. 14.

Verf. 10. Be prudent] be skilfull, or, behave yourself skilfully, prudently, wisely: be hurtuned] or restrained, chastised, disciplined.

Verf. 11. Be glad] This word signifieth open and manifest joy, exultation, or outward glee. Gladnes and trembling are here joyned together; as fear and joy, Mat. 23, 8.

12. Kisse the son] Kysing, was used in sign of love and of obdience, Genes. 41, 40. 1. Sam. 10, 1. It was used also in religion and divine worship, 1. King. 19, 18, Hof. 13, 3, Job 31, 27. All these are due to Christ: but Iudas betrayed the son of man with a kysse. Luk. 22, 48. perisb in the way] or, from the way. To perisb or be lost in the way, importeth sudden destruction, whiles they are doing their actions: to perisb from the way, is to wander or loose the right way, and not know whither to goe. So Deut. 32, 28, perisbing in (or from) counsels, is to be void of counsell, and knowing what to deliberate. when his anger shall] or for his anger will burn: or, his angry countenance. suddainly] or, very soon: or, a very litle: this manner of speech sometime meaneth a short time, speedily, Psal. 81, 15, Isa. 26, 20. 2. Chr. 12, 7, sometime, a little deal, as Isa. 1, 9, The Greek here turneth it soon or suddenly. See also Psal. 8, 6. that hope-for safetie] or, that proud; that rely-confidently, that betake themselves for refuge and safety unto him. For, he is made the author of eternall salvation, to all that obey him. Hebr. 5, 9.

Annotations, Psalm III.

Verf. 1. A Psalm] called in Hebrew *mixmor*, which hath the signification of pruning or cutting-off superfluous twigs: and is applied to songs made of short sentences or verses: where many superfluous words are cut away. There be three kind of songs mentioned in this book; 1. *Mixmor*, in Greek *Psalmos*, a psalm: 2. *Tehillah*, in Greek *hymnos*, a hymn or Praise: 3. and *Shir*, in Greek *Ode*, a song or Laie. All these three the Apostle mentioneth together, where he willeth us to speak to our selves with Psalmes and hymnes and songs spirituall. Ephes. 5, 39. of David] or to David: and so after in this book usually. But the Hebrew speech useth these indifferently; as *Lasderoth*, 2 Kings 11, 15, and *hasderoth* 2. Chron. 23, 14. *Iammaghnaioth* and *hammahgnaioth*, Psal. 120, 1, and 121, 1. So, the sword of Iehovah, Iere. 47, 6, the prophet of Iehovah, 1. King. 22, 5, 2. King. 3, 11. and many the like. So in the Greek; Disciples to thee, Mark. 2, 18, and disciples of thee, Matth. 9, 14. are one and the same.

from the face] or presence; or for fear of; So the woman fled from the face of the serpent, Revel. 12, 14. Of Davids flight, it is thus written: Then David said to all his servants that were with him in Ierusalem: Rise up and let us flee, for we shall not escape els from the face of Absalom, make speed to depart, lest he come suddenly and take us, and bring evill upon us, and smite the city with the edge of the sword. So the King departed, and all his household after him. 2. Sam. 15, 14, 16.

Verf. 2. how many are] or how multiplied are. For, the conspiracie was great, and the people multiplied still with Absalom: 2. Sam. 15, 12.

Verf. 3. Many saying] or How many doe say? of my soul] that is, of me; of my life; concerning me, or, to my soul. no salvation] or, no manner salvation, no health help or deliverance at all. The Hebrew hath a letter more then ordinary, to increase the signification. The like is in many other places; as Psal. 44, 27, and 92, 16, and 94, 17, and 136, 8, and 125, 3. Job 5, 16. God] in Hebrew *Elohim*, which is the first name whereby the creator of all, is called in scripture, Gen. 1, 1. And it is in the plurall number, to signifie the myserie of the Trinitie in the vnitie of the Godhead; and therefore is joyed commonly with other words of the singular number, and sometime of the plurall, indifferently; as, *Elohim* he went, 1. Chron. 17, 21, and *Elohim* they went 2. Sam. 7, 23. See Psal. 58, 12. It is sometime used (though more seldom) in the form singular, *Eloah*; Psal. 58, 32, &c. And it may be derived either from *El*, which signifieth Mighty; and so by increase of the word, the signification is increased,

Most mighty, or the Almighty: or from Allah, to adjure; because of the covenant, oath, and execration, wherewith we are bound unto God; according to that in *Deut.* 29. 12. 14. 19. *Nehem.* 10. 29. *Eccle.* 8. 2. This honourable name is also given to Angels *Psal.* 8. 6. and to Magistrates *Psal.* 82. 1. 6. because God hath communicated with them his word. *Iohn.* 10. 34. 35. *Selah*] This Hebrue word signifieth *Elevation*, or *lifting up*; whether of the mind, to mark; or of the voice to strain it; or of both. And for the matter, it seemeth to import 1. an asseveration of a thing so to be; 2. and an admiration thereat. For the manner, it is a note of singing high; and therefore is used onely in psalmes and songs, and alwayes at the end of verses, excepting some few places, *Psal.* 55. 20. and 57. 4. *Hab.* 3. 3. 9. where it is set in the midds. The Chaldee paraphrast, and some other Hebrues have turned it, *For ever*. The Greek version, makes it a musical notion, *Diapalma*.

Verf. 4. a shield about me] or for me: that is, a protector, a defender. So *Gen.* 15. 1. *Deut.* 33. 2. 9. *Psal.* 84. 12. glory] or honour, which in the Hebrue hath the signification of weightines or gravity; which the Apostle seemeth to respect, mentioning the eternal weight of glory, *2 Cor.* 4. 17. David here calleth God his glorie, who had advanced him to kingly dignity; such as our Saviour calleth glorie; *Mat.* 6. 2. 9. the lifter up] or exalter of my head: that is, giveſt me victory, honour, and triumph. So *Psal.* 27. 6. and 110. 7.

Verf. 5. he answered:] or heard: but to answer is to certify by some meanes, that he heareth; as by help or deliverance from danger, *Psal.* 22. 22. *Iſa.* 41. 17. (so to answer by fire, *1 King.* 18. 24.) therefore it importeth more then bare hearing; *Iſa.* 30. 19. and 58. 9.

Verf. 6. I lay down, &c.] This speech denoteth safety, and securitie from danger and dread of evil. *Levit.* 26. 6. *Iob.* 11. 19. *Psal.* 4. 9. *Exek.* 34. 25. *Prov.* 3. 24.

Verf. 7. doe ſet] to weet themselves in leager, or in baittel-ray; or ſet their engins. So *Eſa.* 22. 7.

Verf. 8. on the cheekbone] a sign also of reproch; *Iob.* 16. 10.

Verf. 9. To Iehovah the ſalvation] to weet, is, or belongeth: or, Of Iehovah is ſalvation, help, or deliverance. So *Prov.* 21. 31. *Ion.* 2. 2. 9. Also *Rev.* 7. 10. and 19. 1. The ſalvation to our God. Like ſpeeches are, *Holynes to Iehovah*, *Exod.* 28. 36. *To Iehovah the warr*: *1 Sam.* 17. 47. *To Iehovah the earth*, *Pſal.* 24. 1. and many the like. thy bleſſing] This word, when it is ſpoken of God towards men, (as in this place) ſignifieth a plentiful beſtowing of good things, earthly or heavenly. *Gen.* 24. 35. *Deut.* 28. 2. 3. 4. *2d. Ephe.* 1. 3. *Gal.* 3. 8. When it is ſpoken of men towards God, it betokeneth praife or thankſerving, by word or deed. *Deut.* 8. 10. *Pſal.* 103. 1, 2. *Luk.* 1. 64. and 2. 28. And that which in *Math.* 26. 26. is called bleſſing: in *Luk.* 22. 19. is called thankſerving. When it is ſpoken of men towards men, it ſignifieth ſometime ſalvation, as *Gen.* 47. 7. *1 Sam.* 13. 10. ſometime a gift, or a benevolence, as *1 Sam.* 25. 27. *2 Cor.* 9. 5. *1 King.* 3. 13. ſometime a pronouncing (by way of prayer or prophesie) of good things in the name of God; as *Gen.* 14. 19, 20. *Num.* 6. 23, 24. In this ſignification, the leſſe u bleſſed of the greater. *Heb.* 7. 7.

Annotations, Psalm IV.

Verf. 1. **T**O the maſter, of the muſick] or, To the overſeer; to him that excelleth: The original word *Ménatſeach* ſignifieth one that urgeth the continuance of any thing unto the end; or, the going forward with a work, till it be overcome. *2. Chro.* 2. 18. 34. 12. 13. *Ezra.* 3. 8. 9. And in muſick, there were Levites appointed for ſeveral duties, and ſome *menatſeach* to plea, or to ſet forward, and be over the reſt, *1 Chron.* 15. 21. and theſe were ſuch as excelled in the art of ſinging and playing on inſtruments; to whom ſundry *Psalmes* are intruled; that by their care and direction, they might be ſung excellently unto the end. There were in *Iſrael*, ſome Levites ſingers, that attended thereunto; and had no other charge. *1 Chron.* 9. 33. on *Neginoth*] that is, ſtringed inſtruments of muſick, played on with the hand. See the note on *Pſal.* 33. 3. *Verf. 2.*

Verf. 2. when I call] or, in my calling; whiles I cry: so after, in verf. 4. God of my justice] that is, my iust God; author of my justice, and avenger of my iust cause. in distress] or, in streightness, thou hast widened or enlarged for me. prayer:] appeal, interpellation, or intercession, whereby we refer the cause of our selves or others to the judgement of God, calling upon him, appealing to him for right, praying against condemnation, or the like. For the Hebrue word *Tephillah*, cometh of *Pillel*. to judge or determine causes for which appeals are made, 1 Sam. 2. 25. and *Pelilim*, are Iudges or Arbiters; Exo. 21. 22. whereupon, to pray, is in Hebrue *hithpallel*, as it were to appeal or present himself and his cause unto the Iudge: or to judge ones self.

Verf. 3. Sonns of men] Hereby is meant, Great men, the Hebrue being *Isb*, which is the name of man, in respect of his power and dignity: as appeareth after in Psal. 49. 3.

Shall my glory be to ignominy] or, will ye turn my honour, to defamation, slander, and calumnie. God had promised David the honour of the kingdom, which Sauk with his nobles, sought to defame, and calumniare, and so turn it to shame and reproch. will ye seek a lye?] or, ye seek a lye, or, deceivable-falsbooth. Ye seek that which shall not come to passe. The Hebrue *Caxab* (here used) is such a lye, as deceiveth mens expectation. Iob 40. 28. Psal. 89. 36. Psa. 58. 11. 2. King. 4. 16.

Verf. 4. marvellously-separated:] or selected in wondrous sort; exempted as with some signe of excellencie; culled out. So God marvellously severed the Israelites from the Egyptians: Exo. 8. 22. and 9. 4. and 11. 7. See also Psal. 17. 1. Exo. 33. 16.

a gracious-saint] or, pious, holy, merciful-one: meaning, himself. The Hebrue *Chasid*, (which the N. Testament in Greek calleth *hosios*, that is pious or holy; Act. 13. 35.) signifieth one that hath obtained mercy, goodnes, piety, grace and benignity from the Lord; and is again (after Gods example) pious, kind, gracious and merciful to others: Nehem. 13. 14. See Psal. 136. 1. to him] that is, his gracious saint; as the Greek explaineth it: or, referring it to the former, he hath seperated to himself, a gracious man.

Verf. 5. Be Stirred] or Be commoved; which may be understood, Be angry, Be grieved, or tremble. The original word *Ragax* noteth any stirring or moving; Iob 9. 6. as, to be moved or tremble with feare; Psal. 18. 8. Deut. 2. 25. Isa. 14. 9. to be moved with grief; 2 Sam. 18. 33. to be stirred with Anger; Prov. 29. 9. 2. King. 19. 27. 28. Ezek. 16. 43. This later the Greek here foloweth, saying Be angry and sin not, and the Apostle hath the same words Eph. 4. 26. sin not] or misdoe not. This word signifieth to misse of the way or mark: as in Iudg. 20. 16. men could sling stones at an hairens breadth, and not sin; that is, not misse: and Prov. 19. 2. he that is hasty with his foot, sinneth; that is, misseth or swarveth. In religion; Gods law is our way and mark; from which when we swarve, we sinn. Therefore sin is defined to be Transgression of Law, or unlawfulness. 1 Iob. 3. 4. say in your heart] that is, mind seriously what you doe, and what the end will be. Consider much your selves: The like phrase is Psal. 14. 1. and 35. 25. Mat. 24. 48. Rom. 10. 6. Rev. 18. 7. be still] or silent, tamed, stay, pause; as 1 Sam. 14. 9. Ios. 10. 12, 13. By this word, is often meant in scripture a modest quietnes of the mind, the troubled affections being allayed. See Psal. 131. 2. and 37. 7. and 62. 2. Lam. 3. 26.

Verf. 6. Sacrifice] The word signifieth Killing or Slaughtering; as beasts were killed for offerings to God: figuring mans mortification, or dying to sin. Psal. 51. 19. sacrifices of Iustice] such Moses speaketh of Deut. 33. 19. and David afterward Psal. 51. 21. meaning sacrifices iust and right, and in faith, according to the intendment of Gods law. Contrary to those which the prophet reproveth, Mal. 1. 14. so sacrifices of triumph, or ioy, Psal. 27. 6. are Ioyful sacrifices, offered with gladnes. And the way of justice, Mat. 23. 32. for, a iust, or right way. trust:] or, be confident, have stedfast hope, secure and firm confidence; and it is opposed to feeblenes of mind, fear and doubt. Isa 12. 2. Prov. 28. 1.

Verf. 7. *Many doe say*] Heb. are saying : which may be turned *doe say*; as in *Mat. 22. 23. hoī legontes, saying*; is in *Mark. 12. 18. hortines legontes, which say. who will cause us to see*] that is, to enjoy, or have the fruition of good: *Pfal. 50. 23. And this is the form of a wish*; as David desired & sayd, *who will give me drink of the water, &c. 1. Chron. 11. 17. and, who will give me wings as a dove; Psal. 55. 7. and many the like. the light of thy face*] that is; *thy light some cheerrful face, or looks*; meaning Gods favour, grace, and the blessings of knowledge, comfort, joy &c. that flow therefrom. This is in Christ, who is both the *Light*, and the *Face*, or presence of God, *Luk. 2. 32. Exo. 33. 14. and the Angel of his face, Isa. 63. 9.* According to this phrase, Solomon saith; *In the light of the Kings face is life; and his favour, is as a cloud of the later rain. Prov. 16. 15.* See also *Pfal. 44. 4. and 31. 17. 21. and 67. 2. Job 29. 3.*

Verf. 8. *hast given joy*] or *shalt give*; or *put joy*: so *giving* is used for putting oftentimes. *Pf. 8. 2. and 40. 4. and 33. 7. and 69. 12. and 89. 20. and 139. 6. and 119. 110. more then of the time*] or *from of the time.* An Hebrue phrase, where the signe of comparison is wanting; as *Gen. 38. 26. Psal. 19. 11. and 130. 6.* The like is also in the Greek tongue: as *Luk. 15. 7. and 18. 4.* And of joy in harvest when corne is increased, see *Isa. 9. 3. Joel. 1. 11. 12.*

Verf. 9. *together*] that is, *I will lye down and sleep both together*; not being disquieted with fear or care: see *Pfal. 3. 6. or together I and others with me*; or, *I my self wholly and alone.* See the note on *Pfal. 33. 15. alone*] The Hebrue phrase is, *in lōnedom*; or, *in solitariness.* And may be referred (by the distinction,) to the Lord, who alone seateth his in safety: or, to that which followeth, *thou wilt seat me alone in safetie*; herein looking to Moses Blessing, *Deut. 33. 28. where Israel dwelleth safely, alone*; and so in *Num. 23. 9. Ier. 49. 41.* Thus it is a blessing to be alone from enemies: otherwise to be alone from friends, is a note of affliction; as *Pfal. 102. 8. Lam. 1. 1. wilt seat me*] that is *cause me to sit, dwell, or remain. in confidence*] or, *to confidence, or trustfulness; with hope*: that is, *confidently or trustfully*; which by consequence meaneth, *securely, safely.* And this was a blessing promised in the law, *Levit. 26. 5. Deut. 12. 10.*

Annotations, Psalm V.

Verf. 1. **N** Echiloth] These (by the name) seem to be wind instruments, as flutes, trumpets, cornets, &c. as *Neginoth* are stringed instruments, *Pfal. 4. 1. For Chalil is a Pipe, Isa. 5. 12.*

Verf. 2. *understand*] or *intently mark*, consider.

Verf. 3. *Attend*] or *Incline*, namely, *thine eare*, as is expressed *Pfal. 10. 17. Prov. 2. 2.* but often the word *eare* is omitted, as here, so *Pfal. 61. 2. and 66. 19. and 86. 6. and 142. 7. &c. will I pray*] or *I doe pray*; meaning, still, and usually.

Verf. 4. *at morning*] or, *in the morning*: which hath the name in the original tongue, of *inquiring, looking, and seeking early*; and is therefore used for every first opportune or fit time, both to pray for, and to receive blessings. *Pfal. 38. 14. and 92. 3. and 90. 14. and 143. 8.* Here also the word *at or in* is to be supplied; as *Beith, a house, 2. Chron. 26. 21. for bebeish, in a house; 2. King. 15. 5. and many the like. orderly addresse*] prepare, propound, dispose, or settle in order; meaning either, his person, as *Iob. 33. 5.* or his speeches; as *Iob. 32. 14. look-out*] or *espy*; as he that keeps watch and ward, expecting what God will answer, as is explained, in *Habak. 2. 1.* This noteth diligence, hope, and patience: So, *Mic. 7. 7.*

Verf. 5. *a God*] or, *a Mighty-one*: in Hebrue *El*, the name of God, denoting his might or puissance: which therefore the Greek sometime translateth *Ishneros, Mighty*; *Pfal. 7. 12.* sometimes *Mighty-God, Isa. 9. 6.* but most commonly, *God*: which the holy Ghost alloweth, *Mat. 27. 46. and 1. 23. delighting wickednes*] or, *that takest pleasure in wickednes.* By, *wickednes*, and *evil*, may here be meant also (by figure of speech,) wicked and evil persons. See *Pfal. 36. 12. sojourn*] or, *be a guest with thee*, or have *hospitage*: meaning that an evil man should have no intertainment, to be harboured as a guest, much lesse to have any abiding, or settled habitation with God. Here the word with, is to

is to be supplied; as in the like Hebrue phrase, *Psalm* 94.20. *Gen* 30.20. So in *Exod*. 9. 16. *that I might shew thee*; for, *shew in thee*; as the Apostle citeth it, *Rom*. 9. 17. the like is in *Psalm* 42.3.

Vers. 6. *Vain glorious fooles*] or, *mad-boasting-fools*: called *Holelim*, of *halal*, to extol, *praise*, *glorify*: which when it is of ones self, and immoderate, is *dotage*, *folly*, and *madnes*. Hence is the word used, for *mad*, *wood*, or *raving with folly*. *Eccles*. 2.2. 12. and 7.9. and 10.13. *Isa*. 44.25. So after in *Psalm* 75.5. and 102.9. and 73.3. *that work*] to the holy Ghost translateth it, *Act*. 13.41. from *Hab*. 1.5. The Hebrue word signifying a willing-working-out, perfecting, polishing, and practising: as *Psalm* 7.14.

painful-iniquity] or, *sworn sin*, *vain unlawfulness*. The original word *aven*, which hath the signification of *pain* or *forrow*; is of large use, denoting all *sinful* and *unjust affections*, *actions*, or *indignities*, which *cause pain* or *forrow*, or be *painfully done*, & is applied sometime in special to *idolatry*, joyned with *Teraphim*, or *images*. 1 *Sam*. 15.22. And *Beth-el*, that is, *Gods house*; is caled of the Prophets *Bethaven*, an *Idols house*, or *place of iniquity*. *Hof*. 4.15. and 10.5. because *Ierobaam* had there set up false worship; 1 *King*. 12.29. And in *Isa*. 46.3. he that blasphemeth *aven*, or an *Idol*, is turned in Greek, a *blasphemer*. Thus *Poghmalei-aven*, be such as *work*, *practise*, or *commit idolatry*, *superstition*, or other *sin and iniquity*, whereof comes *forrow*, *grief*, *miserie*, and at last *confusions*; how ever such evil workers, doe polish and trim their actions; for they shall be rejected *that work unlawfulness* (*hoi ergazomenoi ten alomian*) *Mat*. 7.23. or are *workers of iniquity*, (*hoi ergatai tes adikias*), *Luk*. 13.27. as this Hebrue phrase is by the Evangelists interpreted, The phrase is taken from *Job*, chap. 31.3. & 34.3.22.

Vers. 7. *Thou wilt bring to perdition*] or *wilt doe quite away*: *wilt fardoe*, or *make perish*. *man of bloods*]; that is, *bloody man*, or *murderer*; when blood is used in the plural number, it usually noteth *murder* or *manslaughter*, and the *guilt* following it: as *Gen*. 4.11. *the voice of thy brothers bloods cryeth*; 1 *Chron*. 22.8. *thou hast shed many bloods*: so after in *Psalm* 9.13. and 106.38. and 51.16. Sometime it signifieth *natural uncleannes*, as we are born in *sin*, or *sin deserving death*; *Ezek*. 16.6.9. *I saw thee polluted in thyn own bloods*; &c. Hereto we may compare the Apostles speech, *Iohn*. 1.13. *which are born not of bloods*, &c. A *man of bloods*, is one *that is defiled therewith*, or *given thereto*: 2 *Sam*. 16.7. *Psalm* 26.9. and 55.24. and 59.3. and 139.19. See the like phrase, opened, *Psalm* 140.12. and of *deceit*] that is, *man of deceit*, (as is expressed *Psalm* 43.1.) meaning the *deceitful man*, *factot*, or *impostor*. So noting hereby the *secret sinuar*, as by the former speech, the *open and violent*. *Deceit*, *dole*, or *guile*, called in Hebrue *Mirmah*, is named of *Ramah* to *leave* or *cast*, or *shoot with bow*. And as *warpen bowes*, doe *cast* and *shoot awry*, and *deceive the archer*; *Psalm* 78.57. *so Impostors*, or *men of guile*, doe *first*, as it were, *lift up a man with vayne hope*, that being disappointed he may have the more heavy overthrow. See 1 *Chron*. 12.17. *Gen*. 29.23. So in another phrase, to *lift up the soul*, signifieth, to *deceive with vayne hope*. *Ier*. 37.9.

Vers. 8. *mercy*] or *kindnes*, *benignity*. She the note on *Psalm* 136.1. *thy house*]; or *dwelling*, *edifice*: named in the Hebrue of building, *beith*: in Greek, of dwelling, *oikos*: in English, of *edition*, and *custodie*, a *house*; of the *Almain hais*, which is of *hu*, to defend. By *house*, here is meant *Gods tabernacle* caled his *house*, 1 *Chron*. 9.23. *Mark*. 2.26. for the temple was not built in Davids dayes. *wilt do worship*] or *bow-down my self*; in *signe of honour*. toward the *pallace*] for the worshippers entered not into the Sanctuary it self, but into the courtyard; and at the dore, offered their gifts. *Psalm* 116.19. *Levit*. 1.3. *Heb*. 9.6. A *pallace*, (*Heical*) is the name of *Kings houses*, *Psalm* 45.9.16. *Prov*. 30.28. attributed to the places where *Gods majestie* was sayd to dwell; as the *tabernacle*, 1 *Sam*. 1.9. and 3.3. the *temple*, 1 *King*. 6.17. and *heaven* it self; *Psalm* 114.4. *Mic*. 1.2.

Vers. 9. *lead me*] or *quietly conduct*, *guide*, *govern me*. in *thy justice*]; that is, in the *religion and conversation* set forth in *thy law*, called the *pathes of justice*, *Psalm* 1.23.3. or, for *thy justice sake*. *inviuers*] or *spials*, *observers*; *that leer and pry*, for evil. So *Psalm* 27.11.

Vers. 10. *no certainty*] no certayn stable thing, no firm-truth; which one may trust unto. *his mouth;*] that is, the mouth of any of them. *inward part*] properly, that which is nearest unto them: this the Greek translateth *heart*. And these *in-parts*, are put for the *thoughts, affections, purposes* in them: as *Psal. 49. 12.* *woeful-evils*] *hawoth* the original signifieth *woes, sorowes, heavy-anoiances mischeivous and baleful-evils, miseries and woeful events*: so named of *hoi* or *horah* which signifieth *woe, orai*: *Ezek. 7. 26.* *they make-smooth*] or *make-flattering*; and consequently, *deceitful*, as the Greek translateth, which the Apostle followeth, *Rom. 3. 13.*

Vers. 11. *Condemn-them as guilty*] *Asbam*, is a *guilt, sin or trespasse*; *Levit. 5. 19.* whereof the word here used, is to *make-guilty, or damn of trespasse*; and so the Greek here hath it, *Judge or damn*. And because *destruction and desolation* abideth such as are damned for crime; therefore is this word used also for *desolating, abolishing, destroying*; *Ezek. 6. 6. Joel. 1. 18.* And so may it be here meant, *punish, or make them desolate* O God. So *Psal. 34. 22. 23. and 68. 22. and 69. 6.* *with the multitude*] or *for the multitude, the many.* *trespasses*] or *seditions-iniquities: defecious, done purposely, and disloyally, and are therefore heinous and criminal.* The Greek often translateth it, *Unlawfulness or transgression of law*, which the Apostle followeth *Rom. 4. 7.* from *Psal. 32. 1.* It is more then *sin*, as may be gathered by *Gen. 31. 36. Exo. 34. 7. and Job 34. 37.* *he addeth trespasse to his sin.* *drive them away*] or *drive him*; that is *each of them.* A like phrase as was before *Psal. 2. 3.* So after in *vers. 12.* *upon them, and him.* *turned-rebellious*] or *turned-bitter*, and so are very distastful unto thee, by reason or their disobedience and stubbornness: and consequently *doe provoke to bitterness, and wrath*; *doe exasperate.* The Hebrew word *Marah* hath properly the signification of *changing and of bitterness*; applied to *apostasie, rebellion and disobedience.* *Deut. 1. 26. and 21. 20. Ios. 1. 18.*

Vers. 12. *for ever*] or to *eternitie.* *show*] or *brill-out, sing joyfully*; for so commonly the Hebrew *Ranan* signifieth: and is therefore by the holy Ghost interpreted, *to be merry or joyful*; *Rom. 15. 10.* from *Deut. 32. 43. and Gal. 4. 27.* from *Isai. 54. 1.* yet sometimes this word is to *showt-brill, or cry-aloud for sorow*; as *Psal. 142. 7. A loud shrill, noyse or shouting*, was used in thanksgivings, and prayers. *Levit. 9. 24. 1. King. 8. 28. Psal. 17. 1. and 118. 15. and 126. 2. and 33. 1.* *and thou shalt cover*] or, *for thou wilt cover, protect, or cast a covering over them*: and this is answerable to their *hope or seeking-covert* in God, before mentioned: and signifieth a safe protection from all hurt or evil; as *Exod. 33. 22. Psal. 140. 8.* *be-glad*] or *leap for joy, exult.* The word signifieth *outward gladnes in gesture and countenance*: So also doth the Greek answerable hereto: that where one Evangelist writeth, *Rejoyce and be glad*; *Mat. 5. 12.* another sayth; *Rejoyce and leap.* *Luk. 6. 23.*

Vers. 13. *bukler*] a *piked-shield, called tsinnah, of the sharp-pikednes*: as an other kind of *Scutcheon* is called *Magen, Psal. 3. 4* of *sensing or protecting.* *favourable-acceptation*] or *good will*; *gracious-liking or acceptance.* So the Hebrew *Ratson* meaneth; derived of a word which by the Apostle, signifieth to *accept.* *Heb. 12. 6.* from *Prov. 9. 12.* and to be *wel pleased or delighted.* *Mat. 12. 18.* from *Isa. 42. 1.* So the *year (Ratson)* of *acceptation* is the *acceptable year*: *Luk. 4. 19.* from *Isa. 61. 2.* and the *time of acceptation*, is the *acceptable time*, *2. Cor. 6. 2.* from *Isa. 49. 3.* It is also interpreted *will or pleasure*; *Hebr. 10. 7.* from *Psal. 40. 9.*

Annotations, Psalm V I.

Vers. 1. **V** *Pon the eighth;*] or *after the eight*: meaning the *eight tune*, which was grave, as that which we call the *base*. So David fetching home Gods ark, appointed some Levites *with harps upon the eighth*, for the honour and service of God. *1. Chron. 15. 21.*

Vers. 2. *wrathful-beat*] or *choler: fervent-mood.* This word noteth the *inward affection*; as the former doth the *outward appearance.* David prayeth not simply against correction, (for, as many as God loveth, he doth rebuke and chastise *Rev. 3. 19.*) but would

Would have his nurture with moderation, least it broke him in peeces: as Jeremy likewise prayeth, *Ier.* 10. 24. So after, in *Psal.* 38. 2.

Vers. 3. *heal me:]* recure me. Though this may have reference to bodily sickness; *Psal.* 107. 18. 20. yet is it also applied to soul-sickness; and curing of it; as *Psal.* 41. 5. *heal thou my soul, for I have sinned against thee.*

Vers. 4. *how long?] or til when?* An imperfect speech, through trouble of mind; which may thus be supplied: *how long wilt thou cease, or, defer to help? or, how long wilt thou afflict me?* So *Psal.* 90. 13.

Vers. 5. *release] loosen, or deliver my soul; or me; meaning from death; as is expressed, Psal.* 116. 8.

Vers. 6. *for in the death &c.]* This doctrine, King Hezekiah explayneth thus; *for he shall not confesse thee, death shall not prayse thee, they that goe down the pit, shall not hope for thy truth: the living, the living, he shall confesse thee, as I doe this day: the father to the children shall make-knownne thy truth. Isa.* 38. 18. 19. So after, in *Psal.* 115. 17. 18.

bel] or the grave; deadly-hed, the place or state of the dead. See the note on Psal. 16. 10. *confesse] or, give thanks, celebrate, divulge or freely publish with praise and commendation.* This same word is also used for confessing of sins; *Psal.* 32. 5.

Vers. 7. *I faint.] or am over-yawed with my sighing:* the like speech Baruch useth, *Ier.* 45. 3. The original word *Iagahn*, signifieth yawning, toyl, turmoil and sore labour, of body or mind; and consequently fainting, through wearines; and is opposed to rest or quietnes: *Lam.* 5. 5. *every night] or, the whole night. I water] that is, bathe, or dissolue into water; or I melt my bedsted.* These are excessive figurative speeches, to expresse the greatnes of his sorow. In the Hebrue they are also in the future time, *I shall melt; I shall make swim;* that is, *I usually melt and bathe;* noting the continuance of his affliction.

Vers. 8. *mine eye] This may be taken for the whole face or visage; as in Num.* 11. 7. *the eye is used for the colour or appearance. gnawen] The Hebrue Gbnasbasb is to gnaw and fret, & so to make deformed and ugly, & to consume. Hereof Gbnasb is a moth-worm, Psal.* 39. 12. *that fretteth garments.* A like speech Job useth, *mine eye is dimmed with indignation, Job* 17. 7. but *gnawen*, here is a word more vehement. So after in *Psal.* 31. 10. 11. *with indignation] for greif that I take being provoked by the enemies.*

Vers. 11. *let be abasht] or, shall be abasht;* The Hebrue *Bosh*, signifieth to be abasht, wax pale and wann; as when the colour fadeth and withereth; and noteth both disappointment of ones expectation, *Iob.* 6. 20. and confusion or destruction. *Ier.* 43. 1. 20. *let them return] or, recoyl:* a signe also of discomfiture and shame, so *Psal.* 56. 10. *in a moment] or in a minute: that is, a short space, or suddainly.*

Annotations, Psalm VI.

Vers. 1. *Shigaion] An-artificial-song of David: or, Davids delight.* The word properly signifieth Aberration, or Ignoration; and is here, and in *Hab.* 3. 1. onely used in the title of Songs: which seem to be made of sundry variable and wandring verses, which being composed by art, cause the more delight. The Hebrue word (*Shagah*) whereof this is derived, is used for delight, or wandring-in-pleasure. *Prov.* 5. 19. 20. According to which wee may name this song, Davids delight, or solace. Or, in the other signification, Davids error; as setting forth the sum of his cares, which made him almost to goe astray. upon the words] or concerning the words; or matters, affayres. Word, is both in Hebrue and Greek, often used for a thing or matter. *Exod.* 13. 16. *Deut.* 17. 1. *1 King.* 14. 13. *Luk.* 1. 65. of Cusb] This may be meant of K. Saul himself, who was of Kish, and of Iemini, *1 Sam.* 9. 1. called closely Cusb; that is an Ethiopian, or Blackmoore, for his black &c. il conditions, his heart not being changed, as the Blackmoore changeth not his skin, *Ier.* 13. 22. Or els, it might be one of Sauls retinue, whose name indeed was Cusb; but we find no mention of him elsewhere.

Vers. 3. *least he tear in peeces] or, That he ravin not, or make-a-prey. Lion] called here in Hebrue Arjeh, that is, a plucker, Reuter, or Tearer: and elsewhere, Liaby,*

Laby, that is *Harty* and *couragious*; *Psalm*. 57. 5. and *Kphur*, that is *Lurking*, or *Couchant*, *Psalm*. 91. 13. the reason of these names is shewed; *Psalm*. 17. 12. The *renting-Lion*, (*Ar-jeh*) as *greedy to tears*; and the *lurking-Lion* (*Kphur*) as *biding in covert places*. Other names are also given to this kind, as *Shachal*, of *ramping*, or *ferce nature*; *Psalm*. 19. 13. and *Lajish*, of *subduing his prey*, *Prov.* 30. 30. *my soul* that is, *me*, or *my life*. *breaking*] this may be referred to the *Lion*, *breaking asunder*, or *renting his prey*: the word also is used for *breaking of yokes of affliction*, that is, *saving, reskuing, redeeming, or delivering*; as *Psalm*. 136. 24. *Lam.* 5. 3. The Greek so turneth it here, *there being none redeeming nor saving*. Thus the deniall none set after in the Hebrew, serveth for both words; (as after in *Psalm*. 19. 9.) And it is the propriety of this tongue sometime to want, sometime to abound with words; as in *1 King*. 10. 21. there be two denials; when in *2 Chron.* 9. 20. there is but one, in the same narration.

Verf. 4. Dome thu] which *Cush* accuseth me of. He speaketh of some common slander. *injurious-evil in my palmes*.] that is *bad dishonest dealings in secret*: the *palm* or *hollow of the hand*, being a place where filthines may be hidden: the hand also is put for the actions. So *Ion.* 3. 8. *Psalm*. 109. 27. and 78. 42.

Verf. 5. That had peace with me] *my friend* and *conferate*. Such trechery David much blameth in his foes, that in time of peace, made watre. *Psalm*. 41. 10. and 55. 13. 15. 21. *yea I*] Hebrew, and *I*; which may be resolved, *yea*, or *when I released my distresser*; which may have reference to his sparing of *Saul*, and delivering him from death; *1 Sam.* 24. 6, 7, 8. 11, 12. and 26. 9. 10. 11. &c. *without cause*] or *without effect*, and *fruit*: in vaine.

Verf. 6. My life] in Hebrew, *lives*: so usually called, for the many faculties and operations that are in life; the many yeers, degrees, estates thereof. The Apostles in Greek retain the singular number life: *Act.* 2. 28. from *Psalm*. 16. 11. *1 Pet.* 3. 10. from *Psalm*. 34. 13. *My glory*] or *honour*; meaning either his *honourable estate, renowned, and posterity*; as *Hes.* 9. 11. *Iob* 19. 9. or his *soule*, as *Gen.* 49. 6. *in the dust*] that is, in *base estate*, and *ignomy*, as *Psalm*. 113. 7. *Iob* 16. 5. or, the *dust of death*, the grave, as *Psalm*. 22. 16. *Isa.* 26. 19.

Verf. 7. In the rages] or *because of the outrages, surpassing indignations*; so called, of the *passing out of the heat and choller*. *wake-up*] or *raise up*, to *weet thy self*, and *come unto me*; for *judgment thou hast camm.ended, or appointed*. It may also be read, *raise up to me*, the *judgment which thou hast commanded*: So the Chaldee paraphrast here supplieth the word, *which*: the Hebrew it selfe sometime doth the like, as *1 King*. 9. 3. *this house is high*; *2 Chron.* 7. 21. *this house which is high*.

Verf. 8. For it] for the same congregations sake, which cometh about thee expecting judgement. *to the high-place*] or *to the heighth*: that is, *the throne of Iudgement*, for throns were set high; *1 King*. 10. 19. This word *height*, is also used for *beaven*, *Psalm*. 93. 4. and *there Gods throne is*, *Psalm*. 11. 4.

Verf. 9. Iudge] Two words are here used in Hebrew for *judging*; *1 Dan.* and *2 Shaphas*; the first is more speciall to *give doom or sentence* in controversies; the latter more generall, for *judging or doing right* in all causes. The Apostles expresse these two by one Greek word *krimo*, *judge*; as *Hebr.* 10. 30. from *Deut.* 32. 36. and *Rom.* 3. 4. from *Psalm*. 31. 6. *my justice*] the *justice and equity of my cause*, in respect of my persecutors. So *Psalm*. 18. 21-25. Elsewhere he appeareth to *Gods iustice*, *Psalm*. 35. 24. *my perfection or integrity*] the *sincerity of my ways*, and *simplicity of my heart*. See *Psalm*. 26. 1. *in me*] or *unto me*, to *weet reward thou*.

Verf. 10. For thou triest] or, *he trieth*. *God who is possessor of the reins*, *Psalm*. 139. 13. doth also try them, as *mettall in the fire*. The *heart*, may signifie the *cogitations*, and the *reins* the *affection*. So *Psalm*. 26. 2. *1 Ier.* 11. 20, and 20. 12. *Revel.* 2. 23.

Verf. 12. Angerly-threateneth] or *detesteth, disdaimeth in wrath*, namely the wicked, and *menaceth* their destruction.

Verf. 14. He worketh for the hot-persecutors] or *polisbeth*, to *weet*, to *shoot at them* that

that severely persecute. The Hebrew *dalak* which signifieth burning, *Ezek.* 24. 10. is applied to hot persecution: so *Psal.* 10. 2. *Gen.* 31. 35. *Lam.* 4. 19.

Verf. 13. *He shall be in travell*] or, continually--travelleth, that is, *taketh great pains to accomplish iniquity, as a woman with child to be delivered.* molestation] or *moyle, misery*. The Hebrew *ghnmal* signifieth *toylsom-labour and molestation*, both which a man indueth himself, *Psal.* 25. 18. and 73. 5. and which he causeth another to endure: *Psal.* 94. 20. and 55. 11. And thus it is here meant, as the 17. verse sheweth. *bring forth a lye*] or, *falsehood*: meaning either *calumny and slander of others*, (which in verse 17. seemeth to be called *violent-wrong*;) or a *deceit of himself*, frustrating his own expectation. This similitude of the Conception, *travell* and *birth* of sin, is memorable; mentioned also in *Iob* 15. 35. *Isa.* 59. 4. *Iam.* 1. 15. much like another family, of *ploughing, sowing, and reaping iniquity*, *Iob* 4. 8.

Verf. 16. *Is fallen*] to weert, unto his own perdition, as *Prov.* 26. 27. *Eccles.* 10. 8. or, *to lurke there for the perdition of others*; See *Psal.* 10. 10. *the corrupting-ditch he wrought*] or, *pit-of-corruption which he made*. The originall *Shachath*, signifieth *corruption*, *Psal.* 16. 10. and is applied to any *pit* or *ditch* where one *perisbeth and corrupteth*. *Psal.* 57. 7. and 94. 13. and sometime the word *pit*, is plainly added, as in *Psal.* 55. 24. *the pit of corruption*.

Verf. 17. *His crown*] the scalp, or heads top; meaning also, *abundantly*, and *apparanly in the view of all*. See *Ezth.* 9. 25. *Violent wrong*] The word *Chamas* signifieth *injury done by force; violation of right and justice*.

Verf. 18. *Sing-psalm-to*] or, *praise-with-psalm*: and this importeth a song artificially and skilfully composed. See *Psal.* 3. 1.

Annotations, Psalm VIII.

Verf. 1. *Gittith*] or the *Gittith*: which title is also given to the 81. and 84. *Psalms*. *Gath* in the Hebrew is a *winepresse*, *Isa.* 63. 2. It is also the name of a city of the Philistims, 1 *Sam.* 17. 4. A city also of the Levites was called *Gath-rimmon*, *Ios.* 21. 25. whereupon *Obed-edom* the son of *Iuduthan*, a Levite and singer in Israel, was called a *Gittite*. 2 *Sam.* 6. 10. So by *Gittith* here may be meant, either *such instruments as were used by the posterity of Obed-edom the Gittite*; or, that these *Psalms* were made upon occasion of transporting Gods arke from the house of that *Obed-edom*, the history whereof is in 2 *Sam.* 6. 6. 10. 11, 12, &c. or, that these *Psalms* were to be sung for praise of God, at the Vintage, when grapes were pressed. And according to this, the Greek translateth it *the winepresses*. Or it may be the name of some muscicall instrument; and so the Chaldee paraphrast taketh it.

Verf. 2 *Our Lord*] or *our sustainers*: see the note on *Psal.* 2. 4. *wondrous-excellent*] or *wondrous-ample, illustrious and magnificent*. The originall word signifieth *ample, or large and excellent withall; clear and splendent in glory*: The Greek turneth it *wonderfull*. *name*] this word is often used for *renown or glory*, *Gen.* 6. 4. *Eccles.* 3. *Philip.* 2. 9. as on the contrary, *vile persons* are called *men without name*; *Iob* 30. 8. Gods name is also used for his *kingdome and gospel*; *Mat.* 19. 29. compared with *Luke.* 18. 29. *Mar.* 10. 29. And this *Psalm* treateth of the spreading of Christs kingdome and gospel, as after is manifested. *hast given*] that is, *put, or set*: as, *I-have given*, *Isa.* 42. 1. is by the Evangelist in Greek *I-will-put*. *Mat.* 12. 18. It may also import a *setting-fure or stablishing*; as *thou hast given thy people*, 1 *Chron.* 17. 22. that is, *thou hast stablished thy people*; 2 *Sam.* 7. 24. Here also is a grammaticall change in the Hebrew: *to give*, for *thou hast given*. *glorious-majesty*] *venerable or praiseworthy-glory*. The word *Hodh*, is generall for any *laudable-grace or vertue* for which one is celebrated, revered, and commended. *above*] or *over, or upon the heavens*. This phrase is used of God, *Num.* 27. 20. where he willeth Moses to give of his *glorious-majesty* upon *Iosua*: and may have use in the mysticall applying of this *Psalm* to Christs kingdom, as *Mat.* 21. 16. teacheth us: *heavens being* also

also often used in scripture for the Church of Christ, Isa. 65. 17. and 66. 22. Rev. 21. 1.

Verf. 3. *Hasst sounded*] that is, *firmly decreed, and appointed*, and consequently fitted and perfected: as the Greed *katertiso* (which the Apostle useth,) signifieth; Mat. 21. 16. So in *Esth. 1. 8.* the King had sounded, that is, decreed, appointed. See also before, *Psal. 2. 2.*

strength] that is, *strong-praise*; for so this word seemeth often to be used; as *Psal. 29. 1.* and 96. 7. and 118. 14. therefore the Greek, which the Apostle followeth, Mat. 21. 16. translateth it *Praise*. This word *strength* or *firmnesse*, may be taken for *kingdom firmly strengthened*; as in this place, so in *Psal. 110. 2.* and 36. 16. and 89. 11.

to make cease] that is, *put to silence*; or *do-away, abolish* and *destroy*. So after in *Psal. 119. 119.* and 89. 45. and 46. 10. *self-avenger*] or, *him that avengeth himself*: the proud and mighty which will not suffer his honour or gain to be diminished. So *Psal. 44. 17.* This was fulfilled, when children crying *Hosanna* to welcome Christ; the chief Priests and Scribes disdained, and sought to destroy him: but he stopped their mouths, by alledging this Scripture: Mat. 21. 15, 16. Mark 11. 18. Gods people are taught though they suffer wrong, not to avenge themselves, but to give place unto wrath. Rom. 12. 19.

Verf. 5. *What is sory-man*] to weet, thus think I with my self: *what is man, &c.* Here man is called *Enosh*, (the name of Adams nephew, Gen. 4. 26.) which significth *dolefull, sory, sorrowfull, wretched*, and *sick incurably*. And this name is given to all men, to put them in mind of their misery and mortality: as *Psal. 9. 21.* let the heathens know, that they be *Enosh*. [son of Adam] or of *earthly-man*. As before men are called *Enosh*, for their *dolefull estate by sin*: so are they called *Adam*, and *sons of Adam*, that is, *earthly*; to put them in mind of their originall, and end; which were made of *Adamah* the earth, even of the dust; and to dust shall again return. Gen. 2. 7. and 3. 19. Adam was the name both of man and woman; Gen. 5. 2. and is also the name of all their children; *Psal. 22. 7.* and 36. 7. and 39. 6. and in many other places. See the note on *Psal. 49. 3.*

visit him] that is, *hast care of, providest for, and lookest to him*. The originall word thus largely significth; and is used indifferently for *visiting with favour*, as *Psal. 56. 10.* or *with displeasure*, as *Psal. 59. 6.* Here it is meant for good; for Gods providence is singular towards man; and his *visitation preserveth our spirit*, *Iob 10. 12.* Compare also herewith; *Psal. 144. 3.* *Iob 7. 17. 18.*

Verf. 6. *For thou madest him lesser*] or, *And thou madest him-lack*, or, *Though thou madest him to want a little of the Gods.* a little] The originall word significth either a little while; *Psal. 37. 10.* or a little deale; *Psal. 37. 26.* 1 Sam. 14. 29. The Greek *brachú ti* (which the Apostle useth) also significth both. *Act. 5. 34.* *Iob. 6. 7.* how be it, by his applying this to Christ, he seemeth to mean a little or short time. *Heb. 2. 7. 9.* than the Gods] or than God: but by *Elohim*, Gods; here is meant the Angels, as the Apostle expoundeth it, according both to the Greek version, and Chaldee paraphrase. And those heavenly spirits, are for their office and service called *Angels*, that is, *messengers*: but for their honourable dignitie they are called *Gods*, here, and in *Psal. 97. 7.* and the *Sons of God*, *Iob 1. 6.* and 38. 7. The *Princes* of the earth, are named *Gods*, *Psal. 82. 8.* how much more may the Angels be called so, that are *chiefe Princes*; *Dan. 10. 13.* and *crownedst him, &c.*] This may be understood of man as he was first made, in Gods image, and the Lord of the world, *Gen. 1. 26.* but since the transgression, it is peculiar to Christ and Christian men that have their dignitie restored by Christ. Vnto him the Apostle applieth this Psalm, thus: we see *Iesus crowned with glory and honour, which was a little made-lesser than the Angels, through the suffering of death; that by the grace of God; he might tast death for all, Heb. 2. 9.* comely-honour] The Hebrew *hadar*, denoteth all honourable comelineffe, honest, grave, adorned decency.

Verf. 7. *All, didst thou set*] in the first creation, God gave man rule over fish, fowl, beasts, and all that moveth on the earth, *Gen. 1. 26.* but after, for his sake and sin, the earth was cursed; and he enjoyed it with sorrow; *Gen. 3. 17.* But the Son of man who is heire of all things, *Heb. 1. 2.* restoreth our losse, and will cause the remnant of the

the people, even *whoſoever* overcommeth; to inherit all things; *Zach* 3, 12, *Rev* 21, 7. though unto man living here in sorrows, we yet see not all things subdued, *Heb* 2, 8.

Verf. 8. *Sheep and Oxen*] or *flocks and herds*. The *ſtock* comprehending both *ſheep* and *goats*, *Levit* 1, 10.

Verf. 9. *The fowle*] that is, *fowles* or *birds*: one is used for many or all: so the Hebrew often speaketh of other things; as *Ship*, for *ſhips*: 1 *King* 10, 22. with *Chron* 9, 21. *ſpear* for *ſpears*: 2 *King* 11, 10. with 2 *Chron* 23, 9. So *Pſal* 20, 8, and 34, 8.

of the heavens] that is of the *ayer*; for all this *Outſpread* or *firmament* spread over the face of the earth, God called *Heaven*: *Gen* 1, 8. the place also above where the Sun and Stars are, is called *heavens*, *Gen* 1, 17. and the highest place where the Angels dwell, (and God himself is said to sit in,) is likewise called *heaven*: *Mat* 6, 9, and 24, 36. and by the Apostle named *the third heaven*, 2 *Cor* 12, 2. So other scriptures mention the *birds of heaven*, *Mat* 13, 32. *the winds of heaven*, *Dan* 7, 2, the *clouds of heaven*, *Dan* 7, 13. the *dew of heaven*, *Dan* 4, 12, &c. The Hebrew name *Shanaim*, hath the forme of the duall number: but the Evangelists expresse it indifferently by the singular or plural; as where one saith, your reward is great in *the heavens*; *Mat* 5, 12, another saith, *it is much in heaven*: *Luk* 6, 23.

Annotations, Psalm IX.

Verf. 1. *V* *Pon Muth labben*] This, if it be referred to the musick, seemeth to be a kind of tune like that we call the *Counter-tenour*. Otherwise it may be read, *For the death Labben*: but who he was, is very uncertain. It seemeth to me, as the former Psalm, was of the propagation of Christs kingdom: so this is, of the destruction of Antichrists.

Verf. 2. *marvelous-works*] or *wonderfull-things*: *marvels*: *miracles*. The originall word signifieth things high and hidden, such as mans power cannot performe, nor reason reach unto: and therefore are admired.

Verf. 4. *When my enemies turned, &c.*] This may be taken for a summe of his praise for deliverances past: or, in faith for like to come; and may be read, *when my foes turn back: they shall stumble and perish. from thy face*] *from before thee*; because of thy presence, that is, for fear of thee; and shut out from thy face or presence. So after *Pſal* 68, 2, 3, 9. So the Apostle speaketh of the wicked's perdition, *from the face of the Lord*. 2 *Theſ* 1, 9.

Verf. 5. *Done my judgement*] that is, given sentence, and executed, according to the right of my cause: see *Pſal* 7, 9 *sitting on the throne*] or *ſit-thee-downe on the throne*; the seat of judgement, or tribunall. This noteth, both kingly authority, *Pſal* 132, 11, 12. and the acting or executing of the same. 2 *Chron* 18, 18. *Iſa* 6, 1. *Dan* 7, 9. *Rev* 20, 11. *judge of*] or *O judge*, or *judging justice*.

Verf. 6. *Hast rebuked*] or *chidden*, with rough and severe words: but this, when God doth it, commonly importeth *confusion*; as being to his enemies; and therefore joyned with the curse: *Pſal* 119, 21, and 68, 32, and 76, 7, and 18, 16. *Zech* 3, 2. So else where he saith, *at the rebuke of thy face they perish*, *Pſal* 80, 17. *wiped-out*] or, *wired-away* as with the hand. And this *wiping out the name*, noteth an utter abolishing with great wrath, *Deut* 9, 14, and 29, 20. *Pſal* 109, 13. *for ever and aie*] or *for ever and yet*: or to *eternity* and *perpetuity*. The Hebrew *Ghmed*, yet is added to *eternity*, or *ever*, to encrease the durance of it, and to note all eternities. *Pſal* 10, 16, and 21, 5, and 104, 5, and 145, 1, 2 taken from Moses, *Exod* 15, 18.

Verf. 7. *The desolation*] which the enemies made in spoiling our land; or the desolate places which the enemy builded for himself; as in *Iob* 3, 14. great men are said to *build themselves desolate-places. of the enemy*] So the Greek turneth it we may also read it, *O enemy*, the desolations are quite ended (which thou madest;) or are they ended?

to perpetuity] or, to continuall aie, to victory: that is, so as it continueth for ever. Ever or Eternity hath the name Gbnolam in Hebrew of being hid, and so, unknown: perpetuity, Netsach, is so named of prevailing and getting victory by perpetual durance. Hereupon that speech of the Prophet, *He hath swallowed up death to perpetuity, or victorious aie*, Isa. 25. 8. is translated by the Apostle, *Death is swallowed up to victory*, that is, for ever: as the same word in *Amos 8. 7.* and *Lam. 5. 20.* is also turned into Greek, by the LXXII. interpreters. Pulled up:] a similitude taken from trees, applied here to the pulling down of cities: so planting and pulling up of a people, are set one against another. *Ier. 24. 6. and 42. 10. and 45. 4. of them*] twice respected, for vehemency: meaning, all and every of them: or, with themselves, their memory is gone.

Verf. 8. Will iudge] or, give doome unto. Two severall words for judging, are here used, as before. *Psal. 7. 9. with righteousnesses*] that is, with all manner righteousnesses, and equity: or, most righteously, most equally. See the like speech after, *Psal. 98. 9. and 96. 13.* and often elsewhere.

Verf. 10. An high-refuge] in Hebrew Misgab, which is, an exaltation, that is, an high-place, tower, or fort to resist the enemy, *Ier. 48. 1.* wherein men are protected, and escape their foes invasion, *Deut. 2. 36.* for the oppressed] or, the beaten down, the poore is so called, as being pounded or stamped by the adversary. So *Psal. 10. 18. and 74. 21.* at times] or in seasons, that is, seasonably, at all times when they be in distresse. So *Psal. 10. 1.*

Verf. 11. That know] or that acknowledge thy name: such are Gods people, *Esa. 52. 6.* and shall by him be delivered and advanced. *Psal. 91. 14.*

Verf. 12. Dwelleth in Sion] or sitteth in Sion. Sitting is often used for dwelling, as is noted, *Psal. 1. 1.* The word in is many times omitted in Hebrew; but necessarily to be understood, as the text it self often sheweth; as *beth, house*, for *bebeth*, in the house, *2 King. 14. 14.* compared with *2 Chron. 25. 24.* and *2 Chron. 26. 21.* with *2 King. 15. 5.* and *2 Chron. 34. 30.* with *2 King. 23. 2.* his practises. For wonted words. The original word signifieth actions done naturally, or purposely and studiously: *designes, guise, manners, gifts* or *exercises* enterprised advisedly, prosecuted studiously, usually of naturall disposition and inclination; as *Prov. 20. 11. 1 Sam. 25. 3.*

Verf. 13. He that seeketh out] or requireth bloods, that is God, who followeth, findeth out, punisheth and avengeth bloodshed or murder; according to the law, *Gen. 9. 5. 6.* meek-afflicted] The originall here hath a double reading, *Ghnanajim*, that is, afflicted, poore: and *Ghnanavim*, meek, modest, lowly; for affliction often causeth meeknes. Therefore also *Ghmani*, that is afflicted; is translated *prais*, *Meek. Mat. 21. 5.* from *Zach. 9. 9.*

Verf. 14. From my haters] that is, which commeth upon me, from them. *lifting-up*] or, *O lifter up*, (exalter) of me. *gates of death*] This noteth present perill and feare of death as being now neer at the very doore or gate thereof; *Gen. 4. 7. Iudg. 5. 8.* It noteth also, power, strength, and jurisdiction which death hath; (even reigning, as the Apostle saith *Rom. 1. 14.*) because Magistrates fate, and judgments were executed at the gates of cities; *Deut. 22. 15. Iob 31. 21. Amos 5. 10. 15.* So in other Scriptures the gates of death and of hell, denote their perill, strength and horreur; *Psal. 107. 18. IJa. 38. 10. Mat. 16. 18. Iob 38. 17.*

Verf. 15. Gates of the daughter of Sion] these are opposed to the former gates of death; and mean, the publike places where Gods people came together, at Sion gates, where God fate, verf. 12. and which he loved most, *Psal. 87. 2.* The daughter of Sion signifieth the Church or Congregation there gathered; (as also the Chaldee paraphrase here sheweth:) for every chiefe city, was counted as a mother; *2 Sam. 20. 19.* (whereupon the Apostle calleth *Ierusalem, the mother of us all, Gal. 4. 26*) the villages that were neere and pertained unto such cities, are called daughters, *Ios. 15. 45. 2 Chron. 13. 19. Psal. 48. 12.* and the inhabitants there seated, or assemblies of people resorting thither are likewise named daughters, as being bred, born, nourished

nourished there, and subject thereto. Such speeches are often in the Scripture, as daughter of Jerusalem, Lam. 2. 19. daughter of Sion, Matt. 21. 5. from Zach. 9. 9. daughter of my people; Jer. 4. 11. daughter of Tyros, Psal. 45. 13. daughter of Babel, Psal. 137. 8. and the like.

Verf. 17. judgment he hath done] or, by the judgment that he hath executed. his palms] the wickeds own hands; called the palms or hollowes, for the secret manner of working. So Psal. 7. 4.

Meditation, Selah] meaning that this is a matter of deep meditation, worthy to be well minded, and spoken or sung with earnest consideration alwayes. Some retain the Hebrue word, *Higgayon*, Selah; for that it may import a kind of Song or tune, (as the Greek turneth it,) being found in this form, onely here, and in Psal. 92. 4.

Verf. 18. into the hel] into hel it self: for the word *into* is in effect twice put in the Hebrue, for more vehemencie.

Verf. 19. needy-onely] two names are here given to the poor; *Abjon*, needy and distressed, which importeth want of things needfull, to be supplied by liberalitie. Psal. 132. 15. and 112. 9. *Ghnan*, poor-afflicted, which needeth help and deliverance from vexation: as before verf. 13. yet this precise difference, is not alwayes observed in Scripture. perish for ay] that is, shall never perish. Here the word not, set in the beginning, serveth for a denial of al that followeth; shall not be forgotten, shall not perish, or be lost. Contrary to this, is the wickeds hope and expectation; which shall perish. Prov. 10. 28. Job 8. 13. and 11. 20.

be strong] or, strengthen confirm, and harden himself: and so prevail. This is fitly opposed both to the name and nature of man, which is infirm, sorrowfull, and mortall.

Verf. 21. Put a fear in them] or strike a terror in them. The original *moroh* (used in this place onely,) seemeth to be put for *Mora*: which is Fear, or Terror, Psal. 76. 12. these two Hebrue Letters being often put one for another; as *Amon*, Jer. 52. 15. for *Hamon*, 2. King. 25. 11. *Shina*, 2. King. 25. 29. for *Shinnab*, Jer. 52. 33. Or according to the Letters it may come of *Horah* to teach; and signifie a law or doctrine. *forty-men*] in Hebrue *Enosh*, the proper name of Adams nephew, Gen. 4. 26. signifying Sorrowfull; and is after commonly given to every man for his dolefull state and mortality, Psal. 8. 5. and here collectively is the name of mankind.

Annotations, Psalm X.

THIS Psalm, is in the Greek version, a continuance & part of the former 9. Whereupon the count of the Psalmes following, doth in the Greek books, and such as follow them, differ from the Hebrue: the 11. Psalm being reckned for the 10. the 12. for the 11. and so forward. Yet to make up the number of 150. Psalmes, they divide the 147. into two. Likewise the 114. and 115. Psalmes they make one; and the 116. they part in two.

Verf. 1. Wherefore dost thou stand] or, wilt thou stand? This form of expostulation, implieth an earnest prayer, Lord stand not far off. For questions may be resolved into plain affirmations or denials: as where one Euangelist sayth, why diseasest thou the master? Mark. 5. 35. another sayth Disease not the master. Luk. 8. 49. dost thou hide] to weete thine eyes; as Esa. 1. 15. or, thine eare, as Lam. 3. 36. or thy self. times in distress] that is, when we are in distresse. So Psal. 9. 10. Times, may specially note troublesome times. See Psal. 31. 16.

Verf. 2. he hotly-pursueth] or, burn-doth the poor, doth broil in afflictions; is hotly persecuted. See Psal. 7. 14. The Apostle useth like speech, for exceeding grief; 2. Cor. 12. 19. who is offended and burn not? crafty-purposes] or, devises, policies, stratagemes. The word noting sometime good purposes, and sometime evil. See also Psal. 26. 10.

Verf. 3. prayse doth the wicked] to weete, himself, or his fortune; for that he hath what his soul desireth. And the soul of the wicked, desireth evil: Prov. 21. 10. the

covetous:] or gain-thirstie; he blessing, to weete, himself, and his fortune. The covetous, the scraper together, or Gather-good, hath his name, of a word which sometime signifieth to pence or, wound, Iob 2.8. And sily is the gain-thirstie so called, both for the hurt he doth to others, whose life oft he would take away, Prov. 1.19. and for that he woundeth himself with his greedy cark: the holy Ghost testifying that such as lust after gain, doe pierce themselves through with many sorrowes. 1 Tim. 6.18.

he despiseth] or contemptuously provoketh; with evill words or carriage, and so incenseth, or stirreth him to wrath. So vers. 13.

Vers. 4. such is the loftines of his nose] or, according to the height of his countenance, or, of his anger. The nose and casting up of it, signifieth a proud, scornfull, and sometimes an angry countenance. For as the highnes of the heart Psal. 131.1. and of the spirit, Prov. 16.18. noeth inward pride: so the loftines of the eyes, Psal. 101.3. and here of the nose; noeth outward pride, and disdainfull behaviour. The Hebrew hath one word, for the nose, and for anger, (as is observed Psal. 2.5.) the Greek here saith, according to the multitude of his anger; meaning that, whereby he persecuteth the poor.

he seeketh not] nothing regardeth, or careth, to weete, for God, or his will. in all his crafty purposes.] or, be all his presumptuous cogitations; meaning that he doth not once think of God, whiles so he purposeth against the poor: or he presumeth in heart, and faine would so perswade himself, that there is no God. He studieth Atheisme: as Psal. 14.1.

Vers. 5. His wayes doe, &c.] or, bring forth doe his waies; a similitude from bringing forth children with pain, which being effected, causeth joy, Ioh. 16.21. Therefore here, (as in Iob 20.21.) it is used for good successe and (as the Chaldee explyneth it,) prosperity. Or referring it to the poor whom he persecuteth; we may read, his wayes make sorrowfull, or are grievous: the Greek saith, are polluted. in all time] or, in every time: that is, alwayes, continually. So Ps. 34.2. and 62.9. and 106.3. so the Apostle in Greek saith, praying in all time; that is, alwayes; Eph. 6.18. like phrase is, in all day, that is, dayly, Psal. 145.2. above his sight] or out of his presence, from before him. he puffeth] that is, despiseth and setteth them at naught; dominies over them (as the Greek translateth it;) as if he could overthrow them with his breath. Or he puffeth, bloweth; and consequently setteth them on fire, and consumeth them: as, scornfull men puffed, (that is, inflamed, or as the Greek saith, burn,) the city, Prov. 29.8. So Ezek. 21.31.

Vers. 6. I shall not be in evill:] or, that am not in evill; that is, I who am not now in evill, shall never be, meaning by evill, trouble; or affliction; as the Israelites saw themselves in evill, Exo. 5.19. or, perhaps, by evill, he meaneth sin and malicousnes, (as when Aaron said, the people were in evill, Exo. 32.22.) and then he boasteth here of his innocency; for which he promiseth to himself, a settled estate.

Vers. 7. of cursing] or, of execration, or adpiration. The Hebrew *Alah* signifieth an oath with execration, or cursing; Num. 1.21. for cursing was added to an oath, for to confirm it the more, Neh. 10.26. Dent. 29.12.21. therefore one and the same thing is called both an oath, and a curse, Gen. 24.3.41. This here, the Apostle calleth in Greek *Ara*, Cursing, Rom. 3.14. deceits and fraud] or, impostures and inward guile; that is, outward deceitfull shewes and promises, and privy guile lurking in the heart.

Vers. 8. in the waying-place of the villages] or, the ambush of the court yards: both which have their name in Hebrew of the grasse that groweth in them: as it were grasse-yards. And because such places commonly are rich mens possessions, therefore (it seemeth) the Greek translateth in the waying place with the rich.

V. 10. He croucheth] or, And he croucheth, to weete, himself; least he should be espied. See this spoken of the Lion, Iob 39.2. that fall may into his strong pawes a troupe] or, and he falleth with his strong pawes on the troupe of poor. Strong pawes] or strong members; Here wanteth a word to be supplied; as often in this and other songues; as a full; for a full cup, Psal. 73.10. a new; for anew sword: 2. Sam. 21.36. cold;

old; for cold water. Mat. 10. 42. This want, sometime the scripture it self supplieth, in repeating histories; as, *he set in Aram*, 1 Chron. 18. 6: for *he set garrisons in Aram*, 2 Sam. 8. 6. *the first of the feast*, Mat. 26. 17. for *the first day of the feast*: Mark. 14. 12. so after; Psal. 22. 13. and 27. 4. *troup of poor*: or, *the weak*, *the poor*: called here by a name, that noteth their power, wealth, and faculty, to be dimmed or decayed, or; a company of obscure persons. This word is no where found, but thrise in this psalm, in the 8. verse before; in this, and again in the 14.

Vers. 11. *he will not see*: or, *not at all respect*. The like profane speeches of the wicked, are set down, Psal. 94. 7. Ezek. 3. 12. and 9. 9. Isa. 29. 15.

V. 12. *lift up thy hand*: that is, *shew openly the power for help of thy people*, and confusion of thy foes; *lifting up the hand*, is applied to the publishing and manifesting of the Gospel, Isa. 49. 22. sometime, for *signe of help*, Ezek. 20. 5. sometime for *hurt*, 2 Sam. 18. 28; and sometime, for *signe of an oath*; as Psal. 106. 26. Deut. 32. 40. In this later sense the Chaldee paraphrast taketh it here; *Confirm the oath of thy hand*.

Vers. 14. *to give it into thine hand*; that is, *to take the matter into thy hand*, to manage it: or, *to give with thy hand*, that is, liberally to recompense the evil that is done, *unto thee* &c.] or upon thee the poor leaveth, to weete, his cause, or himself. To leave, is to commit unto ones fidelitie, Gen. 39. 6. Esa. 10. 3. Job 36. 14. See also 1 Tim. 1. 12.

Vers. 15. *Break the arm*: the arm noteth strength, means, power, and help; Ezek. 30. 21. 23. Isa. 33. 2. Dan. 11. 6. 22. also, violence, Job 35. 9. In respect of all these, the *armes of wicked men shall be broken*. Psal. 37. 17. *till thou findest none*. In Jer. 50. 29. the sinns of Gods people, being sought for, are not found, because of his mercy in pardoning them; but here of the wicked, they are not found, because of his judgement in consuming them; as he saith in Ezek. 23. 48. *thus will I cause wickednes to cease out of the land*.

V. 16. *heathens out of his land*. the land of Canaan, whose peoples the Lord drove out; Ps. 44. 3. and of which he said, the land is mine: Lev. 25. 23. It may also be understood of the wicked Israelites, which in conditions were like the heathens, and born of them, Ezek. 16. 3. such were also called *heathens*, Ps. 2. 1. as appeareth by Act. 4. 27.

Vers. 17. *show preparest firm*: to weete, by thy spirit, which helpeth the infirmities of men that know not what to pray as they ought. Rom. 8. 26. Or we may read it prayer-wise, *prepare show their hearts apply*, &c. for prayers are often made in faith, as if they were already done; as, where one saith, *it hath pleased thee to blesse*, 1 Chron. 17. 27. another saith, *let it please thee to blesse*, 2 Sam. 7. 29.

Vers. 18. *that he add not*: he, that is, the wicked man spoken of before, vers. 15. *unlesse*, we referre it to that which followeth, *the man of the earth*. *to daunt with terror*: or, *to break with fear*; *to dismay*, or *terrify*. The word is indifferent, applied sometime to God. Psal. 39. 3. sometime to wicked men, Psal. 37. 33. The Apostle following the Greek version, saith, *be not troubled*, 1 Pet. 3. 14. for, *be not daunted with fear*, Esa. 8. 12. but more fully the word is opened by Paul, saying, *in nothing be terrified* (or *daunted*) *of your adversaries*, Philip. 1. 28. *psurōmenor*. *sorry-men*, out of the earth: or *sorry-men*, (Aenōb), as Psal. 9. 21. This may be referred to the fatherlesse and oppressed, whom the wicked would daunt and skare out of the earth, or land. Or, changing the order of the words; thus, *that man of the earth*, (that is, earthly man,) *do no more terrify*, the meeke;

Annotations, Psalm XI.

Vers. 1. **A** Psalm of David:] this word Psalm wanting in the Hebrew, is supplied in the Greek. So in Psal. 14. and 25. and 26. and 27. and many other. See the note on Psal. 10. 10. *see* or *sitt*. In the Hebrew there is a double reading, *Flee-thou*, and *Flee-ye*; meaning David in speciall, and his retinew with him. *to your mount*: or, *from your mount*: but the Greek and Chaldee supplieth the word

20. In mounts, rocks, and caves, David hidd himself from Sauls persecution. 2 Sam. 23. 14. and 24. 3. 4. as a bird] This noteth his danger, who was hunted as a partridge on the mountains. 1 Sam. 26. 20. and his fear; as in Isa. 16. 2. Hereupon is that proverb; As a bird fleeing from her nest: so is a man, fleeing from his place. Prov. 27. 3.

Verf. 3. For the foundations] or the things-set-up. The original word *Shathobh*, signifieth things-orderly-set and disposed: and may be applied to many things; as in buildings, to the foundation; in hunting, unto nets or snares; in the common wealth, unto constitutions or positive-lawes, in wars, unto engins, or leaguers, as Psal. 3. 7. in the mind of man, unto purposes, plots, deliberations; in religion, unto faith, which is the foundation, and beginning of the hypostasis; or the hypostasis (that is the subsistence and expectation) of things hoped for. Hebr. 3. 14. and 11. 1. According to all, or most of these, may this sentence be applied; either to the plots, purposes, snares, set for Davids ruine, but pulled down by the Lord: or to Sauls estate and kingdom which seemed sure, but by the Lord was overthrowne; or to Davids estate and faith, which the enemies boasted to be come to nought. The Greek version of the Lxx. translateth thus, for the things-that thou hast-perfected, they have destroyed. are cast-down] or, shalbe broken-down, destroyed.

Verf. 4. pallace of his holynes] or his holy pallace: or Temple, which here may be taken for very heaven: as also in Hab. 2. 20. for the holy places made with hands, were antitypes (or answerable similitudes) of the true sanctuary. Heb. 9. 24.

Verf. 5. prove the just] or trie them; by the persecution of the wicked, as wel as by other afflictions. Psal. 66. 10. 11. 12. his soul] that is, Gods soul doth hate. This is attributed to God, after the manner of men; as he is also said to have eyes, hands, eares, &c. So Levit. 26. 11. my soul shall not loath you.

Verf. 6. snares] hereby is often meant in scripture, strange sodain and inevitable judgements. Iob 22. 10. and 18. 9. 10. Isa. 3. 14. and 24. 17. 18. fire and brimstone] such was the wrath that fell on Sodom and the cities by it. Gen. 19. 24. and was threatened unto Gog. Ezek. 38. 22. and figureth the vengeance of eternal fire. Iude 7. Rev. 20. 10. wind of burning-stormes] or, of blasting-tempests; that is, a horrible-blasting whirlwind. David felt such from his persecutors, Psal. 119. 53. and here they feel such from God, for persecuting him. Jeremy applieth this word, to the burning-storm of hunger, Lam. 5. 10. but it is properly a hideous burning tempest, rushing out of the darksome cloud; such as the Evangelist calleth *anemos typhonicos*, a smouldry-burning wind, named in Greek *Eurcelydon*, Act. 27. 14. the portion of their cup] that is, the due measure of their punishment. See Psal. 75. 9. and 16. 5.

Verf. 7. loveth justices] that is, all manner justice; both to punish the evil, and preserve the good, both just causes and persons. his face] or their faces; in mystic of the holy Trinitie; as often in the scripture. See Psal. 149. 2. The Hebrue here may be Englished, the face (the aspects) of them, or of him: See the note on Psal. 2. 3.

will view the righteous] usually-vieweth the right. And this noteth the manifesting of Gods care, and favour, towards the righteous, both cause and person.

Annotations, Psal. XII.

Verf. 2. Save] or help. This word is largely used, for all manner saving, helping, delivering, preserving, &c. as to help, or defend from injurie, Exod. 2. 17. 2 King. 6. 26. 27. to deliver from all adversities; Psal. 34. 7. as from sickness, Matt. 9. 21. Mark. 5. 36. from drowning, Mat. 8. 25. from shipwrack, Act. 27. 31 from hands of enemies, Psal. 18. 4. Iude 5. from sin, Mat. 1. 21. from death, Mat. 27. 40. from wrath, Rom. 5. 9. and infinite the like. And is not only a helping in trouble, but a riddance out of it; as one Evangelist saith, let us see if Elias wil come and save him. Matt. 27. 49. an other saith; if Elias wil come and take him down. Mark. 15. 36. the faithfull are diminished] or faiths, fidelities are ceased. The original word is used, both for true and faithfull persons 2 Sam. 20. 19. and for truthtes or fidelities, Isa. 26. 2.

Verf. 3.

Verf. 3. *false-vanitie*] or *vainfalshood*. This word (*Shav*) noteth out *vanity* both of words; and deeds, *Exod.* 20. 7. *Ier.* 2. 30. and often that which is also *false*; *Exo.* 23. 1. as that which Moses in *Exo.* 20. 16. calleth witnesse of *falsehood*, (*Sheken*) relating it, he calleth *false-vanitie*, (*Shav*) *Deut.* 5. 20. *with his next friend*] or *his neighbour*, *his friend with whom he is associate*. Sometime this word is used for a special friend, *2 Sam.* 13. 3. *Psal.* 35. 14. *Prov.* 17. 17. but often generally for a neighbour, or next; as the new testament translateth it in Greek, *Mat.* 19. 19. from *Levit.* 19. 18. And who is our neighbour, our Lord teacheth us, *Luk.* 10. 29. 36. *with lip of flatteries*] that is, *smooth deceitful speeches*; a lip being sometime put for a speech or language; *Gen.* 11. 1. Of such deceivers, that had taught their tongues to speak lyes, *Jeremy* also complayneth, *Chap.* 9. 4. 5. *a heart and a heart*] that is a double heart, and deceitfull. So, *stone and stone*, *Ephah and Ephah*; *Deut.* 23. 13. 14. meaneth double and deceitful weights and measures. The men of *Zabulun* are commended for that they were not thus of a heart and a heart. *1 Chron.* 12. 33.

Verf. 5. *our lips are with us*] or, *are ours*: that is, *we have skil, power, and liberty to speak; who shall controule us?*

Verf. 6. *set in salvation*] that is, *deliver out of all misery, and safely settle in health, and prosperous estate.* *he shall have breathing*] or, *he* (meaning God) will give breathing, or respiration to him; that is, to every poor man; (as after in verse 8.) or, *he wil breath-out*; that is *he shall speak plainly to him*. The Greek, changing the person, translateth *paribasomai*, that is, *I wil speak plainly with him*. So it noteth the bold assured comfort which God by promise giveth to the afflicted: whose faithful word is therefore commended in the verse following. This word sometime is used for plain and confident breathing out, or uttering of the truth. *Habak.* 2. 3. *Prov.* 12. 17. *Or we may understand it of the wicked*; thus, *I will set in salvation him whom he puffeth as*: that is, whom the wicked boldly despise; (as this word was used before, *Psal.* 10. 5.) or, whom he hath insnared.

Verf. 7. *The sayings*] or, *the words, promises.* *tried*] examined, fined, as in fire. The like praise of Gods pure word is in *Psal.* 119. 31. and 119. 140. *Prov.* 30. 5. *a subliming furnace of earth*] This furnace, called *Ghnalil*, a sublimatorie, of subliming or causing to ascend upward, is the best and choicest vessel for trying and subliming of metall; called therefore in Greek *Dokymion*, a *Triall*. And the Apostle hath the like word for a *Triall* of faith, better then gold. *1 Pet.* 1. 7. *seven times*] or *seven fold*; that is, *many times, fully and sufficiently*. Seven is a perfect number used for many. *1 Sam.* 2. 5. *Prov.* 24. 16. and 26. 25.

Verf. 8. *preserve him*] that is, *every one of them*; so before in the end of the 6. verse: and often in the scripture, like sudden change of number may be observed. It may also be read prayer wise, *keep them*, *Preserve him*. *from this generation*] that is, from the men of this generation: As when Christ said, *Wherto shall I liken this generation*; *Mat.* 11. 16. he meant, *Wherto shall I liken the men of this generation?* *Luk.* 7. 31. The like may be seen in *Mat.* 12. 42. compared with *Luk.* 11. 31. The original word *Dor*, that is, *generation, race, or age*, hath the signification of *durance, or durable dwelling and abiding*, *Psal.* 84. 11. and so noteth the whole age or time that a man dwreth in this world, *Eccles.* 1. 4. and so consequently for a multitude of men that live together in any age: as here; and *Deut.* 1. 35. and in many other places.

Verf. 9. *vilenes*] or, *Vile-luxuriousnes, riotixe*. The word *Zullush* here used, is derived from *Zolel*, that is, a rioter, glutton, or luxurious person; *Deut.* 21. 20. *Prov.* 23. 21. and consequently one *vile, contemptible, and naught-worth*, opposed unto the precious, *Ier.* 15. 19. And here *vilenes, or riotixe*, may either be meant of the vice it self; or of vicious doctrine, opposed to Gods precious word; before spoken of verf. 7. or a *vile and riotous person*, may so be called, for more vehemency sake, as *Pride*, for the proud man; *Psal.* 36. 12. See the annotation there.

Annotation, Psalm. XIII.

Verf. 1. **H**ide thy face] that is, withdraw thy favourable countenance and comfort. This is contrary to the lifting up of the light of Gods face, Psal. 4. 7. and importeth trouble and griefe; and is caused by sin, and is the cause of many adversities and discomforts: Deut. 31. 17. 18. Isa. 59. 2. Ezek. 39. 23, 24, 29. therefore this prophet doth often complain hereof, and pray against it, Psal. 33. 8, and 104. 29, and 88. 15, and 69. 18, and 102. 3, and 143. 7, and 27. 9.

Verf. 3. Set counsels] that is, consult and devise, with my selfe, how to escape,

Verf. 4. Lighten my eyes] that is, make them see clear, and consequently, make me joyfull; for, the light of the eyes, rejoiceth the heart, Prov. 15. 30. The eyes are said to be enlightened, when penury, sorrow, sicknesse, or other affliction whereby they were dilled, is done away; and the senses by some meanes refreshed, 1 Sam. 14. 27, 29. Eph. 9. 8. also when ignorance is by Gods word and spirit done out of the mind. Psal. 19. 9. Eph. 1. 18. See also Psal. 38. 11. Least I sleep] or, that I sleep not the death: that is, least I die. For death is often called sleep, in the Scripture; Psal. 76. 6. Job 3. 13, and 14. 12. Act. 7. 60, and 13. 36. the sleep of eternity, Jer. 51. 39.

Verf. 6. But I,] or, And I; as for me; bounteous[ly]-rewarded] The original word Gamal signifieth to give one thing for an other; as prosperity, after one hath been in adversity, &c. And though it be sometime used for rewarding evil for good, Psal. 7. 5. or evil for evil, Psal. 137. 8. yet from God to his people, it commonly signifieth a bountifull rewarding of good things; in stead of evil, which we rather deserve. So Psal. 116. 7, and 119. 17, and 142. 3, and 103. 2, 10.

Annotations, Psalm. XIV.

Verf. 1. **T**He foole] Nabal (which hath the signification of fading, dying, or falling away as doth a leaf or flower, Isa. 40. 8. 1 Pet. 1. 24.) is a title given to the foolish man, as having lost the juice and sap of wisdom, reason, honesty, godlines; being fallen from grace, ungratefull, and without the life of God; as a dead carcass, (which of this word is called Nebalah, Levit. 11. 40.) and therefore ignoble, and of vile esteem: opposed to the noble man, Isa. 32. 5. The Apostle in Greek turneth it imprudent or without understanding; Rom. 10. 19. from Deut. 32. 21. faith in his heart] that is, mindeth, and persuadeth himself in secret. So Psal. 10. 4. and 53. 2. they have corrupted] marred, to weete, themselves; Therefore the Greek saith, they are corrupted This word is used for corruption both of religion and manners, by idolatry and other vices, Exod. 32. 7. Deut. 31. 29. Gen. 6. 12. And that which he spake before as of one man, he now applyeth to all mankind. made abominable] or made lothsome, to weete, their action, or themselves, as the Greek saith, they are abominable: or become lothsome. So in 1 King. 21. 26, practise] meaning their evil actions, therefore in Psalm 53. 2. it is ghnavel, evill; which here, is ghmalulab, action.

Verf. 3. Al is] or The all that is, the whole universall multitude is departed; All in generall, and every one in particular, as is expressed, Psal. 53. 4. become unprofitable] or fit for no use; so the Apostle expresseth it in Greek; the word here used, being rare, and taken from Job 15. 16. and betokeneth a thing lothsome, stinking, and so unfit for use.

Verf. 4. Do they not know] meaning, doubtlesse they know; and cannot plead ignorance. A question hath often the force of an earnest asseveration. eat my people] that is, the poore; as is added for explanation, in Exod. 22. 25. for Gods people commonly are the poore sort, 1 Sam. 2. 5, 6. Luk. 6. 10. and such are eaten or devoured of the wicked, Psal. 79. 7. who eat their flesh, and flay off their skin, and chop them in peeces as flesh for the cauldron, Mic. 3. 3. as they eat bread] the word as seemeth here to be understood; or without it, we may read, they eat bread; that is, are secure, and without remorse, doe give themselves to eating and drinking. So eating of bread, is used for banquetting; Exod. 18. 12.

Verf. 5. Were dread they a dread] that is, they are sore a dread; or feare a great fear, as Luk. 2. 9. So, hath sinned a sin, Lam. 1. 8. that is, hath grievously sinned. And by there

there, he meaneth the suddainnes of it, as also in *Psalm* 36. 13. or, *there*, that is, in their heart and conscience. because God is] this may be taken as a cause of their foresaid fear; as Saul was afraid of David, 1 *Sam.* 18. 14, 15. or it is an opposition to their dread; but God is in the just generation, and therefore they dread not, but are defended from the siege of their enemies; as *Psalm* 53. 6.

Ver. 6. *Yee would make abashed*] that is, yee reproach it, and would confound, frustrate, and bring it to nothing. So *abasing* and *shame*, is often used, for frustration of ones purpose and hope, *Psalm* 6. 11. because *Iehovah*] or, but *Iehovah* is his shelter, and hope, therefore he shall not be abashed, *Psalm* 25. 3. Contrarywise, the wicked shall be abashed, because God refuseth them, *Psalm* 53. 6.

Ver. 7. *Who will give*] or, O that some would give! it is a form of wishing, often used in the scripture; as *Psalm* 55. 7. *Deut.* 1. 29. *Iob* 6. 8. out of *Sion*] this is meant of Christ the salvation of God to Israel, who was expected out of *Sion*; as it is written; the redeemer shall come out of *Sion*, and shall turn away impieties from *Laakob*, *Rom.* 11. 26. returneth the captivity] that is, bringeth again those that were led captives: according to the promise, *Deut.* 30. 3. and this was performed by Christ, *Luk.* 4. 18. *Eph.* 4. 8. *Captivity*, or *Leading away*; is here used, for the people led-away; as another word of like signification is so used, *Ezek.* 11. 24, 25. So *Pf.* 126. *Laakob*, [*Israel*] that is, Gods people, the posterity of *Laakob*, who also was called *Israel*: (So *Aaron* is put for his posterity, the *Aaronites*, 1 *Chron.* 12. 27. and 27. 12. and *David* for his children, 1 *Chron.* 4. 31.) *Laakob* is a name that noteth infirmity; for he strove for the first birth-right, but obtained it not, when he took his brother by the heele in the womb; and thereupon was called *Laakob*, *Gen.* 25. 22, 26. But *Israel* is a name of power and principality; for after he had wrestled with the Angel, behaved himself princely, wept, prayed, and prevailed, his name was changed from *Laakob* to *Israel*; as a prince or prevailer with God, 32. 24, 26, 28. *Hof.* 12. 3, 4. Therefore is the name *Israel*, given to all Gods people; even the Gentiles also that have *Laakob*s faith; *Gal.* 6. 16. as long before, *Leibes*, who by nature was an *Ismaelite*, 1 *Chron.* 7. 17. was for his faith and religion, called an *Israelite*, 2 *Sam.* 17. 25. It may also be observed, how in this word *Israel* are contained the first letters of the names of *Abraham* and *Sarah* his wife, of *Isaak* and *Rebekah* his wife, of *Laakob* and of both his wives *Leah* and *Rachel*: all which persons (except *Rachel*,) were also buried together in one cave, *Gen.* 49. 29, 31.

Annotations, Psalm XV.

Ver. 1. *In thy tent*] or *pavilion*: called in Hebrew *Ohel*, of spreading over. God caused an habitation to be made in the wilderness, wherein he dwelt among men: *Exod.* 26. *Psalm* 78. 60. that mansion, made of ten curtains, he called *Mishcan*, an *Habitacle*, or *Tabernacle*; *Exod.* 26. 1. *Psalm* 26. 8. over which, other curtains were made, and cast for a covering, called *Ohel*, a *Tent* or covering. *Exod.* 26. 7. Hereupon the whole place is called, sometime *Ohel*, a *tent*, sometime *Mishcan* a *tabernacle*. To this tent, all Gods people were to come for his publike worship, *Levit.* 17. 4, 5. *Deut.* 12. 5, 6. It was a movable place; and so differed from a house or settled habitation; 2 *Sam.* 7. 1, 6. 1 *Chron.* 17. 5. yet for the use, it is sometime called a house, as is noted on *Psalm* 5. 3. *mountain*] the *mount Sion*; whereof see, *Psalm* 2. 6.

Ver. 2. *Walketh perfect*] that is, leadeth his life perfect, intire, simple, sincere, and unblemished. It noteth the integrity that is before God, in heart and spirit; according to the covenant, walk before me, and be perfect, *Gen.* 17. 1. and thou shalt be perfect with *Iehovah* thy God; *Deut.* 18. 13. *Mat.* 5. 48. Therefore this perfectnesse must first be in the heart, *Psalm* 119. 30. then in the wayes, *Psalm* 18. 33. and 119. 1. *worketh*] or *effecteth justice*: this is wrought by faith, *Heb.* 11. 33. and such a man is acceptable to God *Act.* 10. 35.

Ver. 3. *Slandereeth not*] or *defameth not*, *backbiteth not*. This word *Ragall* (from whence *Regel*, a foot, is derived) properly noteth a going to and fro, prying and spying, and carrying tales and rumours; and is used for defaming, or calumniating

by craft and guile; 1 Sam. 19. 27. and here generally for all *busie, crafty, deceitfull, or malicious abuse of the tongue*: which the Greek expresth by *using fraud or dolefuld-lofe*. *takeh not up a reproach*] or *layeth not on*; or *beareth not a reproach*. This importeth both the first raising, and the after receiving and reporting of a reproachfull tale. *Exod. 23. 1. Levit. 19. 16.* The like phraze is used sometime for bearing or suffering reproach, *Psal. 69. 8. Ezek. 36. 15.* that sense is not amisse here; *beareth not reproach upon his neighbour*; that is, *suffereth not his neighbour to be reproached*: as elsewhere he saith, *beare not sin upon thy neighbour*; or *suffer him not to sin*, *Levit. 19. 17.*

Verf. 4. *In whose eyes an object*] or *In his eyes, a reprobate is contemned*. The order also may be changed thus, *in whose eyes the contemptible* (or vile person, as *Dan. 11. 21.*) *is rejected*. See examples of such carriage; *1 King. 13. 14. Esth. 3. 2. Luk. 23. 19.* *swaereth to his hurt*,] or *to his evil*; *his hinderance*; or *to afflict himself*. Which may be understood of oaths to men, turning to his own losse and damage, which yet he keepeth; or of oaths to God, vowing *to afflict himself*, by abstinence. The Hebrew word which signifieth *evil*, is often used for affliction; as in *Ruth 1. 21.* *the Almighty hath done evil unto me*: that is, *hath afflicted me*. Otherwise if we understand it of doing evil to another, the meaning is, *swaereth to doe evil*; but doth not recompense it; that is, performeth it not: for the word *swange*, here, used, sometime signifieth recompense, as *Iob. 15. 31.* Compare this place with the law for swearing to doe evil, or good, *Levit. 5. 4.* The Greek translateth *swaereth to his neighbour*: for *rangh, evil*; reading *rangh, a neighbour*: this sense is good. And *rangh*, though not usuall, may be taken for a neighbour, here, and in *Prov. 6. 4.*

Verf. 5. *Silver*] that is, *money or coin*; usually made of *silver*. (or *to biting-usury*) or *with biting*, that is, *usury*, fitly so called, because it *biteth and consumeth* the borrower and his substance. *be moved*] or *shaken, removed*. And commonly it implieth in it, some evil to the thing moved; *Psal. 33. 7. and 94. 18. and 133. and 50. 4.* and often in the Psalms; therefore the just have this priviledge of God, *never to be moved*, *Psal. 35. 13. Prov. 10. 30. and 12. 3.*

Annotations, Psal. XVI.

Verf. 1. **M**ichtam of David:] *Dauids jewell*; or *notable song*. *Cethem* is *fine-glittering-gold*; *Psal. 45. 10.* of that this *Michtam* may be derived, for a *golden jewell*: and so note the excellency of this Psalm. The like title is before the 56. 57. 58. 59. and 60. Psalms. *Preserve me O God*] *Christ speaketh this Psalm, by David his figure*, as we are taught In the new Testament, *Act. 2. 25. 31. and 13. 35.* and here is handled *his mediation, death, resurrection and ascension*.

Verf. 2. *Thou hast said*] he speaketh this to himselfe; *Thou O my soule sayest*: to the Chaldee paraphrase explaineth it: and the Greek to make it plainer, *changed* the person, translating, *I have said*. Or, it may be spoken to the house or church of Christ. *my good not unto thee*] *understand, extendeth not, or pertaineth not to thee*; or, *is not for thee*; which the Greek expoundeth thus, *of my goods thou hast no need*. For, if man be just, what giveth he to God? or what receiveth he at his hand? *Iob 35. 7.*

Verf. 3. *To the saints*] to weat, *my good extendeth*: as elsewhere *Christ saith*, for *their sakes sanctifie I my self*, that they also may be sanctified, *through the truth*, *Ioh. 17. 19.* *are in earth*] Such is the meaning of the Hebrew phraze, *in earth they*; the relative being put of the verb; which sometime the Hebrew it self explaineth: as, *be not the King of Israel*, *1 King. 22. 33.* for it was not the King; *2 Cron. 18. 32. so, he over-seer*, *2 King. 25. 19.* for, *was overseer*; *Ier. 52. 25.* and sundry the like. *excellent*] or *noble, glorious, wonderfull*: an honourable title given to Christians. See *Psal. 4. 2.* *all my delight in them*] or, *in whom all my pleasure is*. Hebrew *Chephsi-bam*, that

that is, my pleasure in them; so in Isa. 62. 4. the church is called *Chephitsi-bal*; that is, my pleasure in her.

Verf. 4. *Their sorrowes shall be multiplied* [or, are multiplied. This is meant of Idolaters, who hastily endow, that is, offer sacrifice to another God; and so increase their griefs; which may be understood of afflictions, or of grievous Idols: for the Hebrew *ghmat sabim*, sorrows, is often used for Idols, as in Psal. 115. 4. and so the Chaldee paraphrast taketh it here. Accordingly the sense may be this, *They whose grievous Idols are multiplyed, they that endow another God: I will not poure out their oblations, that is, I will not partake with them, or be a mediator for them.* endow an other] or hasten to another. A similitude from dowries given in mariages, meaning gifts and oblations hastily brought for divine worship. *poure-out-oblations*] or speed-offerings; effusions properly, put by figure of speech for effused or poured out libations, commonly called drink-offerings, which were wont to be poured out upon the sacrifices; and by Gods law were to be of wine or Shecar, Num. 15. 5, 7, 10, and 28. 7. but among idolaters were of blood. *take-up their names*] or, *bear their names*; that is, not mention or speak of them; according to the law, Exod. 23. 13. *Ios. 23. 7.*

Verf. 5. *Of my part* [or, of my partage; that is, of the inheritance parted, shared, and dealt unto me. So the Greek turneth it, of mine inheritance. The word is generally used for lands, cities, goods, spoiles, &c. that are shared out. And this here hath reference to the law of the Priests, which had no part among the people, for that the Lord was their part and inheritance, Num. 18. 20. The Lord is his peoples part or share, Jer. 10. 16, and 51. 19. and again, his people are called his part, Deut. 32. 9. my cup] that is, measure and portion, of joyes or afflictions, Psal. 23. 3, and 11. 6. my lot] this also is used for an inheritance obtained by lot, *Ios. 18. 11. Judg. 1. 3.* The Apostle calleth Christs church by this name, 1 Pet. 5. 3.

Verf. 6. *The lines* [or cords; such were used in measuring of lands or heritages, Psal. 105. 1, and 78. 55. 2 Sam. 8. 2. and figuratively a line is put for the portion measured, *Ios. 17. 5. 14.* is faire for me] or, which is faire unto me; that is, which pleaseth me well.

Verf. 7. *Counsell'd me*] given me counsell by his word and spirit, touching my sufferings, and the glory that shall follow 1 Pet. 1. 11. Luk. 24. 23, 26. God is wonderfull in counsell, and excellent in work, Isa. 28. 29.

Verf. 8. *I have propos'd*, [equally-set, or levelled; the Greek (which the Apostle followeth) saith, *I beheld-before*, Act. 2. 25. he is at my right hand] The word is, is supplied Act. 2. 25. For God be at the right hand, is powerfully to assist and comfort: as on the contrary, for Satan to be there, is greatly to resist and annoy, Psal. 109. 6. *Zech. 3. 1.* I shall not be moved] or, that I be not moved, Act. 2. 25.

Verf. 9. *My glory*] This by the Apostle is applied to the tongue, Act. 13. 26. which is the instrument wherewith we glorifie God. See Psal. 30. 13, and 37. 9. Gen. 49. 6. dwell in confidence] or, abide with hope, that is, boldly, safely, and securely.

meaning that his flesh (his body) should abide (or rest) in the grave, with sure hope of rising again from death, the third day.

Verf. 10. *My soule*] The Hebrew *Nephech*, and Greek *Pluchee*, which we call *Soule*; hath the name of breathing or respiring; and is therefore sometime used for the breath; Job 41. 12. it is the vitall spirit that all quick things move by, therefore beasts, birds, fish and creeping things, are called in scripture, *living soules*, Gen. 1. 20. 24. And this soule is sometime called the blood, Gen. 9. 4. because it is in the blood of all quick things; Levit. 17. 11. It is often put for the life of creatures; as keep his soule, Job 2. 6. that is, spare his life: a righteous man regardeth the soule of his beast, Prov. 12. 10. that is the life: so to seek the soule, is to seek ones life, to take it away: Psal. 34. 5. Mat. 2. 20. It is also many times used for ones self; as Job justified his soule; that is, himself, Job 32. 2. take heed to your soules; that is, to your selves, Deut. 4. 15. so Gen. 19. 20. Luk. 12. 19. And thus it is put for the person, or whole man; as, give me the soules; that is, the persons; Gen. 14. 21. so an hungry soule, Psal. 107. 9. a full soule, Prov. 27. 7.

a weary soul. Prov. 25, 25. eight souls, 1 Pet. 3, 20. *seventis five souls*, Acl. 7. 14. and many the like. It is used also for the *lust*, *will*, or *desire*, as Psal. 41. 3. Exod. 15. 9. for the affections of the heart, Psal. 25, 1. for the body of man that hath life and sense, Psal. 105, 18. and 35, 13. and finally, it is sometime a dead body or corpse, Num. 35. 2. and 9. 10. and 19. 11. 13. though this be figurative and very improper, for at ones death, the soul goeth out, Gen. 35, 18. The word being thus largely used, is to be weighed according to the matter and circumstances of each text. For this here in the Psalm, compare it with the like in other places, Psal. 30. 4. and 116, 8. and 89. 49. and 88. 4. and 94. 17. Christ gave his soul for the ransom of the world, and powred it out unto death. Isa. 53, 12. Mat. 20, 28. Iohn. 10. 11, 15, 17. and 15. 13. to hell] or in hell; in death-state, or deadly-bed. This word *hell*, properly signifieth deep, whether it be high or low: and though by custome it is usually taken for the place of Devils and damned wights; yet the word is more large: and as *heaven* is not onely the dwelling place of God and his saints, but generally all places above us, where the stars, the clouds, the winds, the birds &c. are, as is shewed, Psal. 8, 9. so *hell* is all places beneath. Wherefore it may in this large sense, serve to expresse the Hebrue word *Sheol* here used: which *Sheol* is a deep place, Job 11, 8. Prov. 9, 18. and said in scripture, to be beneath, Psal. 86, 13. Dent. 32. 22. Isa. 14. 9. as *heaven* is above: and it, with the Greek word *haides*; is opposed to *heaven* Psal. 139, 8. Amos 9, 2. Mat. 11, 23. It cometh of *Shaal*, to *Crave*, *ask*, or *require*; because it requireth all men to come unto it, and is never satisfied, Psal. 39, 49. Prov. 30, 15, 16. and 27. 20. It is a place or state, which all men, even the best, come unto: for Jaakob made account to goe thither, Gen. 37, 35. and Job desired to be there, Job 14. 13. (for he knew it should be his house, Job 17. 13.) and our Lord Christ was there, as this Psalm, with Acl. 2. 31. sheweth; and Solomon telleth that all goe thither, Ecclef. 9, 10. It is usually joyned with *grave*, *pit*, *corruption*, *destruction*, and the like words pertaining to death, with which *Sheol* or *haides*, is joyned as a companion thereof, Rev. 1. 18. and 6. 8. Darhan and Abiram, when the earth swallowed them up, are said to goe down quick into *Sheol*, Num. 16. 30, 32, 33. Jonas in the whales belly, was in the belly of *Sheol*, Ion. 2. 3. and other holy men that were delivered from great miseries & perils of death, are said to be delivered from *Sheol* or *hell*, Psa. 86. 13. and 30. 4. and 118. 6. & 116. 3. & those that are dead, are gone to *Sheol*, Exech. 32. 21, 27. And as death is said figuratively, to have gates; Psal. 9, 14. so *Sheol*, *haides*, *hell*, hath gates, Isa. 38, 10. Mat. 16. 18. and a soul, Isa. 5, 14. and a hand, Psal. 49, 16. and 89. 49. and a mouth, Psal. 141, 7. and a sting, which by Christ is done away; 1 Cor. 15, 55. so that as He was not left to *Sheol*, but rose from death (from the heart of the earth, Mat. 12, 40.) the third day: so all the saints shall likewise be delivered from *Sheol*, or *haides*, Psal. 49. 16. Hof. 13. 14. and it with death shall be abolished. Rev. 20. 14. So by the Hebrue word *Sheol*, the Greek *haides*, and our English *hell*, we are to understand the place, estate, or depth of death; deadly-bed. And these words, *thou wilt not leave my soul to hell*; teach us Christs resurrection; as if he should say, *thou wilt not leave me to the power of death or grave, to be consumed, but wilt raise me up from the dead*; as the words following, and the Apostles explanation do manifest. Acl. 2. 24, 31. and 13. 34, 35. *thou wilt not give*] not grant, permit, or suffer. An Hebrew phrase often used; as *I gave thee not to touch her*, Gen. 20. 6. *God gave thee not to hurt me*, Gen. 31. 7. *he will not give you to goe*, Exod. 3, 19. So Psalm 55. 23. and 66. 9. and 118. 18. and many the like. to see corruption] that is, to feel corruption, or, to corrupt, to rot. As to see death, is to die; Psal. 89. 49. Luk. 2. 26. Iohn. 8. 51. 52. so, to see evil, Psal. 90. 15. & to see good, Psal. 34. 13. is to feel and enjoy it. So, to see the grave. Psal. 49. 10. corruption] the Hebrew *Shachath* properly signifieth corruption or rottenness, and is so to be taken here, as the Apostle urgeth the force of the word, Acl. 13. 36. 37. David saw corruption, but he whom God raised up, saw no corruption. Yet often the word is used for a pit, or ditch, wherein karkesses do corrupt. See the note on Psalm 7. 16.

Verf. 11. *Thou wilt make me know*] or, *hast made me know*; (as Acl. 2. 28. 28.) that is, *gives me experience of; wisest me.* the way of life] or journey of lives; the way or course

aspire to life from death, and to continue in life eternall; the Apostle saith, *ways of life. Act. 2. 28.* before thy face] or, with thy face: that is, in thy presence I shall have fulnes of joyes. The Greek, which the Apostle followeth, *Act. 2. 28.* saith, *Thou wilt fill me with joy, with thy face.* The Hebrew *eth penai and liphnei;* with, or before the face, are both one, and sometime put one for an other: as 1 King. 12. 6. with 2 Chron. 10. 6. Goda face or presence, as it is our greatest joy in this life, *Exod. 33. 14. 15. 16.* so shall it be in the next. *Psalm 17. 15.* Wherefore the wicked shall then be punished, from his presence. *2 Thes. 1. 9.* pleasures] or pleasantnesses (that is, pleasant-joyes) at thy right hand; the place of honour, delights, and joyes eternall. *Mat. 25. 33. 34. 46.*

Annotations, Psalm XVII.

V. 1. **I** *Justice*] that is, my justice, as the Greek explaineth it: my iust cause and complaint. *brill-crie*] or *showing*, that is, loud complaint: See *Pf. 5. 12.* without lips] or, not with lips of deceit: that is, which prayer is unfeigned; not uttered; with guile.

Verf. 2. *come forth*] or proceed, that is, let my judgement be clearly pronounced and executed. Therefore in *Hos. 6. 5.* he addeth the similitude of the light or sun. *righteousnesses*] or *equities*: that is, all righteous causes or persons; or my most righteous cause.

Verf. 3. *hast tried*] or, examined me; to weet, as metall in the fire; So *Pfal. 66. 10.* *hast not found*] or *shalt not at all find*: to weet, any drosse, or deceit. *shall not transgress*] or, *transgresseth not*, that is, I purposed not to transgress with my mouth, by murmuring against thy fierie triall of me, or, that which I purposed, my mouth transgresseth not, but my thoughts and words agree.

Verf. 4. *For the works*] or concerning the works of men: Adam is here used for all earthly men. *have observed*] or *taken heed of*; to weet, least they should hurt me; or, that I should not walk in them: as the next verse sheweth; otherwise sometime, to observe ways, is to walk in them. *Pfal. 18. 22.* *the breaker-through*] that is, the robber or thief; as this word is expounded in Greek; *Mat. 21. 13.* from *Ier. 7. 11.* one that breaketh bounds or limits, houses, hedges, lawes, &c. So *Ezek. 18. 10.*

Verf. 5. *Sustain*] *Hold-up*, or contain; this is spoken prayer wise to God, as the next verse manifesteth: The Greek turneth it, *Make-perfect*. It may also be read, *Sustaining* or *To sustain*; and so have reference to the former verse, *I observed the robbers pathes*; not to walk in them, but to sustain (or sustaining, holding-fast) my steps in thy pathes. The Hebrew *Tamoch* may be Englished *Sustain thou*; as *Zachor* is, remember thou, *Exod. 20. 8.* *Shamor*, observe thou, *Deut. 5. 12.* *my steps*] or, *my steppings-forward*; my right-forth-steps. So *Pfal. 37. 31.* and *40. 3.* *beaten paths*] or *round-paths*; properly the word signifieth pathes beaten with wagon wheels; here used generally for streights, direct, and beaten ways. So *Pfal. 23. 3.* and *65. 12.* and *140. 6.*

Verf. 7. *marvellously separate*] or *make marvellous*; that is, in wondrous and excellent sort shew me thy mercies, which are common unto all, let them now peculiarly be bestowed on me, See *Pfal. 4. 4.* The Greek saith, *Make-marvellous*. When Christ cometh, he will be made marvellous in them that beleve. *2 Thes. 1. 10.* *hope for safety*] or, *trust*, to weet, in thee, as the Greek explaineth it; or in thy right hand; as is after expressed. God is saviour of all men, specially of them that beleve. *1 Tim. 4. 10.* *with thy right hand*] this seemeth to have reference to the first, O saviour (or thou which savest) with thy right hand; as *Pfal. 138. 7.* and *60. 7.* It may also be referred to the second, them that hope in thy right hand, or to the last, them that raise up themselves against thy right hand; And thus the Greek turneth it.

Verf. 8. *the black*] that is, the sight in the mids of the eye, wherein appeareth the resemblance of a little man; and thereupon seemeth to be called in Hebrue, *Ishon*, of *Ish*, which is, a man. And as that part is blackish; so this word is also used for other black things, as the blacknes of the night, *Prov. 7. 9.* and blacknes of darknes, *Prov. 20. 20.* *of the apple*] so we call that which the Hebrew here calleth *bash*; and *Zach. 2. 8.* *babash*, that is, the babie or little image appearing in the eye, as before is noted. The word *bash*, also signifieth a daughter, whereto the Greek *coree* doth agree.

By this is meant the tender care of God for his people: and David here useth both words, for more vehemencie; whereas elsewhere one of them onely is used; *I upon the black*; in Deut. 32. 10. Prov. 7. 2. *babath* and *bath*, the apple, in Zachar. 2. 3. Lam. 2. 13. *hide thou me*] Hebr. *thou shalt hide*; or, *keep me secret*. It is the proprietie of the Hebrew tongue, often to set down a prayer in this forme, especially in the end of a sentence, as noting some assurance to have the request fulfilled. So in Psal. 54. 3. and 59. 2. and 64. 2. Iob 6. 23. and 21. 3. and 40. 5. See also the note on Psal. 10. 17.

Verf. 9. *From faces*] or because of the wicked. See Psal. 3. 1. *enemies in soul*] or, for the soul: meaning deadly enemies, that seek the soul or life. See Psal. 35. 4.

Verf. 10. *They have closed-up*] to weete their face or body; (much like that speech in Iob 15. 27. *he hath covered his face with his fatnes*;) or *their fat they close-up*; meaning that they pamper and harden themselves. in pride] that is, proudly, or haughtily.

Verf. 11. *In our steps*] or, in our going; that is, where soever we goe, they trace our footing; *they compass me and us*: the Hebrew hath both these readings; meaning David, with his company. *they set*] to weete upon us. *bending down*] to weete themselves, that they be not espied: as Psal. 10. 10. or to bend-down, to weete us; to overthrow us. or to set down their nets and snares.

Verf. 12. *His likenes*] that is, the likenes or view of every one of them: or, he may mean some one principal, as Saul.

Verf. 13. *prevent his face*] that is, first come to help me; and suddenly and unlookt for, come upon him; and disappoint him. with thy sword] that is, thy judgement and vengeance; for all means of destruction, are the Lords sword; Isa. 66. 16. and 27. 1. Ier. 47. 6. Zeph. 2. 12. or understand, which wicked man is thy sword: as Asshur is called the rod of his wrath. Isa. 10. 5. and so in the verse following: *from mortal men which are thy hand*; or with thy hand, that is, thy judgement or plague; for so Gods hand often signifieth. Exod. 7. 4. Act. 13. 11.

Verf. 14. *of the transitorie world*] that is, worldlings; as they of the citie, are citizens, Psal. 72. 16. The word *Cheled*, is used also for the short time of mans age and durance, Psal. 39. 6. and 89. 48. Here and in Psal. 49. 2. it is the world, named of the transitorines; for the fashion of this world passeth away; 1 Cor. 7. 31. in this life] according to Abrahams speech, *sonn remember that thou in thy life time, receivest thy good things*. Luk. 16. 25. Of the wicked prosperitie here, See Iob 21. 7. 8. &c. the sonns] to weete, of those worldlings; meaning that both they and their children have their fill; or, satisfied are they with sonns: as in Iob 21. 11. *they send forth their children like a flock, their overplus*.] the residue of their store; or their excellencie. For this word *Iether* is used sometime for overplus in quantitie; Exod. 23. 11. 1 King. 11. 41. Sometime it noteth also the excellencie or dignity, Gen. 49. 3.

Verf. 15. *View thy face*] that is, enjoy thy comfortable favour; as Psal. 4. 7. and 16. 11. or shall see and know thee plainly and perfectly, as 1 Cor. 13. 12. 2 Cor. 3. 18. 1 Iohn. 3. 2. when I awake,] to weete, out of the dust of the earth, from the sleep of death; as Dan. 12. 2. Isa. 26. 19. with thy image] to weete, I shall be satisfied with it: so meaning, by image of Gods glorie, or, with thy image, that is, having it upon me: for as we have born the image of the earthly man: so shall we beare, the image of the heavenly, 1 Cor. 15. 49. Compare herewith Psal. 73. 20.

Annotations, Psalm XVIII.

Verf. 1. **T**he servant of Iehovah] So he intituleth himselfe here, and in Psal. 36. 1. for his service in administring the kingdom. This song is also written in 2 Sam. 22. with some litle change of a few words, which shall be observed. hand of Saul,] which noteth the power of the King, above that which is noted by the palm of other enemies: yet for this word, *hand*, in 2 Sam. 22. 1. is used, palm.

Verf. 2. *I wil-dearly-love*] or, I-love-heartily, intirely, with my inmost bowels. The original word is in this place for intire love; but otherwhere is often used for tender mercie, or bowels of compassion. Psal. 25. 6. and 102. 14. and 105. 13.

This

This verse is added here, more then in 1 Sam. 22.

Verf. 3. *fortress*] or *munition*, a place or hold to flee unto, when one is hunted and chased. See Psal. 31. 3. *rock*] Two names of a Rock are in this verse; the first *Se-lanah*, a firm stony rock or cliff; the later, *Tjur*, a strong or sharp rock; and is often the title of God himself, and turned in Greek *Theos*, that is God: as in the 32. and 47. verses of this Psalm, Deut. 32. 4. 18. 30. 31. Psal. 71. 3. and in many other places.

horn of my salvation] that is, the horn that saveth me. A horn, signifieth power and glory, Psal. 92. 11. Amos 6. 13. Hab. 3. 4. therefore *horns* are used to signifie *Kings*, Dan. 3. 21. Rev. 17. 12. And Christ is called, the horn of salvation. Luk. 1. 69. *high*, defense] or tower, refuge. See Psal. 9. 10. In 2 Sam. 22. 3. there is added more, and my refuge, my saviour, from violent wrong thou savest me.

Verf. 4. *Praysed*] that is, glorious, excellent, prayse-worthy; and accordingly, for his mercies, usually praysed of his people. So Psal. 48. 2.

Verf. 5. *The pangs*] paines, throws, sorowes; as of a woman in childbirth; (so the originall word signifieth, Hof. 13. 13. Isa. 13. 8. and 66. 7.) or *The bands*, the cords: (as the word also signifieth, Iob 36. 8. Prov. 5. 22) For this word, in 2 Sam. 22. 5. an other is used, that signifieth *braches*; which also is applied to the breaking forth of children at the birth. Hof. 13. 13. Isa. 37. 3. and to the billowes of the sea, Psal. 42. 8.

streams] or brooks, bourns. The originall word *Nachal* is used as our English *bourn*, both for a brook or stream running in a valley; & for the valley it self. 1 King. 17. 3. 4. Waters do often figure out afflictions; Psal. 69. 2. 3. bourns or streams of waters, mean vehement and violent afflictions, Psal. 124. 4. Ier. 47. 2. *Belial*] or ungodly ones. The Hebrue *Belijaghal* (which the Apostle in Greek calleth *Belial*, 2 Cor. 6. 15.) is used to denote extreame mischief and wickednes, or most impious and mischievous persons, called sons of *Belial*, Deut. 13. 13. daughters of *Belial*, 1 Sam. 1. 16. men of *Belial*, 1 Sam. 25. 25. and sometime *Belial* it self, as in *Nahum*. 1. 15. *Belial shall no more passe through thee*; and 2 Sam. 23. 6. *Belial shall be every one as thorns thrust away*; and Iob 34. 18. *Wilt thou say to a King, Belial?* It is also applied to speciall sins, and sinners, as a witness of *Belial*, Prov. 19. 28. a counsellor of *Belial*, *Nahum*. 1. 15. Also to mischievous thoughts, words or things; Deut. 15. 9. Psal. 41. 9. and 101. 3. The Apostle opposeth *Belial* to Christ, 2 Cor. 6. 15. and it seemeth to be put for the Devil or Satan, (as the Syriack and Arabick translations there explain Pauls term:) or for *Antichrist*; for so *Belial* is opposed to Christ and his kingdom, 2 Sam. 23. 6. By interpretation, *Belial* signifieth an *Unchrist*, or *Without yoke*; lawlesse; as *Antichrist* is named the lawlesse man, 2 Thes. 2. 8. and in this Psalm, the Greek translateth *streams* of lawlesnes, or iniquitie: which the Chaldee paraphrast calleth the company of the unrighteous.

frighted me] shamed, or vexed with terror. This word is used of Sauls vexation by an evil spirit: 1 Sam. 16. 14. 15.

Verf. 6. *snarcs of death*,] deadly snarcs; engines set for my death; a similitude taken from fowlers snarcs, Eccles. 9. 12. So Prov. 13. 14. and 14. 27. *Prevented me*] that is, were ready to take hold on me, suddenly, and unawares.

Verf. 7. *distresse upon me*] or to me, that is, in that my distresse; or While it was upon me. So Psal. 96. 13.

he heard] The Hebrue properly is, will hear; but the time to come, is often put for the time past; therefore in 2 Sam. 22. 7. it is plainly written, and he heard, so after in the 12 verse he will see; which in Samuel is written and he set: againe in the 14 verse, thondred; for which in Samuel is written, will thonder; the like may be observed of the Hebrue phrase, in the 16. 39. 41. and 44. verses of this Psalm, compared with the same in 2 Sam. 22. So often in other scriptures, which the Hebrue text it self sometime sheweth, as *bikkylhu*, they smote him, 2 Chron. 22. 6. for which in 2 King. 8. 29. is written *akkylhu*. See also the note on Ps. 2. 1. *entred*] or came into; this word is omitted in 2 Sam. 22. 7. supplied; as oftentimes there wanteth words, which are to be understood. So verse 29. and Ps. 69. 11.

Verf. 8. *foundations of the mounts*] that is, the roots and bottoms of the mountains. By these, and the words following, under the similitude of a fore tempestuous weathet,

weather, Gods Judgements against the wicked, are excellently set forth. *Compâte* herewith, *Pfal.* 82.5. and *Deut.* 32.22. where the foundations of the mountains are set on fire. For mountains, in 2 *Sam.* 22.8. is written *heavens*: either for that the mountains reaching high, seem to be the foundation, and as they are called in *Iob* 26. 11: the pillars of heaven; or in a mytticall sense, as the shaking of heaven and earth; signifieth the changing of civill polities and of religions. *Heb.* 12. 26. 27. *he was wroth*] or kindled to him was his anger; or burn did his nose: for in the Hebrue, another word is sometimes added, which signifieth anger or nose. *Deut.* 6. 15. *Exod.* 32. 11. See the note on *Pfal.* 2.5. and the note here following.

Verf. 9. in his anger] or, in his nose: the like speech is in *Isa.* 63.5. *these are a smoke in my anger*; or, for these a smoke is in my nose: and it noteth fore indignation; for smoke is a signe of vehement anger, *Pfal.* 74.1. and 80.5. *Deut.* 29.20. This narration here, may be compared with the giving of the law, *Exod.* 19. 18. &c. where was smoke, fire, earthquake, thonder, lightning, and the like. For these with the speeches following of clouds, winds, tempests, thonderbolts, hayl, &c. do lively describe Gods majesty, appearing in his works, and for punishment of his enemies, as *Exod.* 9. 23. 24. *Iob.* 10. 11. *Judg.* 5. 20. 1 *Sam.* 2. 10. and 7. 10. and 12. 17. *Rev.* 16. 18. 21. *did eat*] that is, consume. See *Pfal.* 50.3.

Verf. 10. he bowed the heavens] this was for the help of David, and discomfiture of his enemies: therefore the Prophet prayeth for the like again. *Pfal.* 144.5. 6. *Isa.* 64. 1. 2. *gloomy darknes*] myrk and thick darknes; or, a dark-cloud: as 2 *Chron.* 6. 1. *Iob* 22. 13. Such as was on mount Sinai, when God came down on it, *Deut.* 4. 11. and 5. 21. a signe of terrour, as the Apostle sheweth, *Heb.* 12. 18. So *Pfal.* 97.2.

Verf. 11. on a Cherub] a Cherub, and the plural number Cherubim or Cherubines; is a name given to the Angels, *Gen.* 3. 25. and to the golden winged images which were in the tabernacle and temple, *Exod.* 25. 18. 19. 20. 1 *King.* 6. 23. 24. 25. 29. 32. The living creatures also which Ezekiel saw in vision, *Ezek.* 1. 5. are called Cherubines; *Ezek.* 10. 1. 15. Likewise the king of Tyre, is called an anointed and a covering Cherub; *Ezek.* 28. 14. 16. The Hebrue name, hath affinity with Rechub a Charret, used in *Pfal.* 104. 3. almost in like sense as Cherub is here; and the Cherubines are called a Charret, 1 *Chron.* 28. 18. and Gods Angels are his Charrets, *Pfal.* 68. 18. and they seem to be meant in this place, for as the Angels are said to flye, *Dan.* 9. 21. so the Cherubines had wings. *Exod.* 25. 20. and are of the Apostle called Cherubines of glory, *Heb.* 9. 5. In *Psal.* 80. 2. God is said to sit on the Cherubines, as here to ride: and a Cherub, may be put for many or all the Cherubims; as charret for charrets, *Pfal.* 68. 18. See the note on *Pfal.* 8. 9. *flew-swiftly*] or glansed; a similitude taken from Eagles and like swift fowles that fly with a swinge. *Deut.* 28. 49. *Ier.* 48. 40. For this, in 2 *Sam.* 32. 11, is written *vera*; that is, *he was seen*: which here with little difference of one letter, is *jede*, that is, *he flew swiftly*. So in *Pfal.* 104. 3. God is said to walk upon the wings of the wind.

Verf. 12. his pavilion] or covert; booth, tabernacle. *darknes of waters*] that is, dark, black waters. In 2 *Sam.* 22. 12. this is thus set down: *and he set darknes round about him, for boords: blacknes of waters, &c. the skyes*] that is, the heavens, named in Hebrue Shechakim, of their thin fine and subtil substance.

Verf. 13. hail and coales] that is, there was, or, there came hail, to weet, from his brigbines: as in 2 *Sam.* 22. 13. It is written, *From the brigbines, before him, there-burned coales of fire. Hayl, and fire, are instruments of Gods war and punishments.* *Iob* 38. 22. 23. *Iob.* 10. 11. *Rev.* 16. 21. *Zach.* 12. 6. *Ezek.* 10. 2.

Verf. 14. thondred] this also is a signe of Gods anger, 1 *Sam.* 2. 10. and 7. 10. *Isa.* 29. 6. and of his power and glory. *Pfal.* 29. 3. and 77. 19. *Iob* 26. 14. and 37. 4. 5. and 40. 4. *gave his voyce*] a common phrase for all lowd and high speech, cry, noise, thondring, &c. *Pfal.* 46. 7. and 68. 34. and 77. 18. and 104. 12. *Ier.* 2. 15. *Num.* 14. 1. 3 *Chron.* 24. 9. *Hab.* 3. 10. *hayl, and coales of fire*] that is, fire vapours, lightnings, &c. This sentence is omitted, in 2 *Sam.* 22. 14.

Verf. 15.

Verf. 15. *his arrows*] the instruments of his wrath and judgements; for God hath *arrows of pestilence*, Psal. 91. 5. of *samine*, Ezek. 5. 16. and other arrows to wound the hearts of his enemies, Psalm 45. 6. and 64. 3. or to afflict his children, Psal. 38. 3. Job 6. 4. Here and in Psal. 144. 6. by *arrows* may be meant *thunderbolts*, or the *hailstones* fore mentioned; as the *hailstones* that fell, Ios. 10. 11. are called *arrows*, Hab. 3. 11. *he hurled*] or, *he shot*; as the word signifieth, Gen. 49. 23. it may also be turned, *he multiplied*. This is omitted in 2 Sam. 22. 15. *terribly stroke them down*] *discomfited*, *troubled*, and *felled them down with dread, noise, and tumult*. This word is used in the examples of his wrath, Exod. 14. 24. Ios. 10. 10. Iudg. 4. 15. 1 Sam. 7. 10. Dent. 7. 23.

Verf. 16. *channels of water*] that is, of the sea, 1 Sam. 22. 16. *channels* signifie violent currents, or forcible streams, running-rivers. So Psal. 42. 2. and 126. 4. *foundations of the world*] that is, the deep waters and main seas, whereon the world is founded, Psal. 24. 2. *wind of thine anger*] or, of thy nose; as before, verf. 9. meaning a blast, storm, or whirlwind, which God in anger sent forth. This manner of speech is taken from Job 4. 9.

Verf. 17. *drew me out, &c.*] this hath reference to Moses case, who was drawn out of the water, and thereupon called *Mosbeh*; Exod. 2. 10. that word *Masbah*, is used here by David; and no where els in scripture. *Waters* signifie troubles, as is noted verf. 5. and sometime multitudes of peoples, Rev. 17. 15. so the Chaldee turneth it here, *he delivered me from many peoples*.

Verf. 19. *cloudy calamitie*] The Hebrue *Aeid*, is a fog, vapour, or mystic-cloud; Gen. 2. 6. Job 36. 27. by figure, it is put for calamitie, or miserie of man. Dent. 32. 35. As elswhere, the cloudy and dark day; Ezek. 34. 12.

Verf. 22. *from my God*] meaning, by swerving, or turning away from him.

Verf. 23. *not torn-away from me*] in 2 Sam. 22. 23. it is, *turned not away from it*; that is, from any of his statutes.

Verf. 24. *from my iniquity*] that is, from the iniquity (or crooked sin,) that I am prone to fall into. The Hebrue word signifieth that which is *unright, unequall, crooked* or *pervse*; opposed to that which is *right*; and is fitly applied to sin; and so translated by the Apostle, Rom. 4. 8. from Ps. 32. 2. In this estate we all are born, Psal. 51. 7. so it noteth the *viciosity* or *crookednes* of nature, and original sin; which the Apostle called the *sin dwelling in him*; Rom. 7. 17. and he that was first born, first applied this word to himself, Gen. 4. 13. It is figuratively used oft times for punishment due to sin. whereof see, Psal. 31. 11.

Verf. 25. *purenes of my hands*] in 2 Sam. 22. 25. *my purenes*.

Verf. 26. *gracions*] or merciful, pious, godly. See Psal. 4. 4. *man*] or mighty-one: called Geber, of his strength, valour, and superiority: for which in 2 Sam. 22. 26. is put *Gibbor*, that is, Strong, or a champion: a mighty man; Psalm 19. 6. and 45. 4.

with the forward, thou wilt shew thy self wry] A like speech is used in Moses, Levit. 26. 27. 28. *if ye walk stubbornly against me; I will walk stubbornly in anger against you*: But here David useth two words, whereof the first, *forward* or *crooked*, is alwayes spoken of doing evil and wrong; the later word *wry*, not so, but is a similitude taken from *wrasslers*, and noteth a *writhing* of ones self against an adversary.

Verf. 28. *the losly eyes*] in 2 Sam. 22. 28. it is thus set down: *and thine eyes are upon the losly*, that thou mayst bring them low.

Verf. 29. *hast lighted my candle*] or, dost lighten my lamp: that is, givest me comfort, joy, prosperity after troubles; as on the contrary, the wicked candle shall be put out. Job 18. 6. and 21. 17. Prov. 13. 9. and 24. 20. and 20. 20. In 2 Sam. 22. 29. this word *lighted*, is left out to be understood, as before in the 7. verse. Sometime the eye is called the candle of the body; Mat. 6. 22. and Solomon saith, that a mans mind, (or soul) is the candle of the Lord, Prov. 20. 27. sometime ones child, succeeding him in government, is his candle, Psal. 132. 17. 1 King. 11. 36. and 15. 4. Num. 21. 30.

All these in David, were lighted; and Christ his son according to the flesh, is the candle of the new Jerusalem, Rev. 21. 23. the true light, which lighteth every man that cometh into the world. Joh. 1. 9. brightned my darknes.] that is, turned my grief and affliction, into joy and comfort. Job 29. 3. Eph. 3. 16. Luk. 1. 79.

Vers. 30. broken through an host] Hebr. shall break, or run through an host, or troupe. This, and the leaping over a wall which followeth, may be understood, both of escaping danger himself, and of quelling his foes, and winning their walled cities; and both these, speedily.

Vers. 32. who is a rock] that is, a mighty saviour and defender. The Greek here for rock hath, a God; and in 2 Sam. 22. 32. a Creatour. And this hath reference to the words of Anna; there is no rock like our God. 1 Sam. 2. 2.

Vers. 33. that girdeth me] that is, prepareth and strengthneth me; therefore in 2 Sam. 22. 33. it is written, my strength; elsewhere he speaketh of being girded with joy, Psal. 30. 12. valour] or power, force, promesse. And this word is used, both for valour, activitie, and courage of body and mind; also for a power or army of men, Psal. 33. 16. and 136. 15. and also for wealth gotten by industry, whereby men are able to do much. Psal. 49. 7. 11. and 62. 11. and giveth] that is maketh or disposeth my way to be perfect; that is, without impediment. For giveth, in 2 Sam. 22. is, looseneth; which also freeth from let.

Vers. 34. He maketh my feet as hinds] that is, maketh me swift to run like the Hinds; and so to escape danger, and stand safe upon my high places; which usually denote, securitie, honour and prosperity. Deut. 32. 13. and 33. 29. Isa. 58. 14. The like speech Habakuk hath in the end of his song. Hab. 3. 19.

Vers. 35. bow of brasse] or of steel; and this is observed to be stronger then yron. Job 20. 24.

Vers. 36. thy right hand hath upheld me] or, firmly stayed (and strengthened) me. This sentence is added here, more then 2 Sam. 22. 36. thy meeknes] or modesty, lenitie, humilitie, whereby thou abasest thy self to regard me, and deal meekly with me; even gently chastising and nurturing me. Wherefore the Greek turneth it thus, thy chastisement hath reformed me.

Vers. 37. hast widened my passage] or enlarged my pafe; that is, given me room to walk stedily and safe. Contrary to that which is said of the wicked, that his strong (or violent) passages are straightened; (or made narrow) Job 18. 7.

Vers. 38. overtook them] and consequently, quelled, or cut them off; as is expressed 2 Sam. 22. 39.

Vers. 39. I wounded them] or strooke through, embred with blood. This verse in 2 Sam. 22. 39. is read thus. And I consumed them, and they rose not; but fel, under my feet.

Vers. 41. the neck of mine enemies] that is, put them to flight, and subdued them; 2 Chron. 29. 6. Gen. 49. 8. And this respecteth Gods promise, Exod. 23. 27.

Vers. 42. They cryed out] For this, in 2 Sam. 22. 42. is, They looked.

Vers. 43. powr them out] or empty them; that is, rumbled them down, to be troden as dust; I spred them abroad; as in 2 Sam. 22. this verse is written, And I did beat them small, as the dust of the earth: as the clay of the streets I pounded them, I spred-them abroad.

Vers. 44. of the people] in 2 Sam. 22. it is, the contentions of my people, hast kept me for the head, &c. and hereby Christs headship over the church of Gentils is signified; and the contradiction of his own people the Jew. 3. Rom. 10. 20. 21. See after, in vers. 50.

Vers. 45. At the hearing of the ear] that is, speedily, so soon as they hear: without further a doe; or, By the hearing of the ear, that is, with diligent hearkning and attendance. sons of the stranger,] of the alians, or of aliant, or of alienation; that is, aliens, outlanders, strangers from the common wealth of Israel, they and their progenitors. So Psal. 144. 7. Isa. 62. 8. falsly deny] or dissemble. In the Greek, they lye; meaning

meaning that they feignedly submit themselves for fear, or other sinister respect, against their wills. And this agreeth with the last promise of Moses: Deut. 33. 29. *thy enemies shall falsly deny to thee.* The originall word is used both for denying, Gen. 18. 15. and for lying, or falsifying; 1 King. 13. 18. See after, Psal. 59. 13. and 66. 3.

Vers. 45. *fade-away*] or fall, to weat, as leaves, of trees that wither.

Vers. 48. *that giveth vengeance to me*] that is, giveth me power to be avenged of my foes: or giveth vengeance for me; that is, avengeth and punisheth for my sake. Whereupon he is called the God of vengeance, Psal. 94. 1. So to give vengeance, is to execute it. Num. 31. 3. *subdueth*] bringeth into good order and subjection, therefore in 2 Sam. 22. it is said, *subleth*, or bringeth down. And sometime this word signifieth a subduing by overthrow and destruction; as 2 Chron. 22. 10. *he subdued*: for which in 2 King. 11. 1. is written *he brought to perdition*: or destroyed.

Vers. 50. *I will confesse thee*] that is, give thee publick and solemn prayse and thanks. This verse is applied Rom. 15. 9. to the calling of the Gentils unto the faith of Christ, and praise unto God therefore. By which wee are taught, that of Christ and his kingdom, this Psalme is chiefly intended.

Vers. 51. *He maketh great*] or magnifieth; *He is the magnifier of the salvations*; that is, of the full salvation and deliverance. In stead of *Magdil*, that is, *magnifier*: in 2 Sam. 22. 51. there is *Migdol*, which is so written, as by the vowels signifieth a tower of salvations; and by the consonants a magnifier. *his anointed*] or *his Messias*; *his Christ*: as before in Psal. 2. *David and his seed*] this may be referred both to the first David and his posterity, on whom God sheweth great mercy: and also to our Lord Christ; who is called by the Prophets, *David*; Ezek. 34. 23. 24. Hose. 3. 5. and *his seed*, are *his disciples*, the children which God hath given him: Hebr. 2. 13. or himself is the seed here mentioned, Act. 13. 23. Rom. 1. 3. as he also is called *Abraham's seed*: Gal. 3. 16.

Annotations, Psalm XIX.

Vers. 2. **T**He out-spread-firmament] the whole cote of heaven, with the aier, which though it be soft and liquid, and spread over the earth, yet is it fast and firme: and therefore called of us, according to the common Greek version, a firmament: the holy Ghost expresseth it by an other term, *Mid-heaven*: Rev. 8. 13. and 14. 6. and 19. 17. This *Out-spread-firmament*, or *expansion*, God made amidst the waters for a separation, and named it *Heavens*, Gen. 1. 6. 8. which of David is said to be stretched out as a courtain, or tent. Psal. 104. 2. and elsewhere is said to be *firm*: as molten glasse. Job 37. 18. So under this name *Firmament*, be comprised the orbs of the heavens, and the aier, and the whole spacious roomth above the earth.

Vers. 3. *Day unto day*] one day unto and after another. *uttereth*] or *wel-*
leth out; as a fountain, continually and plenteously. *manifest*] or *sheweth*
liveth.

Vers. 4. *not heard is their voice*] that is, whose voice is not heard, or understood, meaning that they are no mute or obscure speeches, whereby the heavens preach to the world, but manifest to all, as the next verse sheweth, and plainly confirmeth, Rom. 1. 19. 20. and the Greek version here leadeth us to understand this sentence, together with the Apostles allegation, Rom. 10. 18. and the like Hebraisimes are usuall, as Job 3. 3. *Let the day per se, I was born in it*, that is, wherein I was born: and hearing is often put for understanding, Gen. 11. 7. 2 King. 18. 26. Compare also herewith that Hebrew phrase in Jer. 38. 5. Or wee may read it thus: There is no speech, nor words: not heard is their voice: that is, the heavens make no speech, or sermon, nor utter any reasonable words: no nor any voice (or sound) at all of theirs is heard: but their line is gone forth, &c. Or, taking word for peoples that speak them,) there is no speech, nor words, where the voice of the heavens is not heard.

Vers. 5. *their line*] or, *their rule, their delineation*: that is, a mean to reach the rude and simple: as *Esa. 28. 10.* or by *line* is meant a *building, frame, or edifice*, which is made by line and rule. *Zach. 1. 16. Iob 38. 5.* The Greek translateth it, *their found*; which word the Apostle also useth, *Rom. 10. 18.* where the speaker of the preaching of the gospell, by which the Church is taught and edified. *their speaking*] or, *their words*: but this is used sometime generally for signification any manner of way: as *Prov. 6. 13. he speaketh* (that is, *signifieth*) *with his feet*. And taking him before to have shewed how the heavens have no *speeches, words, nor voice*; this here may be meant of *their significations*, by the wonderfull frame, course, order, &c. that all men may see in them. *he hath put a tent*] God hath put (or set) in the heavens a *tabernacle*, that is a fitting habitation: for that the sun never stayeth in one place. The *Sun*, is in Hebrew called *Shemesh*, that is, a *minister, or servant*; which very name should have kept the nations from worshiping and serving it, which God hath distributed to all people under the whole heaven; as *Deut. 4. 19.*

Vers. 6. *as a bridegroom*] the Sun when he riseth, is gloriously adorned with beautifull rayes; and seemeth most chearfull; which two things are set forth by similitude of a bridegroom. *Isa. 61. 10. and 62. 5.* *to run a race*] a long-way, journey, or course. The swift course of the Sun, is joyfully performed, as when a champion runneth for a game.

Vers. 8. *The law*] or *Doctrinall*: an orderly-manner of instruction: an *Institution, or Disposition*; called in Hebrew *Torah*, which implieth both *doctrine*, and an *orderly-disposition* of the same; therefore, where one Prophet relating Davids words, saith, *the law of man*; 2 *Sam. 7. 19.* another saith, *the orderly-estate* (or *course*) of man, 1 *Chron. 17. 17.* The holy Ghost in Greek calleth it, *Nomos*, a *law*: *Hebr. 8. 10. from Ierem. 31. 33.* This name is most commonly ascribed, to the precepts given by Moses, at Mount Sinai, *Deut. 33. 4. Mal. 4. 4. Iohn. 1. 17. and 7. 19.* it is also largely used for all his writings. For the history of Genesis, is called *Law*; *Galat 4. 21. from Gen. 16.* And though sometime the *Law* be distinguished from the *Psalms* and *Prophets*, *Luk. 16. 16. and 24. 44.* yet the other *Prophets* books are called *Law*; 1 *Cor. 14. 21. from Isa. 28. 11.* the *Psalmes* are also thus named, *Iohn. 10. 24. and 15. 25. from Psal. 82. 6. and 35. 19.* Yea one *Psalm*, is called *a law*, *Psal. 73. 1.* and the many branches of Moses doctrine; as the *law of the sin-offering*, &c. *Levit. 6. 25.* and generally it is used for any doctrine; as the *law of works*: the *law of faith*, &c. *Rom. 3. 27.*

returning the soul] or, *restoring the life*. To *return the soul*, is sometime to deliver it from evils, *Psal. 35. 17. Iob 33. 30.* sometime to refresh it as with food, that keepeth in life, *Lam. 1. 11. 19.* to refresh it with rest, comfort, and the like, *Ruth. 4. 15. Psal. 23. 3. Proverb. 25. 13.* All which may be found in the law of God.

the testimony] God calleth the two tables of his law, the *Testimony*; *Exod. 25. 16. 21. and 31. 18.* and the *Ark* wherein they were kept, had thereupon the like name, *Num. 17. 4. Exod. 25. 22.* and so the *tabernacle* wherein the ark was, *Exod. 38. 21. Rev. 15. 5.* Gods law hath this title because of the testimony, contestation, and earnest charge which he, and his *Prophets*, gave concerning it; as *Psal. 81. 9. 2 King. 17. 15. Nehem. 9. 29. 30. Deut. 31. 28. and 32. 4. and as record, it testifieth what is Gods will and covenant, Iohn. 5. 39.* And as the law so the gospell, (yea Christ himself) is called a *testimonie*. 1 *Corinth. 2. 1. 2 Thes. 1. 10. 1 Tim. 2. 6. faithfull*] this word meaneth also, *sure* *plagues, certain, firm and constant* as *faithfull* *plagues*, *Deut. 28. 59.* are *sure and durable*: a *faithfull* *house*, 2 *Sam. 7. 16. is* *steed, firm, and stable*; &c. Gods word hath like commendations. *Psal. 93. 4. and 111. 7.*

the simple] or *silly*. The originall *petih*, meaneth one that is easily persuaded, or intised; credulous, and light of beleeif; according to the proverb; *Petih, the simple beleeiveth every thing*: *Proverb. 14. 15.* Consequently, it is used for *Unskillfull*: and applied sometime to evill foolish persons, *Proverb. 9. 6. and 22. 3.* sometime to the good and simple, as *Psal. 116. 6.* The Greek offereth

translateth it, *a babe*; and so Christ calleth such, *Mat. 11. 25.* This verse, and the two next following, which treat of Gods law; are in Hebrew, written every of them with ten words, according to the number of the ten commandments; which are called *ten words*. *Exo. 34. 28.*

Verf. 9. *The precepts*] or, *Commissions, Charges.* This word is by David onely, applied to Gods commandments; called of him *Pikkudim*, of *Pakkad*, to *visit*; as if we should say *Visitations*; or precepts, the transgressions whereof God hath threatened to visit, or punish; as *Exod. 20. 5. and 32. 34.* Or of *hiphkid*, to *commend*, or *commit unto ones charge and custodie*: because these are committed unto men, carefully to be observed, as it is written, *Thou hast commanded thy precepts, to be kept vehemently*; *Psalm 119. 4.* the commandment] that is, the commandments: one put for all; as judgement, *2 King. 25. 6.* for judgements; *Ierem. 52. 9.* and many the like

Verf. 10. *The fear*] or reverence, that is, the religion and worship prescribed of God; as in *Matth. 15. 9.* that is, called *Worship*; which in *Isa. 29. 13.* is named *Fear*; and this is said to be *clean* from all filthines, because he requireth to be worshipped in spirit and truth, and with pure hands. *Ioh. 4. 24. 1 Tim. 2. 8.* Or as God himself is called *Fear*; *Psalm 76. 12.* to his law may also here be called *Fear*; for that it was given with fearfull majestie; and worketh in men the fear and reverence of God. *Exod. 20. 18. 19 20. Deut. 5. 24. -- 29.* standing] or abiding, continuing firm, yet and perpetually. judgements] Such lawes as were annexed to the ten commandments, for punishing the offenders; have this title prefixed; as *Exod. 21. 1.* *These are the judgements which thou shalt set before them*: &c. And as decrees or statutes, are often put for the ordinances of Gods worship; (as is noted on *Psalm 127.*) instead whereof David here seemeth to use the former word *fear*; so judgements are lawes and rites for humane duties. These two Moses often joyneth together, saying: *hearken o Israel to the statutes and to the judgements*; &c. *Deut. 4. 1. 5. 8. 14. 45. and 5. 1. 31. and 6. 1. 20. and 7. 11. and 8. 11.* &c. just together] that is, all of them together, and each of them apart, is just; or, justified.

Verf. 11. *fine gold*] or *solid-gold* called *Paz*, which hath the name of *strength, firmness, or solidity*: such gold was rare and precious, *Isa. 13. 12. Lam. 4. 2.* The Arabians now call gold, *Phes*. It was very fine, therefore when one Prophet calleth it *gold* *Muphaz*, *2 Kin. 10. 18.* another calleth it *labur* that is, *fine, or clean gold*. *2 Chro. 9. 17.* *liquour of the honey-combs*] or, *liquid-honey of the combs.* Each of these words is used by Solomon for the dropping-honey-comb. *Proverb. 5. 3. and 16. 24.* and both are here joyned for more vehemencie.

Verf. 12. *clearly admonished*] The word signifieth *illustrating, making-bright or clearing, Dan. 12. 3.* and so by *warning or information* to make the soul clear and circumspect. *Exod. 18. 20. 2 King. 6. 10. Eccles. 4. 13. Ezek. 3. 17. 18. 19 20.* much reward] or *much end*, that is, *great profit, or reward*; as the Greek translateth it. The Hebrew *Ghnekeb*, signifying the *heel, or foot-sole*; is used figuratively for the *end of a thing, (as the head, for the beginning, Psalm 119. 160.)* and so for the *success, event, and recompense* that followeth thereupon. As another word, *acharith*, which signifieth *End*, is used also for *reward*, *Prov. 23. 18. and 1 Pet. 1. 9.*

Verf. 13. *Unadvised errors*] or *Ignorant faults.* *Unweeting and inconsiderate sins.* The law for which is given, *Levit. 4. 2. &c.* who doth understand] or, *who can discern?* meaning no man can. So *Psalm 77. 5.* *I spake not, for, I could not speak.* See the annotation there. *cleansethou me*] or, *make me innocent, free, guiltlesse, empty.* The word is also used for *exempting*, or *absolving free from punishment due to sin.* *Exod. 20. 6. and 34. 7.*

V. 15. *be to favourable acceptation*] that is, *be acceptable, or well-pleasing, or as before they shall be acceptable.* For the Hebrew will bear either interpretation. Therefore also in the Greek, these two phrases are used as one, *He shall be, Mark. 10. 44. and Let him be, Matth. 20. 27.* Of the word *acceptation*, see the note on *Psalm 5. 13.*

my redeemer] or *deliverer*; the Hebrew *Gael*, is interpreted in the Greek by both these; *Rom.* 11. 26. from *Iſa.* 59. 20. *Act.* 7. 35. The word is of large use, for *redeeming* of things sold or mortgaged, *Levit.* 25. but applied to redemption or deliverance from danger, *Pſ.* 69. 19. from violence, *Pſ.* 72. 14. from corruption, *Pſal.* 103. 4. from the enemies hand, *Pſa.* 106. 10. from death, *Hos.* 13. 14. and from all evil, *Gen.* 48. 16. And in speciall, one that *challenge*th or *redeem*eth any person, or thing that was before alienated, and restoreth it to the first estate, by right of kinred, is called by this name, *1 King.* 16. 11. *Ruth.* 3. 9. 12. 13. and 4. 1. 3. &c. Therefore is this title given to God, and Christ, who is our redeemer, and allied unto us, as concerning the flesh. *Iſa.* 43. 14. and 44. 6. and 47. 4. *1 Theſ.* 1. 10. *Heb.* 2. 14. 15.

Annotations, Psalm XX.

Verſ. 2. **A**Nwere thee] thee o King: whom after he calleth *Meſſias*, or *Anointed*; verſ. 7. And this sentence is set down in Iakobs words, *Gen.* 35. 3. as after he mentioneth the God of Iakob. And the whole Psalm, is a prophesie of Christs sufferings, and his deliverances out of them, for which the Church with him triumpheth.

set thee on high] in a high-refuge, and so defend and keep thee safe: see *Pſal.* 9. 10. As Gods name, even his onely is advanced-high, *Pſal.* 148. 13. so is it also a strong tower, which the righteous runneth unto, and is set-on-high: *Pro.* 18. 10.

Verſ. 3. from the [sanctuarie] or Sanctitie; Thus the tabernacle was called, *Levit.* 16. 2. and the temple, *1 King.* 8. 10. as being the place of holines, for the presence of God there.

Verſ. 4. remember all thy oblations:] This hath respect to the law; which appointed part of the oblation, (or meat-offering) to be burnt on the altar unto God, with oil & incense for a memoriall, *Lev.* 2. 2. The Hebrew *Minchal*; is generally a gift or present carried to any, *Pſ.* 45. 13. and 72. 13. *Gen.* 32. 13. & in speciall, a gift or oblation presented to God, *Gen.* 4. 3. 4. 5. *Pſal.* 96. 8. Most specially, the oblation of corn or flower, called the meat-offering, *Levit.* 2. Num. 29. The Apostle in Greek turneth it *Proſphora*, an oblation, *Heb.* 10. 3. 2. 10. from *Pſal.* 40. 7.

burnt-offering] which according to the originall word *Gholah* signifieth, an Ascension; because this kind of sacrifice, was wholly given up to God in fire. *Levit.* 1. 3. --- 9. 13. Therefore in Greek it is translated *holocaustoma*, that is, a whole-brent-offering. turn-to ashes] that is consume to ashes, with heavenly fire. For so God approved and accepted the sacrifices of his people, *Levit.* 9. 24. *1 King.* 18. 28.

Verſ. 5. fulfill all thy counsell] or accomplish it: Counsell is as empty, if it be not effected and accomplished: and the performance, is as the filling thereof. So to fill or accomplish petitions, in the verse following: to fulfill joy; *Iohn.* 3. 29. and 15. 11. to fulfill words, is to confirm them, *1 King.* 1. 14. and to perform or effect them. *1 King.* 2. 27.

Verſ. 6. we will shout] or, that we may shout, or shrill. For these two phrases are used indifferently: See the note on *Pſal.* 43. 4. thy salvation] which thou o King] hast received; or, which thou (o God) hast given. set up the banner] or display the flag or ensigne, which was for triumph and victory, to honour God; and to terrify the enemies. *Song.* 6. 3. 6.

Verſ. 7. his anointed] or Meſſias: that is, his King: verſ. 10. *Pſal.* 2. 6. powers, the salvation] that is, with full-power (or puissance,) even with the salvation of his right hand. For Gods right hand is of wondrous-excellent force, and doeth valiantly. *Exod.* 15. 6. *Pſal.* 118. 16. and 89. 14.

Verſ. 8. These] that is, Some mention charrets, and some horses. Charret is used for charres; as also in *Pſal.* 68. 18. 30. bird, for birds: *Pſal.* 8. 9. Angel, for Angels. *Pſal.* 34. 8. make mention of the name] that is, make it to be known and to be remembered with honour. *Pſal.* 45. 18. *Iſa.* 49. 1. *2 Sam.* 13. 18.

Verf. 9. *stand upright*] or, *set our selves sure to continue yet*. So after in Ps. 146. 9. and 147. 6.

Verf. 10. *the King, he answer us*] By the King here seemeth to be meant Christ, of whom this whole Psalm is composed: as also the Chaldee paraphrast understood it, and therefore explained this verse thus; *O Word of God redeeme us; o mighty King receive our prayer in the day of our invocation*. But the Lxx. not keeping the distinction, turn it in Greek thus, *Lord save the King; and hear us in the day that we call upon thee*.

Annotations, Psalm XXI.

Verf. 2. *In thy strength*] or, *for thy strength*; thy kingdom, strong help and deliverance. This Psalm, as the former, gratulateth the victory and salvation of Christ; and is by the Chaldee paraphrast applied to the reign of King Mesias. *shall rejoice*] or *rejoiceth continually*.

Verf. 4. *a crown*] a sign of glorious victorie: and of the kingdom.

Verf. 5. *length of dayes*] that is, *a long continued life time*. Isa. 53. 10. Job 12. 13. So Psalm 23. 6. and 93. 5. and 91. 16. On the contrary *short of dayes*, is *short lived*. Job 14. 1. *ever and aye*] to eternal and perpetual ay. Christ being raysted from death, dyeth no more; death hath no more dominion over him; Rom. 6. 9. But behold he is alive for evermore, Amen. Rev. 1. 18. and ever liveth, to make intercession for them that come to God, by him. Heb. 7. 25.

Verf. 7. *hast set him blessings*] that is, *made him to abound with all manner blessings him-self*: and, *to be an example of*, or, *to impart blessings unto others*. So to Abram it was sayd, *be thou a blessing*; Gen. 12. 2. the like promise is to his children, Ezek. 34. 26. Isa. 19. 20. *with thy face*] or *before thy face*, in thy presence, as Psal. 16. 11.

Verf. 9. *shall find all thy enemies*] to weete, *to punish them*; as the like phrase importeth, Isa. 10. 10. or, *shall find for all*, that is, *shall be enough for all thy foes*, that is, *sufficiently able to overcome them*: so *finding* is used for *sufficiencie*. Num. 11. 22. Judg. 21. 14.

Verf. 10. *wilt see them*] or *put them all and everyone*: as is noted on Psal. 2. 3. So also after in verf. 11. and 13. *an oven of fire*] a *fiery fornace*; meaning in great affliction. Lam. 5. 10. *the time of thy face*] that is of *thine anger* as the Chaldee paraphrast explaineth it: for the *face* sheweth forth pleasure or displeasure; favour or wrath: so *face* is used for *anger*, Psal. 34. 17. Levit. 20. 6. Gen. 32. 20. Lam. 4. 16. Ier. 3. 12. *swallow them*] that is, *destroy or abolish them*: so Psal. 35. 25. and 52. 6. and 55. 10.

Verf. 11. *Their fruit*] that is, *their children*, called the *fruit of the body*, and *womb*: Psal. 127. 3. and 132. 11. Deut. 28. 4. or, *their labour* and that which comes thereof; as. Prov. 31. 16. 31. *their seed*] that is, *children*, or *posterity*. Psal. 22. 24. 31. and 37. 25. Gen. 17. 7. 10.

Verf. 12. *shall not be able*] to weete, *to stablish* (as the Greek explaineth;) or, *to effect it*. After this word *can*, or *able*; there often wanteth a word to be understood: see Psal. 101. 5.

Verf. 13. *a But*] to shoot at; Hebr. *a shoulder*; because the earth is heaped up like shoulders, *make ready*,] or *fit*, namely, *thine arrowes*, *against their faces*.

Annotations, Psalm XXII.

Verf. 1. *The Hind of the morning*] meaning Christ, who as a Hind was by Jewes and Gentiles, the *dogs*, verf. 17. hunted and wurroughed, in the morning: Job. 18. 28. and also rose from death the third day early in the morning; Job. 20. 1. when God had made his feet like Hinds feet, and set him on his high places: Psalm 18. 34. Compare with this, Song. 2. 9. 17. and 8. 14. where Christ is also likened to

a young Hart. And in Psal. 49. 15. the resurrection is called, the morning; for then the true light of comfort and salvation shall appear. A Hind called in Hebrue *Ajeleth*; hath the name of *promesse*, or *fortitude*, (as in the 20. verse of this psalm *Ajeleth* is *fortitude*;) and so it may be understood for the *Strength* (or *fortitude*) of the morning; that is, the help and power of God to raise up Christ from the dead; which may bee the meaning of the Greek translation, *for the morning help*. Some of the Jewes have interpreted it, *the morning Starr*; which (although the word be no where els found in scripture, for a *starr*;) agreeth also to our Lord Christ, who is intituled, *the bright morning Starr*. Rev. 22. 16. Others, applying this title to the musik, retain the Hebrue words still; *Ajeleth hasbachtar*.

Verf. 2. My God, my God, &c.] Christ speaketh this Psalm to God his father. The Hebrue is *Ali, Ali, lamimah glmax abtani*: which words our Lord uttered on the crosse, Mat. 27. 46. (save for the later, he used the Syriak, *sabachtani*, of the same signification. At which the prophane Jewes mocked, saying, that he called for *Eli*, Mat. 27. 47. 49. *Wherefore hast thou forsaken me*) or, *why leavest thou me*? They are the words of faith, striving in temptation; and do imply both a hope of, and a prayer for deliverance; as it is noted on Psalm 10. 1. See the like also, in Psalm 42. 10. and 43. 2. *my roaring*.] this argueth great grief of heart; uttered with loud complaint: So Psal. 38. 9. and 32. 3. Job 3. 24. And Christ, in the dayes of his flesh, offered up prayers, with strong crying and tears, to him that was able to save him from death; Heb. 5. 7.

Verf. 3. no silence to me] or, *but I have no silence*: and consequently, *no rest, ease, or comfort*. So Job 30. 20. 27.

Verf. 4. *sitting*] or, *sittest*; that is, *abidest* still one and the same, as Psalm 9. 8. and 55. 20. and 102. 13. or *sittest*, to weat, *still*; as Ruth 3. 18. that is, *risest* not up to help mee: or *sittest*, that is, *inhabitest*, as Psalm 9. 12. and 132. 15. *the prayes*] that is, *art he to whom Israel singeth all prayes for deliverances: and of whom Israel glorieth in all time of need*. So Moses said to Israel, *He is thy prayse*; Deut. 10. 21. and Jer. 17. 14.

Verf. 7. *a worm*] that is, *weak*, (as the Chaldee explaineth it;) *wretched* and *troden under foot*. So Job 25. 6. Isa. 41. 14.

Verf. 8. *make-a-mow*] *make-an-opening with the lip*; which may be taken both for *mowing* or *thrusting out of the lip*; and for *licentious-opening thereof*, to speak reproach *wag the head*] a signe also of scorn. Isa. 37. 22. Math. 27. 39. Job 16. 4. Psal. 44. 15. Lam. 2. 15.

Verf. 9. *He confidently-turned*] or *Rolled*; that is, *trusted*; as in the new testament this phrase is explained. Math. 27. 43. where they mock at Christ. The Hebrue applyeth, this word *Roll* or *turn*, figuratively, to a confident committing of ones self, wayes, or actions unto another; as here, so in Ps. 37. 5. Prov. 16. 3. and Gal. properly, is *R. li thou*; but put for *be rolled*, or *trusted*; as the like phrase, *make the heart of the people fat*, &c. Isa. 6. 10. is thus resolved, *this peoples heart is waxed fat*, &c. Math. 13. 15. or it is the indefinite, *to turn*, for *be turned*; as in Esth. 9. 16. *to stand*, is used for *they stood*.

Verf. 11. *been cast from the womb*] that is, *from my infancy committed to thy care and custodie*. So elsewhere he saith, *the Lord hath called me from the womb*, &c. Isa. 49. 1. Contrariwise the wicked are estranged from the womb; Psal. 58. 4.

Verf. 13. *bulls*] that is, *strong and lusty persons*; such as were the high priests, scribes, &c. that set against Christ. *mighty-bulls of Basan*] which was a fertile country, good to feed cattle, Num. 32. 4. and such as there fed, were fat and strong. Deut. 32. 14. Ezek. 39. 18. The Jewes were the bulls of Basan, as the Prophets foretold. Deut. 32. 15. Amos 4. 1. Hes. 4. 16. and the history sheweth, Math. 27. Here, the word *bulls* is to be supplied unto the word *mighty*, as also in Psal. 50. 13. and 68. 31. See the note on Psal. 10. 10.

Verf. 14. *wide-opened*] or *gaped*; and this also is a sign of reproach and contempt. Job 40. 1. Lam. 3. 49. and 2. 16.

Verf. 15.

Verf. 15. *dispart themselves*] or, *are sundred*, that is, *out of joynt*. *as wax*] that is, *tender*, and *melting* through faintnes and fear, *Psalm*. 68. 3. and 97. 5. Like this is *Jobs* complaint, *God hath sordined my heart*: *Iob* 23. 16. So the word following, *molten*, noteth *fear* and *discouragement*. *Iosh.* 7. 5. and 14. 8. *Deut.* 20. 8.

Verf. 16. *cleaveth*] or, *is made cleave to my iawes*; which phrase meaneth inability to speak, *Pf.* 137. 6. *Iob* 29. 10. *Exek.* 3. 25. and sometime, extremity of thirst, *Lam.* 4. 4. and so may have reference here to that *thirst* which our saviour felt. *Iob* 19. 28. *hast brought-me-down*] or *set and bounded me*, in the dust of death, meaning death it self, or the grave which turneth men to dust, *Gen.* 3. 19. the *Chaldee* turneth it, *the house of the grave*. See *Psalm*. 7. 6.

Verf. 17. *dogs*] that is, *base, and vile persons*; of *rancorous* and *spitefull disposition*. *Iob* 30. 1. *Prov.* 26. 11. *Rev.* 22. 15. *Mat.* 7. 6. *Phil.* 3. 2. *Psalm.* 59. 7. 15. These were the high priests and rulers of *Israel*; of whom it is sayd, *that Pilate knew well that for envy they had delivered Iesus*. *Mat.* 27. 18. *they Lion-like-pierced*] The original hath a double reading, *Caari*, like a *Lion*; and *Caru*, *they digged*, or *pierced*. This latter, the *Greek* foloweth. This was fulfilled in the nayling of our Lord to the crosse, by his feet and hands. *Mat.* 27. 35. *Iob.* 20. 25.

Verf. 18. *did view me*] or *see in me*, namely, *their desire or lust*, or *the affliction upon me*, they saw with delight. See the like phrase *Psalm.* 54. 9. and 59. 11. and 118. 7.

Verf. 19. *for my coat*] or, *my vesture*: The souldiers when they had crucified *Iesus*, took his garments, (and made four parts, to every souldier a part,) and his coat; and the coat was without seam, woven from the top throughout. Therefore they sayd one to another, Let us not divide it, but cast lott for it, whose it shall be: that the scripture might be fulfilled, &c. *Iob.* 19. 23. 24.

Verf. 21. *my alone-y-soul*] which is *one alone*, *solitary*, and *desolate*. So after in *Psalm.* 35. 17. and 25. 16. and 68. 7. *hand of the dog*] the power of the devil; the prince of this world, who then came to Christ, but had nought in him. *Iob.* 14. 30. or, *dog* is put for *dogs*, meaning the malicious *Jewes* spoken of before. *vers.* 17.

Verf. 22. *mouth of the Lion*] so the Devil is named, 1 *Pet.* 5. 8. *horns of Unicors*] the Devils, Angels, principalities, powers, worldly governours, princes of the darknes of this world, &c. *Ephej.* 6. 12. The Unicorn is so fierce and wild, that he will not be tamed; *Iob* 39. 12. 13. &c. and his strength and pride is in his horn. See *Psalm.* 92. 11. *Num.* 32. 22. *Deut.* 33. 17. *Isa.* 34. 7. *thou hast answered*] for, *answer thou me*; a speech of faith, inserted in his prayer; therefore next foloweth thanksgiving; *Answering* is here used for *safe delivering*, upon prayer.

Verf. 23. *to my brethren*] the disciples and beleivers of Christ: *for he that sanctifieth, and we which are sanctified, are all of one*; *for which cause, he is not ashamed to call us brethren*. *Heb.* 2. 11. 12. *Iob.* 20. 17. *the Church*] or *Convocations Assembly, Congregation*.

Verf. 26. *Of thee, my prayse*] or *From with thee*, shall be my prayse; it shall begin and continue of thee, thou art the cause and ground thereof. *the great church*] either that assembly where Christ after his resurrection personally appeared to moe then five hundred brethren at once, 1 *Cor.* 15. 6. or the great church of the Gentils, with whom Christ is spiritually present. *Mat.* 28. 19. 20. So after, in *Psalm.* 40. 10. 11.

Verf. 27. *and be satisfied*] It was a curse of the law, that men should eat and not be satisfied; *Levit.* 26. 26. *Mic.* 6. 14. but it is a blessing of the gospel, that the meek and meely, shall eat and have enough; *Psalm.* 132. 15. *God filleth the hungry with good things, and sends away the rich empty*, *Luk.* 1. 53. The meek meaneth the regenerate, who are mortified with Christ, and their fierce nature made meek and humble. *your hearts shall live*] he turneth his speech to the meek, and seekers of God; who should eat of Christs flesh, that was given for the life of the world, and thereby live for ever; *Iob.* 6. 51. The living of the heart; importeth also the chearing, comfort and solace of the same; *Gen.* 45. 27. the contrary whereof, is in the dying of the heart. 1 *Sam.* 25. 37. See also the like promise, *Psalm.* 69. 33.

Verf. 28. *All the ends &c.*] that is, the dwellers in the utmost parts and ends of the world. A prophesie of the calling of the Gentils, by the preaching of the gospel. Rom. 16.26. Ephes. 2.1.2. &c. families of the heathens] or, kindreds of the nations; whereof see Gen. 10. 5. 18. 20. 31. 32.

Verf. 29. ruler, among the heathens] to reign over them by his word and spirit, and so to be God, not of the Jewes onely, but also of the Gentils. Rom. 3. 29. 30.

Verf. 30. *All the fat ones*] that is the rich and mighty personages, *sate with plenty.* Deut. 31.20. For, Kings and Queens, and men of authority and wealth, are also called to the participation of Christs grace in his Church. Isa. 60. 3. 5. 10. Rev. 21. 24. 1 Tim. 2.1.2. Sometime *fatnes* is used to note out Gods spiritual blessings. Psal. 36.9. and 63.6. and 65.12. and 92.15. Prov. 28.25. *all that goe down to the dust*] that is, the poore base and wretched people, which for their misery and affliction, are sayd to goe down and sit in the dust; as Psal. 113.7. Isa. 47.1. and 29.4. Iob 30. 19. Lam. 3. 29. that quickeneth not] or cannot quicken; that is, the poor wretched man, that doth not (or cannot, as Psal. 77.5.) keep alive his soul; that cannot nourish himself, he shall eat. (So to keep alive, is to nourish; Isa. 7. 21.) or, he that revived, that is cheered not, nor refreshed his soul with comfort; as before verse 27. or, he that cannot keep alive his soul, that is, not save it from wrath and eternal death, by his own works, he shall live by faith in Christ. So this phrase to keep the soul alive, is used Exek. 18.27.

Verf. 31. *A seed*] The posterity of those godly, forementioned: for God chuseth the seed with the parents. Deut. 10.15. and 30.6.19. Psal. 69.37. & 102.29. Isa. 43.5. and 44.3. Or the seed of Christ, the children which God giveth him; as Isa. 53. 10. Heb. 2. 13. or a seed, that is a final remnant: as Rom. 9. 29. for a generation] a race of Gods children; as Psal. 73. 15. and 24.6. or, to generation, that is, for ever, through all ages.

Verf. 32. *his justice*] the justice of God, which is by faith in Christ. Psal. 71. 15. 16.24. Rom. 10.3.4. people that shall be born,] hereafter to come: or a people born, that is regenerate. Ps. 87.4.5. Iob. 1.13. 1 Pet. 1.23. So, a people created; Psal. 102.19. that he hath done] hath performed or accomplished that justice, and all things appertaining to it.

Annotations, Psalm XXIII.

Verf. 1. **F**eedeth me] or, is my feeder, my Pastor, or Hierd. The word comprehendeth all duties of a good Hierd, as together feeding, guiding, governing and defending his flock. Therefore Kings also have this title, and are sayd to feed their people, Psal. 78.71.72. 2 Sam. 5.2. Hereupon it is attributed to God, and to Christ, feeding his Church; as the shepheard of their soules. Psal. 80.2. Exek. 34.12.14.15. Isa. 40.11. Iob. 10.11. 1 Pet. 2.25.

Verf. 2. *of budding-grasse*] pleasant pastures and lees, where green and tender herbs do spring. he maketh me] or, wil-make me lie-down; to weat, for rest from heat. This also is another duty of a good Hierder; as, I will feed my flock, and I will make them lie-down, sayth the Lord, Exek. 34.15. and, Shew me, O thou whom my soul loveth, where thou feedest, where thou makest lie-down at noon. Song. 1. 6. easily-leadeth] or comfortably-guideth me; it noeth a soft and gentle leading, with sustaining of infirmity, as Gen. 33.14. Esa. 40.11. Therefore the Greek turneth it, he nourisheth me. So Psal. 31.4. by waters] or unto waters of rest; that is, most quiet (or calm) waters; and such as give rest and refreshing. All these things Christ performeth to his flock, as it is written, They shall hunger no more, neither thirst anymore, neither shall the sun light on them, nor any heat; for the Lamb which is in the mids of the throne, shall feed them, and shall lead them to the lively fountains of waters. Rev. 7.16.17.

Verf. 3. *returneth my soul*] or, will return or restore it; and consequently, give it rest. See Psal. 119.3.

V.4. *shade of death*] that is, dark and dreadful shadow; and in a manner, the very state of

of death. This speech denoteth imminent danger, *Ier. 2. 6. sore affliction, Pſal. 44. 20. and 170. 10, 14. fear and terror, Iob 4. 17. and dreadful darknes, Iob 10. 21, 22. wherto ſpiritually is opposed, the light and comfort of the goſpel and grace of Chriſt, Mat. 4. 16. Luk. 1. 79. will be with me*] or, *art with me*: and this implieth his good, *ſafety and protection*. As when God ſaid, *I will be with thee, Gen. 31. 3. Jaakob underſtood it thus, I will doe thee good; Gen. 32. 9. for Gods preſence, iſ a ſingular favour, and our preeminence. Exod. 33. 15, 16. thy rod*] with ſuch ſhepherds uſe to guide and rule their flocks, *Lev. 27. 32. and with ſuch the Lord is ſaid to rule his people, Ezech. 20. 37. Wherefore the Prophet prayeth, feed thy people with thy rod, Mic. 7. 14. The rod is alſo for chaſtening and puniſhment, Pſal. 89. 33. And for the rebellious, God hath a rod of yron and indignation. Pſal. 2. 9. Lam. 3. 1. Of Chriſts rods or ſtaves wherewith he feeds his flock, ſee Zach. 11. 7. &c.*

Verſ. 5. *Thou furniſheſt*] or *wilt furniſh*; and *make ready a table*. This and the things following, note the abundant ſupply of all good things, for neceſſity and for delight, as at a ſumptuous banquet, *Prov. 9. 2, &c.* So by Chriſt, the good ſhepherd, his ſheep *find paſture, have life, and have it in abundance. Iob. 10. 9, 10. in preſence*] or *before them*: which cauſeth the enemies that ſee, to grieve: as *Pſal. 112. 10. makeſt fat*] that is, *plenteouſly moiſtneſt and ſuppleſt with oile or baſam*. In thoſe countries they uſed to welcome and chear their gueſts, with powring out precious ſweet oiles or baſam upon their heads. *Luk. 7. 46. Iob. 12. 3. It ſignifieth joy, Eccleſ. 9. 8. Iſa. 61. 3. is abundant*] to weet, *with liquor*; (as the word importeth,) *for to drink my fill*.

Verſ. 6. *Converſe*] or *quietly reſoſe my ſelf, and dwell, as the Greek tranſlateth it. to length of dayes*] that is, *a long life time, or for ever*. See *Psalm 21. 5. and 93. 5.*

Annotations, Psalm XXIV.

Verſ. 1. **T***He earth is Iehovahs*;] or *To Iehovah pertains the earth*. Of him, and by him, and for him are all things, yet in ſpeciall he hath choſen Jaakobs poſterity for his people, verſe ſix. Thus David maketh uſe of Moſes doctrine, who ſaid, *Lo, to Iehovah thy God, pertaine the heavens, and the heavens of heavens: the earth and all that therein is: notwithstanding, Iehovah ſet his delight in thy fathers to love them, and did choſe their ſeed after them, even you above all peoples, as appeareth this day, Deut. 10. 14, 15. See alſo an other uſe of this doctrine, in 1 Cor. 10. 2 6, 2 8, where the Apoſtle proveth, that every creature in the earth may be uſed of Chriſtians for food or otherwiſe, becauſe all is the Lords, and in Chriſt ours. plenty*] or *fulneſſe*; that is all contained therein. So, *the plenty of the ſea, Iſa. 42. 10. the plenty of the city, Amos 6. 8. and ſundry the like. that ſit*] that is, *dwell or inhabit*; as it is noted on *Pſal. 1. The like manner of ſpeaking the holy Ghoſt uſeth alſo in Greek, Luk. 21. 35. on all them that ſit on the face of the whole earth. So Pſal. 69. 36. and often other where.*

Verſ. 2. *Vpon the ſeas*:] or *above them*. The earth is ſaid to be *founded* (or *faſt ſetled*) *upon the ſeas, the heapes of waters, were called ſeas, Gen. 1. 10. becauſe the waters, which naturally would ſtand above the high mountains, Pſal. 104. 6. are by the word of God gathered together, and thruſt under the earth, that the dry land might appear, and be inhabited, Exod. 20. 4. Gen. 1. 9. And theſe which may ſeem a moſt weak and ſitting foundation, yet are firm-baſes, and mighty foundations, Pſal. 104. 5. Mic. 6. 2. to magnifie Gods power, who as he brought light out of darkneſſe, ſo ſetleth he the ſolid earth on the liquid waters; yea, hangeth the earth upon nothing, Iob 26. 7.*

Verſ. 4. *The clean of palmes*] *He whoſe palmes* (or *hands, as the Greek turneth it*) *are cleane, or free of evill, So Iob 17. 9. This noteth good workes, as pure-*

mes of heart, meaneth holy faith and affections. *Act. 13. 9.* not lifted up his soul] or, my soul. The Hebrew hath two readings, by the letters in the line; his soul; and in the margine, my soul; as if this were spoken in the person of God, and of him; which then may be understood of swearing. For this form of words, is used in the 3. Commandement, *Exod. 20.* Thou shalt not lift up (or take up) the name of Iehovah thy God to false-vanity. But for Name, here is put Soul. And God is said to swear by his soul; that is, by himself, or his life, *Ier. 51. 14.* *Amos 6. 8.* It was also the wont in Israel, to take an oath thus, As the Lord liveth, and as thy soul liveth; *1 Sam. 20. 3.* *2 King 2. 2. 4. 6.* Also concerning a mans own soul, in swearing, this form was used, I call God for a record against my soul. *2 Corinth. 1. 23.* Otherwise, if this be not understood of vain swearing; the meaning is, he that affecteth not, or regardeth not vanity; for so the lifting up of the soul, also signifieth; see *Psal. 25. 1.* to deceit] or, deceitfully.

Verf. 5. He shall receive] or shall take up, or bear away a blessing. justice] or righteousness; whereof see *Phil. 3. 9.* *Psal. 69. 28.* Hereby also may be meant a benefit, the fruit or reward of righteousness. The Greek turneth it mercie, or almes: and by justice, mercies, and benefits are sometimes meant. *Iudg. 5. 11.* *Psal. 112. 9.* *Dan. 4. 24.*

Verf. 6. of Iakob] understand, this is the generation of Iakob; or, this is Iakob; these are true Israelites, whom God will acknowledge for his. *Ioh. 1. 47.* *Rom. 9. 6.* Iakob when he wrestled with an Angel, saw God face to face, and called the place Peniel; that is, Gods face, or presence: there he wept and prayed, and bare away a blessing: *Gen. 32. 24. 26. 29. 30.* *Hos. 12. 4.* That history hath use here.

Verf. 7. Lift up ye gates, &c.] This may first have reference to the gates and dores of the temple, into which the Ark (the glory of Israel, *1 Sam. 4. 21.*) should enter: on which Ark, between the Cherubims, God was said to dwell; *1 Sam. 4. 4.* *1 King. 8. 1.* &c. Secondly, it may be referred to Christian men, which are the true temple of God, *1 Cor. 3. 17.* at the dore of whose hearts he knocketh to have entrance, *Rev. 3. 20.* dores of eternity] that is strong; durable; everlasting dores: which being referred to the dores of Solomons temple, note the perpetuall abiding of Gods Ark therein; as *1 King. 9. 3.* *Psal. 132. 13. 14.* Whereas before the Ark was removed from place to place, *1 Chron. 17. 5.* Or being applied to Christians, it noteth the eternall durance of the Church. that enter may] or, and enter shall the King of glory; that is, the glorious King; So Christ is called the Lord of glory. *1 Cor. 2. 8.* *Iam. 2. 1.* and the opening of the dores before him, signifieth his entrance into and administration of the Kingdom: as *Isa. 45. 1.*

Verf. 10. Iehovah of hosts] or, as the Hebrew is, Iehovah Isebaoth: for so the word is used by the Apostles untranslated in the Greek, *Sabaoth.* *Rom. 9. 29.* *Iam. 5. 4.* It signifieth host, or armies, standing ready in martiall order, and in battel ray: and comprehendeth all creatures in heaven and in earth, which are prest to do the will of God. *Gen. 2. 1.* *1 King. 22. 19.* *Exod. 12. 41.*

Annotations, Psalm XXV.

Verf. 1. **O**F David] This Psalm is composed after the order of the Hebrew letters or Alphabet: which care, denoteth the weight and excellencie of the matter in it. The same is to be observed of some other Psalmes; as the 34. and 37. and 117. and 112. and 119. and 145. Lift I up my soul] This signifieth an earnest desire, with delight; and expectation, or hope to have what he would. For to lift up the soul, is to desire; *Ier. 22. 27.* and *44. 14.* and a like phrase in *Ezek. 24. 25.* implieth both desire and delight; and in *Deut. 24. 15.* the poore man is said to lift up his soul.

soul, unto his hire or wages, hoping by it to have his life sustained. In this place, every of these hath use; and so in Psal. 36. 4

Verf. 2. not be abashed] that is, not disappointed of my hope, nor, vanquished by my foes. See Psalm 6. 11. [few gladnes] insult, or triumph for joy: as having got the victory. 2. Corin. 20. 27.

Verf. 3. yea all] or, Yea any: for, whosoever beleeveth in God, [shall not be ashamed. Rom. 10. 10. earnestly-expect] or patiently-hope. they [shall be] or prayer-wise, let them be. [Unfaithfully-transgresse] that deal disloyally, contrary to duty, promise, and trust reposed in them. So elsewhere he prayeth, that no grace be shewed to such. Psal. 59. 6. in vayne] or without cause and without fruit. Psal. 7. 5.

Verf. 4. Thy wayes] that is, thy true faith and religion; as Act. 18. 25. 26. and thy guidance of me therein, So Moses prayed; Exod. 33. 13. learn me thy paths,] inure me with thy paths, or journeys, voyages. Learning implieth, ure and exercise, and informing by customable practise.

Verf. 5. Make me to tread] or to goe; guide-my way in thy truth, that is, in thy word: for that is the truth, Ioh. 17. 17. 3 Ioh. 3. So after, verf. 9.

Verf. 6. tender-mercies] or bowels of compassion: See Psal. 18. 2. This word noteth the inward affections; as the next, kind-mercies, imply the actions, or effects of love. from eternitie] or, from ever. This in humane affairs sometime meaneth but of old, or a long while; Gen. 6. 4. Isa. 42. 14. But here, and elsewhere, it noteth the eternity of Gods love which was firm unto his, before the world was; 2 Tim. 1. 9. Ephe. 1. 4. so shewed throughout all generations; and is in like sort for ever, or to eternity Psalm 100. 5, because our firm happiness, shall have no end; Dan. 12. 3. 1 Pet. 1. 4. And these both are conjoynd, Psal. 103. 17.

Verf. 7. Sinus of my youth] The imagination of mans heart, is evil from his youth, Gen. 8. 21. and of all man's life, youth commonly is most vayne: Eccles. 11. 9. 10. for which God often punisheth men in their age, so making them (as Job saith) to inherit the iniquities of their youth, Iob 13. 26. Ier. 3. 25.

Verf. 8. Will he teach] or inform-with-the law; for of this word, the Law is derived; Psal. 119. 8. sinners in the way] that is, such as sin and misse the right way, God will teach and reduce them; thus the Greek interpreteth it. Or, those that are sinners, he will reach and inform in the way, that is right; or in his way; as verf. 9.

Verf. 9. to tread in judgment] to walk indiciously, and as is right and fit.

Verf. 10. his covenant] his testamental-bond, or league; called in Hebrue Brith, which hath the signification of brotherly or friendly parting, and of explaining the conditions of agreement. For at the making of solemne covenants, beasts were killed and parted asunder, and the covenant makers went between the parts, Gen. 15. 9. 10. 17. Ier. 34. 18. Hereupon is the phrase of cutting a covenant, Psalm 50. 5. and 83. 6. and 89. 4. The Apostles in Greek call it diatheke, a testament, a testamental-covenant, or disposing of things. Heb. 8. 8. from Ier. 31. 31. And there be two principal covenants, or testaments; the first, that which God made with our fathers, when he brought them out of Egypt; the summe whereof, was contained in the ten commandments written by the finger of God. Deut. 4. 13. Exod. 34. 28. 1 King. 8. 21. and the other lawes written by Moses in a book, called the book of the covenant, 2 King. 23. 2. Exod. 24. 4. 7. The second covenant, is that new testamental-bond, which God hath made with us in Christ; established upon better promises, and confirmed by the blood and death of Christ the testator, as the first was by the blood and death of beasts. Luk. 22. 20. Heb. 8. 6. 8. and 9. 16. 17. 18. &c.

Verf. 11. even mercifully-pardon] or, therefore thou wilt mercifully-forgive. This David taketh from Moses, who first used this word, in a case of great offense, Exod. 34. 9. and it betokeneth to spare or pardon upon pacification, of grace and mercy; and is interpreted by the Apostle in Greek, to be merciful, propitious, or appeased, Heb. 8. 12. from Ier. 31. 34. Often used in the law, for forgiveness upon oblation or intercession made by the Priest. Lev. 4. 20. 26. 31. 35. and 5. 10. 13. 16. 18. &c.

Verf. 12. Who the man] or, What manner of man shall he be? The Hebrue phrase is, Who

Who this the man: which also may be resolved, Whosoever is the man. *he shall chuse*] that is, *which he shall love and like*; or, *which he loveth*. So chosen, Isa. 42. 1. is translated in Greek, *beloved*, Mat. 12. 18.

Verf. 13. *Lodge in good*] that is, *continue in good estate, ease and prosperity*. So lodging, is for continuance, Job 17. 2. Prov. 19. 23. *the land*] meaning Canaan, the land promised for a possession to Abraham and his seed, Gen. 15. 7. and 12. 7. called therefore, *the land of promise*, Heb. 11. 9. and elsewhere, *the holy land*, Zach. 2. 12. the *Lords land*. Psal. 10. 16. the land of Immanuel, that is, of Christ, Isa. 8. 8. a *land flowing with milk and honey*; and the *pleasantest of all lands*, Ezek. 20. 6. the seat of Gods ancient Church, and figure of his kingdome.

Verf. 14. *The secret*] or, *The mystery of the Lord*; meaning that his secret favour is towards them, and his secret counsell, and mystery of the faith is revealed unto them. For so this word noteth, as when Job saith, Gods secret was upon his tabernacle, meaning his favor and providence, Job 29. 4. and Gods secret is his counsell, Job 15. 8. Jer. 23. 18. 22. and the *hid things of Christ* are often called a *mystery*, Rom. 16. 25. 1 Cor. 2. 7. and 4. 1. 1 Tim. 3. 9. 16. Eph. 3. 3. 4. 9. Collos. 1. 26. 27. So Prov. 3. 32.

Verf. 16. *Turn the face*] or *Turn, look*, Have respect unto me. This was a blessing promised in the law, Levit. 26. 9. *I will turn the face unto you*, and make you increase. Contrary to this, is the *hiding of Gods face*, Psal. 69. 17. 18. *solitarie*] alone or desolate; see Psal. 22. 21.

Verf. 17. *Are enlarged*] or *doe enlarge themselves*: doe make wide-roomth. He sheweth his heart to be penned in with straights and distressing sorrowes, which largely spread themselves over all. *vexations*] or *anguishes, necessities, tribulations which presse and wring*.

Verf. 18. *See my affliction*] This phrase is taken from, Dent. 26. 7. *he saw our affliction*. And it here meaneth, a seeing and regarding with passion, and so, a redresse and help, Gen. 29. 22. Exod. 3. 7. 8. Psal. 31. 8. and 119. 153. and 106. 44. Sometime it meaneth otherwise, as in the next verse, *See my enemies*. *forgive*] or *lift up, take away*.

This word which properly signifieth to take up or beare, is applied to forgiveness of sinnes; Rom. 4. 7. from Psal. 32. 1. and the phrase hath reference to Christ, who bare & took away the sins of the world, Joh. 1. 29. for when it is applied to a man himself, bearing his own sin, it meaneth guilt and punishment, Num. 5. 31.

Verf. 19. *Of violent-wrong*] that is, *most violent, or wrongfull hatred*.

Verf. 22. *His distresses*] or *their distresses*; for Israel being put for the whole people, may have with it a word singular or plurall; which the Hebrew text also often sheweth; as all Edom was, 2 Sam. 8. 14. or all Edom were, 1 Chron. 18. 13. The like is in 2 King. 23. 30. with 2 Chron. 36. 1. *Hee took*, or *They tooke*, speaking of the people.

Annotations, Psalm. XXXI.

Verf. 1. *IN my perfection*] or, *integrity, simplicity*: and that is, when a man meaneth not, nor weeteth of any evill, 2 Sam. 15. 11. Such a walker, walketh confidently, and blessed shall be his children after him, Prov. 10. 9. and 20. 7.

Verf. 2. *Try my reines*] *examine as in the fire, my inmost affections*. Thus Job also offered himselfe to try all, Job 31. 6.

Verf. 3. *I walk*] to weet continually, (as the forme of this word importeth) or converse.

Verf. 4. *Men of false-vanitie*] that is, *vain mortall-men; or false persons* Job 11. 11. So Jeremy saith, *he sate not in the secret-assembly of mockers*, Jer. 15. 17. *the*

hidden] that is, *hypocrites, dissemblers, secret-evill doers*. *I enter not*] or *come not*, that is, *have no company, or conversation*. So the word is also used, Job 23. 7.

Verf. 5. *Church of evill doers*] the malignant church, or congregation.

Verf

Verf. 6. *my palms with cleannes*] or, *hands in innocencie*. He hath respect to the washing which God appointed for such as came to his altar, *Exod. 40. 32*. Hereupon we are willed to *lift up pure hands* when we pray unto God, *1 Tim. 2. 8*. See also *Isa. 1. 15. 16*.

Verf. 7. *To cause to hear*] that is, to sound forth, or proclaim so as may be heard. So *Psal. 66. 2* and *106. 2*. And in *1 Chron. 15. 16*. David appointed Levites with instruments, *to cause to hear*, or *to resound, lifting up the voice with joy*.

Verf. 8. *mansion*] or *habitation*. This name is given to the tabernacle which Moles made, and God dwelt in: *1 Sam. 2. 29. 32*. and afterward, to Solomons temple: *2 Chron. 36. 15*. And heaven it self, is also thus called, *Deut. 26. 15*. where there are many mansions. *Ioh. 14. 2*. of the habitation] or, the habitacle: the tabernacle. The tent which Moles made, was thus called, *Exod. 26. 1. 6*. and Solomons house. *2 Chron. 29. 6*. In *Exod. 40. 34. 35*. it is shewed, how Gods glory filled that tabernacle, when he first took possession of it; whereupon it is here called, *the habitacle of his glory, or honour*: and elsewhere, *the habitacle of the Lord*, *Levit. 17. 4*. and of his name: *Psal. 74. 7*.

Verf. 9. *Gather not my soul*] Gathering is used for taking-away, as *Ier. 16. 5*. *Isa. 4. 1*. and so for death, *Isa. 57. 1*. *1 Sam. 15. 6*. *Exek. 34. 29*. and sometime is expressed, to whom they are gathered; as, *to their fathers*; *to their people*; *to the grave*, *2 King. 22. 20*. *Num. 10. 24. 26*. and what is gathered, the soul, as here; or the ghost, the spirit, as *Psal. 104. 29*. So David here desireth that God would not take-away his life among sinners, that is, with such as for their crimes deserve to die: as *1 King. 1. 21*. Contrariwise, gathering, is sometime used for grations receiving, or succouring: as *Psal. 27. 10*. *men of bloods*] blood-guilty persons. See *Psal. 5. 7*.

Verf. 10. *a mischievous purpose*] craftily-devised evil. See *Psal. 10. 2*. Sometime this word is generally used for any abominable evil. *Levit. 18. 17*. and *19. 29*. and *20. 14*. full of bribes] and consequently, of injustice; for bribes cause justice to be perverted, *Deut. 16. 19*. Contrariwise, Gods right hand, is full of justice. *Psal. 48. 11*.

Verf. 12. *in righteousness*] or, in a right, even and plain place, as the word signifieth, *Deut. 3. 10*. *Ier. 2. 1. 13*. the Apostle expresseth the word by *righteousnes*, *Heb. 1. 8*. from *Psal. 45. 7*. it is opposed to crookednes, *Isa. 40. 4*. See also *Psal. 27. 11*. in the Churches] or Congregations, assemblies, Church-meetings; called in Greek ecclesians; and so in the new testament; *1 Cor. 14. 34*. See also *Psal. 68. 27*.

Annotations, Psalm XXVII.

Verf. 1. **M***Y light*] that is, *my comfort, joy, &c*. So God and Christ are often called the light, or illumination of his people. *Mic. 7. 8*. *Isa. 16. 19. 20*. and *10. 17*. *Luk. 1. 79*. and *2. 32*. *Rev. 2. 1. 23*; *Ioh. 1. 4*. and *8. 12*. the strength] or strong-fort, fortification, see *Psal. 28. 8*.

Verf. 2. *made-battell*] or *came-neer* against me; to meet, in fight. So this word is used for battell, *Psal. 55. 19. 22*. my enemies to me] a vehement manner of speech; (as *2 Sam. 22. 2*. *my deliverer to me*.) noting against whom in speciall their hatred was bent.

Verf. 3. *if warr*] that is, *warriers*; or, an army; as the word is used, *Iosh. 3. 11*. See also *Psal. 76. 4*.

Verf. 4. *One thing*] or *One-request*, or *boon*; as is expressed *1 King. 2. 30*. *1 Sam. 3. 10*. For such want of words to be supplied; see the note on *Psal. 10. 10*. that I may sit] or me to sit; that is, dwell, or abide. to view the pleasantnes] to see the pleasantnes or amenitie, of Iehovah; and consequently to enjoy it. The tabernacle had the figure and pattern of heavenly things in Christ; *Heb. 8. 5*. which David in spirit here desireth to contemplate. The Hebrew phrase, is, *view in the pleasantnes*; and after in the 13 verse, *see in the goodnes*; which signifieth to have the fruition, use, and enjoying of pleasure and goodnes: *Eccles. 2. 1*. And as to seek in Iehovah, *2 Chron. 34. 26*. is to seek

seeke Iehovah. 2 King. 22. 18. so to see in the good, is to see the good, & enjoy it. So in Psal. 106. 5. and 128. 5. and 50. 23. to inquire] or seek early, that is, diligently.

Vers. 5. will keep privily] or hide me, that is, keep me safe as in the most holy of his sanctuary, into which none might enter Levit. 16. 2. called therefore, Gods hidden place, Ezek. 7. 22. and his Saints, are his hidden ones. Psal. 33. 4.

Vers. 6. And now] which may be meant properly, at this time; or, sacrifices of blowing] or of triumph, of joyful-sounding, alarm, and ringing. This hath respect to the law, which appointed over the sacrifices, trumpets to be sounded, Num. 10. 10. whose chiefest, most lowd, joyfull, and triumphant sound was called Trughmah, Triumph, alarme, or ubilation: Num. 10. 5, 6, 7. So to other instruments, this triumphant noise is adjoynd, Psal. 33. 3. and is applied sometime to mans voice or showing: Ios. 6. 5. 1 Sam. 4. 5. Ezra. 3. 11. See also Psal. 39. 16. and 47. 6. and 81. 2. and 106. 11.

Vers. 8. seek ye my face] an imperfect speech, which we may supply and explain thus, (thou saidst) seek ye my face: and in thy commandment, my heart minded and spake of, to thee in my tentation; and I made it a ground of my action, and request following. See a much like defect of a word, in 1 King. 20. 34. To seek the face, is of desire to see, hear, and know; 1 King. 10. 24. and to pray and ask counsell in doubts, distresses, &c. 2 Sam. 21. 1. Hof. 5. 15. So Psal. 105. 4.

Vers. 10. Though my father, &c. should] see the like, in Isa. 49. 15. Or, For my father, &c. have forsaken me: but Iehovah will gather me; that is, receive, and take me to him. So the word gathering is also used, Iudg. 19. 15. Ios. 20. 4. Mat. 23. 37. He meaneth, that God would be a father unto him.

Vers. 12. to the soul] that is, to the will, lust, or desire. So Soul is for will; Psal. 41. 3. and 105. 22. Ezek. 18. 27. and for lust, Psal. 78. 18. that breatheth] or puffeth out. See Psal. 10. 5.

Vers. 13. Except I had beleevd] an imperfect speech; where wee may understand; I should have fainted; or They had overthrowne me; if I had not beleevd, &c. land of the living] that is, where men live in this world; and in speciall, the land of Canaan; the seat of Gods Church. Ezek. 26. 20. So Psal. 52. 7. and 116. 9. and 142. 6. Iob 28. 13. For by death, men are said to be cut out of the land of the living. Isa. 53. 8. and 38. 11. Jer. 11. 19.

Vers. 14. be confirmed] be comfortable, bold fast; (as the Greek hath,) be manly; or, quit thee as a man; which word the Apostle useth, 1 Cor. 16. 13. These are words of encouragement, against remissions, fear, faintnes of heart, or other infirmities; as Deut. 31. 6, 7, Ios. 10. 25. 1 Chron. 22. 13. Dan. 10. 19. let thy heart wax strong] so also the Greek turneth it; or, we may read it, he will strengthen thy heart. So after in Psal. 37. 25.

Annotations, Psalm. XXVIII.

Vers. 1. Cease not &c.] that is, cease not to speak unto, and answer me, be not silent as turned away from me; so the like phrase meaneth, Iob 13. 13. Jer. 38. 27. or, cease not to speak for me as the phrase also importeth. 1 Sam. 7. 8. and so by the Rock forementioned, he may mean Christ, 1 Cor. 10. 4. who is our advocate with the Father. 1 Iob. 2. 1.

Vers. 2. oracle of thy holines] thy holy oracle: The inmost, and most holy place of the temple, was thus named, 1 King. 6. 5. 16. 19. 20. called the holy of holies, 1 King. 8. 6. The Hebrew Doir, hath the signification of Speaking; for from the most holy place, God spake to his people, Num. 7. 89. The Apostle seemeth to expresse it, by that which is within the vail. Hebr. 6. 19.

Vers. 3. Draw me not] to weete, unto death; that is, destroy me not. So drawing is used, Ezek. 32. 20. Iob 21. 33. and 24. 20. an example whereof see in Sifera. Iud. 4. 7.

Vers. 4.

Verf. 4. *the evill of their practises*] This hath reference to the curse denounced against sinners, Deut. 28. 20.

Verf. 5. *not discreetly attend*] or, consider; so, as to discern and understand them. The like sin is blamed, Isa. 5. 12. *break them down*] or, destroy: opposed to building up, or *disfying*; and applied figuratively to men; so Jer. 1. 10. and 43. 10. 2 Cor. 13. 10.

build] that is, *conserve, exalt, prosper* them. See the like phrase, Job 22. 23. Mal. 3. 15. Jer. 12. 16.

Verf. 8. *strength to them*] or, to him, as Psal. 2. 3. meaning, *his people*, (as the Greek expresseth,) and *his anointed king*: both which follow. *the strong-fort*] or fortification. The former word *strength* is in Hebrew *Ghnox*; and this *strong-fort*, *Magh-nox*; by addition of a letter, adding to the force of the signification. And this is often used for a fortification, or strong-defensed place. Dan. 11. 10. Judg. 6. 2. 6. *of the salvations of his anointed*] or of the deliverances (the victories) of his anointed; that is, of me, his anointed King. This sentence may also be turned thus: and the strong-fort of salvations; his Anointed (Christ) is: meaning that the Christ of God, is the saving strength of his people. The last word *He*, is often put for *Is*; sometime in the Hebrew text it self, as is noted in Psal. 16. 3.

Verf. 9. *inheritance*] that is, *people or church*. Deut. 4. 20. and 32. 9. Psal. 33. 12. and 94. 5. 1 Petr. 5. 3. Sometimes it is the land where they dwell, Psal. 79. 1. *advance them*] or *bear them up*, relieve them. The word is used for advancing to honour. Esth. 3. 1. and 9. 3. and for bearing up, supporting, helping, as 1 King. 9. 11. Efr. 1. 4. and 8. 36.

Annotations, Psalm XXIX.

Verf. 1. *S*onns of the mighties] that is, ye mighty men, or potentates. So Psal. 39. 7. *strength*] or strong praise. See Psal. 3. 3. and 1 Tim. 6. 16.

Verf. 2. *honour of the sanctuarie*] that is, the honourable Sanctuarie, (as the Greek explaineth it, in his holy court) or, with honour of sanctitie; that is, with holy honour. So Psal. 96. 9. 1 Chron. 16. 29. This phrase is sometime used of Gods holy majestie, 2 Chron. 20. 21.

Verf. 3. *The voice*] that is, the thonder, as Exod. 20. 18. called Gods voice. Exod. 9. 28. 29. Yet voices and thondrings, are sometimes distinct, as Rev. 4. 5. and 8. 5. and 11. 19. and 16. 18. This word voice, is generally used for all noise or sound; 2 King. 7. 6. 1 Cor. 14. 10. *upon the waters*] which are above the firmament; Gen. 1. 7. where the thonder is heard. Or above the waters, that is, a louder voice then the roaring of the waters; whereof see Ezek. 1. 24. and 43. 2. Rev. 1. 15. and 14. 2. and 19. 6. Gods voice shaketh heavens and earth; Heb. 12. 26. *Iehovah upon*] that is, thondereth upon; or his voice is above many waters.

Verf. 5. *Cedars of Lebanon*] The Cedar, is a tree tall, strong, and durable; and for the drines of it, the timber rotterh not. They are called Cedars of God, Psal. 80. 11. and by him planted, Psal. 104. 16. Lebanon is a mountain in Canaan, high, pleasant, and fruitfull, full of Cedars, and other trees, the glory of that mount. 2 Coron. 2. 8. Song. 3. 9. and 5. 15. Isa. 60. 13. Hof. 14. 6, 7, 8. It is called Lebanon of whitenes, for the snow that lieth on it, Jer. 18. 14. To this mount, and to the goodly trees thereon, great kindgdoms and personages are compared, Ezek. 31. 3. and 17. 3. Jer. 22. 23. Judg. 9. 15. 2 King. 14. 9. And the just mans estate in speciall; Psal. 92. 14.

Verf. 6. *Shiryon*] this is, mount Hermon, called of the Sidonians, Shirion, and of the Amorites Sberim; Deut. 3. 9. and by another name Sion (not Tifion spoken of in Psal. 2. 6.) Deut. 4. 48. for this Shiryon, or Hermon, lay without the river Jarden, where Ogh reigned, Ios. 12. 15. 1 Chron. 5. 23. Here also grew goodly trees, and many wild beasts kept in it. Ezek. 27. 5. Song. 4. 8. Of Hermon see more in Psa. 89. 13. & 133. 3. & 42. 7. *a yong Vucorn*] a fierce untamed beast; see Psal. 22. 22. The Hebrew phrase is, *son of the Vucornes*; the like is also Psal. 114. 4. All yong creatures, and things that

that come of, or belong to another, are in Hebrew called *sonns*: so the *sonns* of the cole, are sparks; Job 5. 7. the *sonns* of the quiver, are arrows, Lam. 3. 13. the *son* of the morn, is the morning star, Isa. 14. 12. the *sonns* of Sion, are the Citizens there. Psal. 149. 2. the *sonns* of the wedding chamber, are the bridegroomes friends, Mat 9. 15. and many the like,

Verf. 7. *stricketh*] or cutteth flames; as the flashes of lightning with the thonder.

Verf. 8. *maketh tremble*] or quake, or paineth the wilderness, that is, the wild beasts there, which being frightened by Gods voice or thonder, do travel and bring forth their yong with pain and trembling. *Kadesb*] called also *Paran* and *Zin*, a desert through which the Israelites passed from Egypt to Canaan, Num. 13. 27. and 33. 36. and had the name of the city *Kadesb* by which it lay, Num. 20. 1. 16. The beasts of this wilderness were cruel. Deut. 8. 15. and 32. 10.

Verf. 9. *the bindes*] though of all other creatures they bring forth with great trouble, bowing themselves, bruising their yong, and casting out their sorowes, Job 39. 4. 6. *maketh bare*] by driving the beasts with the thonder into their dens; or, by beating off the leaves and fruits of the trees. So the figtree is said to be made bare, Joel 1. 7. every one] so the Greek turneth it: or it may be read, every whie, or all of it, meaning of his people verf. 11. which saith glory to God; or all of it, that is of his glory, he saith (that is, God declareth) in his temple.

Verf. 10. *at the flood*] meaning Noahs flood; Gen. 6. and 7. for to that onely, both the Hebrew and Greek word is applied. And here the Chaldee paraphraseth thus; The Lord at the generation of the flood, sate on the seat of judgement, to take vengeance on them; he sate also upon the seat of mercies, and delivered Noah, and reigned over his sonns, for ever and ever.

Verf. 11. *with peace*] or in peace; which word betokeneth integritie, perfection, a making whole and absolute; opposed both to warr and sword, Psal. 120. 7. Mat. 10. 34. and to division, confusion; and tumultuous disorder, Luk. 12. 51. 1 Cor. 14. 33. It denoteth all prosperity, safetie, and welfare of soul and body, and specially that spoken of Ephes. 2. 14. 15. where Christ is our peace, which hath made of both one; ~~or~~ hath broken the stop of the partition wall, &c. to make of twain, one new man in himself, so making peace.

Annotations, Psalm XXX.

Verf. 1. **D**edication] or initiation; which is, when a new thing is first employed and put to that use for which it was made. It is applied to houses, as here, and Deut. 20. 5. to altars, as Num. 7. 84. 88. to walls, as Nehem. 12. 27. to images, as Dan. 3. 2. and to men; and then it meaneth instruction, or trayning-up; as Prov. 22. 6. Gen. 14. 14.

Verf. 2. *hast drawn-up me*] as out of a pit of waters; for this word is used for drawing of waters, Exod. 2. 16. 17. waters, signifying troubles. *at me*] or over me, for my ruine. Or, my enemies to me, that is, my utter enemies; as Psal. 27. 2.

Verf. 3. *bealest me*] that is, helpedst me out of trouble: so Psal. 41. 5. and 60. 4. Hof. 7. 1. 2 Chron. 7. 14. *my soul from hell*] me, or my life from the perill and state of death. So Psal. 86. 13. Jonas meant the same when he said, thou hast brought out my life from the pit. Ionas 2. 6. Of hell, see Psal. 16. 10. *them that goe-down*] that is, which die; that I should not be among them; the Hebrew also hath another reading, that I should not goe down the pit. The meaning is the same.

Verf. 5. *to the remembrance*] or for it; that is, that his holines may be had in remembrance: as Isa. 26. 17. So Psal. 97. 12.

Verf. 6. *a moment*] or little while. For Gods anger towards his, and their affliction, is short and momentany; as Isa. 54. 7. 8. 2 Cor. 4. 17. *life*] or lives; meaning a blessing and the continuance of it: as Psal. 133. 3. and 21. 5. Life is here opposed to a moment. So *yeares of life*, mean many good yerres, Prov. 3. 2. *lodgeth*] that is, abideth:

abideth: or he (meaning God) *causeth weeping to lodge*, as if it should be an abiding guest. So an other Prophet saith, *At even-tide loe there is trouble, but afore the morning it is gone.* Isa. 17. 14.

Verf. 7. *in my safe quietnes*] or tranquillity. Gods children have so great infirmities, that in prosperity they are to secure; (as David sheweth here, and Job, in chap. 29. 18, 19, 20.) and in adversity they are to fearfull; as David elsewhere doth confess: Psal. 31. 23. and 116. 11.

Verf. 8. *settled*] or *made-stand*; that is, *reared up*; *constituted* and *stablished sure*. So this phrase importeth, Psal. 107. 25. and 31. 9. *to my mountain*] that is, *mount Sion, where Davids house or court was*: or, figuratively, he meaneth *his kingdom*: as Isa. 2. 2. Dan. 2. 35; 44. See Psal. 65. 7.

Verf. 10. *what profit*] *what gain* (or *use*) *will there be in my blood*; which heere may mean *his violent death*, as in Psal. 72. 14. *unto corruption*] *the grave, or place where the body rotteth*. See Psal. 16. 10. *shall dust*] that is, *my body when it is turned to dust*. See the like in Psal. 6. 6. and 88. 11. and 115. 17. Isa. 38. 18.

Verf. 12. *to a dance*] which is a sign of joy: Jer. 31. 4. 13. therefore the Greek turneth it here, *joy*. The contrary is in Lam. 5. 15. where their dance is turned into mourning. *loosed my sack*] or *done-off my sackcloth*; which was wont to be worn in time of sorrow. Esh. 4. 1. Ion. 3. 6. Psal. 35. 13.

Verf. 13. *my glorie*] so the Greek putteth to the word *my*; by *glory*, meaning the *tongue or soul*: see Psal. 16. 9. *silenced*] or *made silent*; which is, *when men are cut off by death*, as Psal. 31. 18.

Annotations, Psalm XXXI.

Verf. 3. **A** *House of fortresses*] *a place of defenses, a most safe hold*. David being often forced to take such forts for his safety; did not make them, but God his strength: see 1 Sam. 22. 4. and 23. 14. 19. and 24. 1. 23. 2 Sam. 5. 7. 9.

Verf. 6. *commit my spirit*] or *commend*, *depose*, of *trust to be kept*. Such words our Lord Christ uttered on the crosse to his father, Luk. 23. 46.

Verf. 7. *Vanities of vain-falshood*] that is, *most vain, false, and lying vanities*. The word *vanity* (*Hebel*) here used, besides *vain worldly things*, against which Solomon writeth, Eccles. 1. &c. meaneth in speciall, *Idolatrie*; for *Idols* are often called *vanities*, as being light, vile, and things of naught. Deut. 32. 21. 1 King. 16. 26. 2 King. 17. 15. Jer. 2. 5. and 8. 19. and 10. 15. and 14. 22. &c. *They that observe lying vanities, forsake their own mercy.* Ionas 2. 8.

Verf. 8. *hast known my soul*] that is, *acknowledged, cared for*; and (as the Greek translateth) *saved it*. See Psal. 1. 6.

Verf. 9. *not sbut me up*] or *closed me*; that is, *not given me into their power*: so Psal. 78. 43. 50. 62. Deut. 23. 15. and 32. 30.

Verf. 10. *gnawen*] that is, *fretted, and consumed as with worms*. See Psal. 6. 8.

Verf. 11. *decayed*, or *weakened*, so as one *stumbleth and falleth down through weaknes*: Psal. 27. 2. So Psal. 109. 24. and 105. 37. *with my iniquity*] that is, *punishment due for iniquity*; so the word often is used, as Gen. 19. 15. 2 King. 7. 9. So, *whordom*; for the punishment of *whordom*, Num. 14. 33.

Verf. 12. *known-acquaintance*] that is, *such as I knew, respected, and favoured*; and to whom I made known my mind, estate, &c. my familiars.

Verf. 13. *out of heart*] that is, *out of mind, or memorie*; for the remembrance of the dead is forgotten, Eccles. 9. 5. therefore the grave, is the land of forgetfulness; Psal. 98. 13.

vessell of perdition] that is, *a lost or broken vessell, or instrument*. So Paul mentioneth *vessels of perdition*, Rom. 9. 22. Or, *a vessell perishing*, that is, *ready to perish and be lost*; as a perishing sheep, Psal. 119. 176.

Verf. 14. *the infamy of many*] or *the diffamation* (the ill report) of mighty-men. The like complaint Jeremie maketh in his troubles; *Ier. 20. 10.* *fearfulness* from every side] or *terror* round about. In Hebrew, *Magor missabib*, which name Jeremy gave to *Pashur* the priest; signifying that he should be a terror to himself, and to all his friends. *Ier. 20. 3. 4.* This phrase Jeremy often useth; *Ier. 6. 2. 5. & 46. 5. and 49. 29. Lam. 2. 22.* *when they plot.*] or *whiles they consult*: see *Psal. 3. 2.*

Verf. 16. *my times*] Hereby he meaneth, that his many and sundry events, troubles, deliverances, prosperities, adversities, life and death, (for all things have their appointed time, *Eccles. 3. 1. 2.*) were in the hand and disposition of God. Though times here (as dayes in *Psal. 119. 84.*) may chiefly be meant of his troubles: as *Psal. 9. 10. and 10. 1.* So in *1 Chron. 29. 30.* mention is made of the times that went over David, and over Israel and over all the kingdoms of the lands.

Verf. 17. *Make thy face to shine*] that is, *cause thy favourable countenance to appear.* This is taken from the blessing prescribed *Num. 6. 25.* and is often used in requests for grace. See *Psal. 4. 7. and 67. 2. and 80. 4. 8. 20. and 119. 135.*

Verf. 18. *Silenced*] that is, *through shame and fear be confounded, tamed, quieted, and made still.* The word is sometime used for *cut off*, or *destroyed*; and so may here be taken. So *Psal. 49. 13. 21.* *to hell*] *understand, thrust down to hell, or, to the grave.*

Verf. 19. *an hard word*] or *durable speech*; a reproach which lasteth long to a mans infamy. The Hebrew *Glmahak*, signifieth *durance, hardness, and antiquity* or *eld*, *Psal. 6. 8.* and respecteth both antique things long agoe; *1 Chron. 4. 22.* and things lasting or durable for time to come, *Prov. 8. 18. Isa. 23. 18.* And in speeches, it is put for an *old-said-saw, taken up* and applied to ones reproach, and so during long: and generally, for any hard or stout speech; *1 Sam. 2. 3. Psal. 94. 4. and 75. 6.*

Verf. 21. *Thou keepest them secret*] or, *hidest them in the hiding-place of thy presence* where thou always lookest unto them, in secret favour, which the world knoweth not of. *rough-rides*] or *knots, knobs, rough-troubles.* The Hebrew *Racas* signifieth *Knitting, or binding with knots*, *Exod. 28. 28. and 39. 21.* from which a word is derived, in *Isa. 40. 4.* signifying *knotty, knobby, or rough places, opposed to smooth or plaine.* Here David useth it figuratively, for *rough affections, or actions of men, meaning their pride, conspiracies, or molestations*; as the Greek translateth, *from the trouble of men.* *lay them up*] or *hide them.* Hereupon Gods people are called, his *stored, or hidden-ones.* *Psal. 83. 4.* *the strife of tongues*] *plea, or contradiction*, as the Greek turneth it: and the Apostle *Jude*, *vers. 11.*

Verf. 22. *made marvelous his mercy*] or *marvelously-severed it*; as *Psal. 4. 4.* shewed his mercy in marvelous and hidden manner. As contrariwise God threatened to make marvelous the plagues of sinners: *Dent. 28. 59.* *of strong-defence*] or *of siege*: that is, a fortified, defended city; as *2 Chron. 8. 5.* or a besieged city, as *2 King. 24. 10.* The Hebrew *Masfor* signifieth both a *fort, or skonce, and a siege, or leguer*: *Dent. 20. 20. and 28. 53.*

Verf. 23. *my hastening-away*] namely, *through amazement or fear*; as the word commonly inrendeth; *Dent. 20. 3. Psal. 48. 6. 2 Sam. 4. 4.* And that David hastened him away for fear; is recorded *1 Sam. 23. 26.* So *Psal. 116. 11.* *cut down*] *Jonas* in his affliction respected this speech of David, and changing a letter, for *Nigrazti*, faith, *Nigrazti*, I am driven away from before thy face, &c. *Ionas. 2. 4.*

Verf. 24. *the faithfull*] or, *keepeth fidelities*, as *Isa. 26. 2.* The originall word signifieth, either *faithfull-persons, or truthe, fidelities*; as *Psal. 12. 2.* The Greek here hath, *truthes, payeth abundantly*] or, *to abundance, with surplusage.* *that doeth haughtines*] This sense the Greek giveth. The Hebrew may also thus be Engished, *he* (that is, God) *doth haughtines, that is, high magnificent acts.* For the originall word *Gaavah* sometime noteth Gods high magnificence, *Psal. 68. 35.* sometime mans haughty-pride. *Psal. 10. 2.*

Verf. 25. *wax-strong*] or *he will strengthen.* See *Psal. 27. 14.* *hopefully wayes*] or *per-*

persevere with hope and patience. The word *iachal*, implieth both *a patient waiting*; Gen. 3. 10. and *a hope or trusting*, as the holy Ghost expoundeth it, Mat. 12. 21. from Isa. 42. 4.

Annotations, Psalm XXX II.

Verf. 1. **A** *Non-instructing-psalm*] or, *A psalm-that maketh prudent*: that *(asseth-understanding)*, As in the 8. verse of this psalm, he saith, *I will make thee prudent, or instruct thee*. This title is set before sundry other psalmes. *whose sin is covered*] meaning, by the Lord, Psal. 85. 3. not by a man himself, who must not cover, but acknowledge sin; Psal. 32. 5. otherwise, he shall not prosper. Prov. 28. 13. Now God covereth sin, when he imputeth it not, as the verse following sheweth: and as this is mans happines, so for God not to cover it, is woe and miserie. Nehem. 4. 5.

Verf. 2. *not impute*] not think, count, or reckon. And this is an effect of his grace in Christ; as it is written, God was in Christ, & reconciled the world to himself, not imputing their sinnes unto them; 2 Cor. 5. 19. And hereunto the Apostle applieth this Psalm thus; David saith, blessednes is the mans unto whom God imputeth iustnes without works: saying, Blessed are they whose iniquities are forgiven, and whose sinnes are covered: Blessed is the man to whom the Lord shall not impute sin, Rom. 4. 6. 7. 8.

Verf. 3. *Because I ceased-speaking*] or, when I kept silence, forbearing to confesse my sinns; as after, verf. 5. Like doctrine *Elishu* teacheth, Job 33. 19. — 22.

Verf. 4. *moisture*] the chiefe sap, or radical moisture, which is an aery and oly substance disspread through the body; whereby the life is fostered; and which being spent, death inueth. This word is used onely here, and in Num. 11. 8. where it is applied to the best moisture, or cream of oile.

Verf. 5. *confesse*] Confessing of sinns, is when one freely manifesteth them, accusing himself, and praising Gods mercy, which he expecteth in faith; see Ios. 7. 19.

against me my trespasses] or, concerning my trespasses; but both the Greek version plainly hath, *against me*; and elsewhere the Hebrew *ghnalai* (here used) seemeth to be put for *ghmalai*: as Psal. 108. 10. compared with Psal. 60. 10. *the iniquity of my sin*] that is, the guilt and punishment of it; as Psal. 31. 11. And thus he that confesseth and forsaketh sin, shall have mercy, Prov. 28. 13. for if wee acknowledge our sinns, God is faithfull and just, to forgive us them, 1 Ioh. 1. 9. See also Job 33. 27. 28.

Verf. 6. *the time of finding*] or, *time to find*: which may be meant of the time when afflictions shall find, that is, shall come upon him; as Psal. 116. 3. 4. or the time when God may be found, as Isa. 55. 6. and that time is, when he is sought with the whole heart. Deut. 4. 29. Ier. 29. 13. 2 Chron. 15. 15. *flood*] or inundation. As water's signify afflictions, Psal. 69. 2. so a flood of waters, denoteth great troubles and persecutions. Dan. 9. 26. and 11. 22. Nahum. 1. 8. Isa. 59. 19. Rev. 12. 15. 16.

Verf. 7. *(bowing songs of deliverance)* or, of evasions; that is, thou wilt give me occasion by deliverance of me, to sing many songs of praise unto thee.

Verf. 8. *mine eye shall be upon thee*] or, mine eye I will set upon thee; that is, I will have care of, and look well unto thee; as Ier. 40. 4. Exra. 5. 5. Deut. 11. 12. Psal. 34. 16. (So the Chaldee explaineth it, I will counsell thee, and set mine eye upon thee for good.) Or thus, I will give-counsell, unto thee with mine eye; that is, with my care and providence. Thus Christ counsell'd Peter with his eye, Luk. 22. 61. So the eye is said to mock; Prov. 30. 17.

Verf. 9. *like a horse, &c.*] that is, be not fools, and brutish, so as ye must be ruled by force and rigour, not by reason. For unto the horse belongs a whip, unto the asse a bridle; and a rod, to the fools back. Prov. 26. 3. *man*] must be stopped; or, man is to be tyed, Hebr. to stop; for, to be stopped: active for passive; as after Psal. 36. 3. which come not near] that is, which will not obey, or do thee service, unlesse they be forced and ruled by the bridle; according to the saying of the Apostle, behold we put bits into the horses mouthes, that they should obey us. Iam. 3. 3.

Verf. 10. *Many paines*] or, *Great smart*, or *sores* are for the wicked: so Solomon saith, *Affliction* soloweth sinners, &c. Prov. 13.21. and 19.29. and 24.20.

Annotations, Psalm. XXXIII.

Verf. 1. **B** *Esometh*] the word denoteth a *fair* and *comely* grace, for which a thing is to be liked and desired. So Psal. 93.5. and 147.1. The Apostle expresseth it in Greek, by *fair* or *beautifull*. Rom. 10.15. from Esa. 52.7.

Verf. 2. *with harp*] or, *with fittern*; in Hebrew *Kinnor*; a muscull instrument invented by Jubal, Gen. 4.21. used for mirth and joy, Psal. 137.1.2. Esa. 24.8. Gen. 31.27. and therefore is called the *pleasant harp*, Psal. 81.3. opposed unto *mourning*, Iob 30.31. in skil on this instrument, David excelled, 1 Sam. 16.16.23. and with this and other, they used in Israel to celebrate the Lord with gladnes, 1 Chron. 13.8. and 15.16.28. and 25.1. Nehem. 12.27. So spiritually in the new Testament, Rev. 14.2

with Psalterie] or *Luit*, or *Viole*: In Hebrew *Nebel*, an instrument so called of the form which as seemeth was with a round hollow bulk, much like a *bottell*: (for *Nebel* is also a *bottell*, or *pitcher*, 1 Sam. 10.3. Lam. 4.2.) and of this the Greeks & Latines had their instruments named *Nable*, *Naulon*, *Nablium*. The Greek here calleth it *psalterion*.

ten stringed-instrument] this differed from the *psalterie*, Psal. 92.4. therefore the word *with* is here supplied.

Verf. 3. *a new song*] A thing is said to be *new* which is alwayes *fresh*, renewed upon new occasions, and so *permanent*; as Job saith, *my glorie was new with me*. So Love is both an old and a new commandement, 1 Ioh. 2.7.8. Or these *new songs*, (mentioned here, and Psal. 40.4. and 96.1. and 98.1. and 144.9. Isa. 42.10.) may have reference to the states of things under the gospel, where there is a *new covenant*, Hebr. 8.8.13. *new heavens*, and *new earth*, Rev. 21.1. a *new man*, Eph. 2.15. and 4.24. a *new Ierusalem*, Rev. 21.2. and all things new: 2 Cor. 5.17. Rev. 21.5. See also Rev. 5.9. and 14.3. *do-well playing*, &c.] that is, *make good musik*, or *melodie*. So 1 Sam. 16.17.18.

Esa. 23.16. And this *melodie* we are now willed to *make* to the Lord in our hearts, Ephes. 5.19. The Hebrew *Nagan*, whereof commeth *Negimoth*, Psal. 4.1.) properly is to play with the hand upon an instrument; 1 Sam. 19.9.

Verf. 4. *in faith*] that is, *faithfull*, *true*, and *constant*. For so this word is often used, as Exod. 17.12. Moses hands were with *faith*; that is, *steddy*, *firm*, *constant*.

Verf. 5. *the earth is full*] the like is said, Psal. 119.64. For God doeth good unto all, both *just* and *unjust*, Mat. 5.45. and *saveth man* and *beast*. Psal. 36.7.

Verf. 6. *the host of them*] that is the *many creatures* in them: as *Angels*, *sun*, *moon*, *stars*, &c. Psal. 148.1.2.3.5. Gen. 2.1. So mention is made of the *powers* or *hosts* of heaven, Mat. 24.29. *Spirit*] or *breath*; thus *Iehovah*, his *Word*, and his *Spirit* are noted to be the maker of the world; as in Gen. 1.

Verf. 7. *giveth the deeps*] that is, *putteth*, or *disposeth* the *deep waters*, into *treasuries*, or in *cellars* and *secret store houses*, *bidden* from the the eye of man; called elsewhere the *secret room* of the deep, Iob 38.16. So God is said to have *treasuries* or *store-houses* of wind, Psal. 135.7. of snow and hail, Iob 38.22. of darknes, Isa. 45.3. and the like.

Verf. 9. *it stood*] that is, *existed firm* and *stable*, and so *continued*. So Psal. 119.91.

Verf. 10. *disipateth*] or *maketh-frustrate*; *undoeth*, *abrogateth*; a word opposed to *ratifying*, *confirming*, *stablishing*. Isa. 8.10. and 19.3. *bringeth to nought*] *annihilateth*, and *breaketh*.

Verf. 11. *shall stand*] that is, *continue*, and have *effect*; *whatsoever* men *purpose* to the contrary. See Isa. 14.24.27. and 46.10. Prov. 19.21.

Verf. 12. *is God to weete*; by speciall covenant, and *savour*, though all the earth be his. Gen. 17.7. Exod. 6.5. and this is by the new covenant, Heb. 8.10. So Psal. 144.15.

Verf. 15. *altogether*] or; *alone*. The Hebrew *jachad* sometime signifieth *alone* without others; Iob 34.29. Exr. 4.3. (and so the Greek interpreters took it here, translating it

kata monas, alone, or by himself:) sometime it signifieth, wholly, or every whie; Job 10. 8. sometime, together; or in one; Psal. 2. 2. All these agree wel here; for God onely and wholly formeth every mans heart, and spirit, Zac. 12. 1. whereupon he is called the Father of spirits, Heb. 12. 9. and the God of the spirits of all flesh, Num. 16. 22.

Verf. 16. of a power] that is, of an armie; so called because there are strong, valiant and active men. Psal. 136. 15.

Verf. 17. A horse is falshood] that is, a false and deceitfull help, cannot save a man, but faileth those that trust in him. Zach. 10. 5. Psal. 76. 6. The horse is here used for all warlike furniture; this being above other creatures strong, fierce, and courageous, Job 39. 22-28. and therefore is prepared for the day of battel, but salvation is of the Lords, Prov. 21. 31.

Verf. 18. The eye of Iehovah] that is, his care, and providence, for good, as the next verse sheweth, and as Psal. 32. 8. Zach. 12. 4. 1 Pet. 3. 12. Sometime the Lords eye is on men for evil. Amos 9. 4. 8.

Annotation, Psalm. XXXIV.

Verf. 1. **H**is behaviour] or his sense, reason; properly the tast; as in verf. 9. Job 6. 6. and often otherwhere: which is used both for ones inward sense or reason, & outward gesture, and demeanure, because by it, a man is discerned and judged to be wise, or foolish; as meats are discerned by the tast. David when he was afraid of the King of Gath, changed his behaviour before them, and feigned himself madde in their hands, and scrawled on the dores of the gate, and let his spittle fall down upon his beard. 1 Sam. 21. 12. 13. Abimelech] whose proper name was Achish King of Gath, a city of the Philistims. 1 Sam. 21. 10. And as every King of Egypt, was called Pharaoh, Gen. 41. 1. Exod. 5. 1. 1 King. 11. 18. so every King of the Philistims was called Abimelech, that is, Father-king. Gen. 20. 2. and 26. 1. had driven] or expelled. For Achish sayd to his servants, which had taken and brought David to him, Loe ye see the man is beside himself, wherefore have ye brought him to me? have I need of mad men? &c. So David departed thence. 1 Sam. 21. 14. 15. and 22. 1. Upon that he made this psalme.

Verf. 2. in all time] or, in every season. See Psalm 10. 5. This Psalm is also composed according to the order of the Hebrue Alphabet: as is observed on Psal. 25. 1.

Verf. 3. shall glorie] or joyfully-boast. For so the Apostle expoundeth this word, which properly signifieth to prayse ones self: 1 Cor. 1. 31. from Ier. 9. 23. 24. So in Psal. 52. 3. and 97. 7. and 105. 3. and 106. 5.

Verf. 4. Magnify] or Make great, to weat, by praising. So Dent. 32. 3. Give ye greatness unto our God.

Verf. 6. They looked] to weat, the meek, mentioned before verse 3. or generally, they that look and flow unto him. flowed] ran as a river; the like similitude is Isa. 2. 2. and 60. 5. Ier. 31. 12. and 51. 44. be not ashamed] or, shall not be ashamed; which word in the original signifieth digging; as Psalm 35. 7. applied to shame, which causeth men to seek to hide themselves; as is lively described, Rev. 6. 15. 16.

Verf. 8. The Angel] that is, the Angels, for he speaketh of an host: And often in the Hebrue, one is put for a multitude; as the inhabitant, for, the inhabitants; 1 Sam. 5. 6. with 1 Chron. 11. 4. So, frog, for frogs; Psalm 78. 45. tree, for trees; quayl, for quayls. Psal. 105. 33. 40. See the note on Psal. 8. 9. pitcheth-a-camp] a similitude taken from warts; as Psalm 27. 3. So Jaakob, when the Angels of God met him, said, this is Gods camp, or host. Gen. 32. 1. 2. Likewise about Elishah, the mountain was full of horses and charets of fire. 2 King. 6. 17. See also Psalm 91. 11. 12.

Verf. 9. *Tast and see*] that is, *make trial*, and you shall find that God is good, sweet, and delectable; and you will the more desire him. Thus the Apostle applieth these words, saying, as new born babes desire ye the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is good. 1 Pet. 2. 2. 3.

Verf. 11. *Lions*] *Lurking-lions* (whereof see Psalm 7. 3.) which are lusty, strong-toothed, fierce, roaring, ravenous; as appeareth by Psalm 58. 7. and 104. 21. Mic. 5. 8. Ezek. 19. 3. 5. 6. 7. Job 39. 1. 2. And hereby may be meant, the rich and mighty of the world, whom God often bringeth to miserie; and so the Greek, for *Lions*, putteth here *the rich*. *Titants*, and *Strong men* are sometime called *Lions*. 1 Jer. 2. 15. 1 Chron. 11. 22. Nahum 2. 13. See Luk. 1. 53. are impoverished] or suffer-penurie. See Job 4. 10. 11. Prov. 10. 3.

Verf. 13. *that willeth*] that is, *fain would have*, and delighteth. *dayes to see good*] that is, *to enjoy good many dayes*; which the Apostle (folowing the Lxx.) expresseth thus, *to see good dayes*. 1 Pet. 3. 10. that is, *dayes of prosperitie, pleasure, comfort*.

Verf. 14. *Keep thy tongue*] to weat, by restraining and making it cease from evil; as the Apostle teacheth. 1 Pet. 3. 10.

Verf. 16. *their outtrie*] or *their deprecation*, *their prayer-for-need*; as the Greek, which the Apostle foloweth, expresseth it.

Verf. 17. *The face*] that is, *open anger*. Lev. 17. 10. See Psal. 21. 10.

Verf. 18. *They cryed*] that is, as the Greek saith, *The just cryed*.

Verf. 19. *the broken of heart*] *them that have their hearts broken*, and their spirits contrite, or humble; for their sinns. See the like speeches, Psalm 51. 19. and 147. 3. Isa. 57. 15. and 61. 1. Jer. 23. 9. Luk. 4. 18.

Verf. 20. *the evils*] that is, *griefs and afflictions*; as Deut. 31. 17. Psalm 27. 5. and 88. 4. Mat. 6. 34. the word also may import *sinns and vices*; as Psal. 28. 3. and 94. 23. So after in verse 22.

Verf. 22. *work the death*] or *do him-dye*, *kill him*: because he shall not be delivered therefrom, as the just man is, verse 20. condemned-as-guilty] and consequently perish. See Psal. 5. 11.

Verf. 23. *all that hope*] that is, *any one of them*. So *all*, is used for *any*; Psalm 147. 20.

Annotations, Psalm XXXV.

Verf. 1. **P**Lead] This properly is *to contend or debate a matter with many words*; as the next word, *warr*, or *fight* is *with deeds*. But Gods pleading oft-times is in action; as he pleaded Davids cause against Nabal, when he slew him: 1 Sam. 25. 39. And as here David prayeth, so God elsewhere promiseth, to *plead with those that plead with his people*. Isa. 49. 25. *warr*] which in the original tongue hath the name of *cutting, biting, or devouring*; for *warrs* devour and consume many. So the *sword* is sayd to have a *mouth*, that is, an *edge*, Job 1. 15. Heb. 11. 34. and to eat, that is, to *kill and consume*, 2 Sam. 11. 25.

Verf. 3. *draw-out*] or, as the Hebrue phrase is, *emptie*; that is, *unbread*: the like is of the *sword*; Exod. 15. 9. Levit. 26. 33. *sword*] or *close-weapon*, as the name signifieth. This interpretation seemeth best, because of the Hebrue pause, which joyneth this word with the former *shear*: thus also these two weapons of offence, are answerable to the former two of defence, *the sheild and buckler*; and of this Hebrue name *Segor*, the Greek *Sagaris*. (and perhaps the Latin *Securis*.) seemeth to be borrowed, for a *sword or axe*. And in Job 28. 15. this word is used for a *close-treasure*, or *stored-gold*; as here for a *close weapon*. Otherwise we may read according to the Greek, and other versions, *close thou*, or *stop*; to weat, *the way or passage*.

Verf. 4. *that seek my soul*] that is, *my life, to take it away*: for so this phrase commonly meaneth, as Psal. 38. 13. and 54. 5. and 70. 3. Exod. 4. 19. Mat. 2. 20. and some-
time

time is so explained, as *Psal. 63. 10. 1 King. 19. 10. they seek my soul to take it away.* Yet sometime this phrase intendeth, *seeking the soul for ones good*; as *Psal. 142. 5. turned backward*] a token of fear, shame, and discomfiture; as *Psal. 129. 5. and 40. 15. and 70. 3. and 9. 4. Isa. 42. 17. Ier. 46. 5.*

Verf. 6. *Darknes, &c.*] that is, *most dark and slipperie*: meaning, *fearfull, dangerous, troublesome, &c.* *Nahum. 1. 3. Psalm 38. 7. and 107. 9. Prov. 4. 19. So elſewhere it is ſayd, their way ſhall be unto them as ſlipperneſſes in the darknes; they ſhall be driven and fall therein. Ier. 23. 12.*

Verf. 7. *the corruption, &c.*] that is, *their corrupting pernicious net, or their inſnaring corruption*; or underſtanding the word, *in*, we may read, *they hid their net for me in a pit, or, in a corrupting-ditch*; as *Pſal. 7. 16. have digged*] to weet, a pit ſo ſal in: ſo *Iob 6. 27. Or, have diligently-ſearched, and laſt wayt.* So digging is uſed for ſeeking; *Iob 3. 21. and 39. 32.*

Verf. 8. *tumultuous-ruine*] calamitie, waſting, or deſolation, that is, *with noyſe and ſound as of waters, Isa. 17. 12. 13. ſo Pſal. 63. 10. Prov. 1. 27.*

Verf. 10. *my bones*] that is, *my ſtrong and ſolid members delivered out of danger*: meaning that with all his ſtrength he would prayſe God. So the bones are ſaid to rejoyce, *Pſal. 51. 10. the loines to bleſſe, Iob 31. 20. the ſpoiler*] or robber; that by open violence taketh away. Compare *Iob 5. 15.*

Verf. 11. *of cruel wrong*] that is, *cruel, violent*, or, (as the Greek ſayth,) *unjuſt wittenneſſes.* So *Exod. 23. 1. Deut. 19. 16.*

Verf. 12. *the bereaving of*] that is, *to deprive, bereave, or rob me, of my ſoul, or life*; or, *to bereave my ſoul of comfort.* The word properly ſignifieth the bereaving, or loſſe of children.

Verf. 13. *ſack*] uſed to be worn in ſign of ſorow. *Pſalm 69. 12. Gen. 37. 34. Mat. 11. 21. Rev. 11. 3.* Here we are to underſtand the word, *was*, or *gave*, as is expreſſed, *Pſalm 69. 12. even as the word afflicted*, here expreſſed, is there underſtood, *Pſal. 69. 11. with faſting*] an other ſign and cauſe of ſorow: wherefore mourning and faſting are uſed for the ſame, *Mat. 9. 15. with Mark. 2. 19. returned upon my boſom*] or, *into my boſom.* The meaning may be, *I prayed often for them, ſecretly, and with hearty loving affection.* For, the returning of the prayer ſeemeth to mean, the often minding and repeating of it; the boſom, ſignifieth ſecrecie, *Prov. 21. 14. and 17. 23. Pſalm. 89. 51. and inward affection*, *Num. 11. 12. Ioh. 1. 18.* Or we may read it thus, *Let my prayer return into my boſome*: that is, *I wiſhed no worſe to them than to my ſelf; let me receive of God, ſuch good as I prayed for them.* See *Pſal. 79. 12.*

Verf. 14. *ſad*] or *black*, to weet, in black and mournfull attire, and with ſad and heavy countenance, as the Greek here tranſlateth it, *Scutrophaxon*, which word the new Teſtament alſo uſeth, *Mat. 6. 16. Luk. 24. 17.* So after it *Pſalm 38. 7. and 42. 10. and 43. 2. bewayleth his mother*] mourneth at her funeral. In this caſe the affections are moſt ſtrong. Therefore the Priests were permitted to mourn for ſuch. *Levit. 21. 1. 2. 3.*

Verf. 15. *my halting*] that is, *my calamity and infirmity*; whereby I ſeemed ready to fall. So in *Pſal. 38. 18. Ier. 20. 10. the ſmiters*] that ſmote me with the tongue, as *Ier. 18. 18.* and as here ſolloweth, *they rent, &c.* The Lxx. in Greek turn it *ſcourgings*; alluding (as I think) to the ſcourge of the tongue, as *Iob 5. 21.* and another Greek verſion, hath *pleclay, ſmiters.* It may alſo be read, *the ſmitten*, that is, *abjects, vile perſons*, *Iob 30. 8.* (as the Chaldee expreſſeth it, *the wicked*) or underſtand ſmitten on their feet, as *2 Sam. 4. 4.* that is, *lame*, ſo feigning themſelves ſmitten in ſpirit, as *Iſa. 66. 2.* that is, *grieved in outward ſhew. they rent*] to weet, *me with reproaches*; as *Mat. 7. 6. or rent their garments*, counterfeiting ſorow for me, *Iob 2. 12.*

Verf. 16. *hypocrites*] or, *cloſe-diſſemblers*, which outwardly cover and cloke their wickednes, wherewith inwardly they are deſiled, *Mat. 23. 27. 28. or, which have their hearts covered.* *Iob 36. 13.* The Greek alſo, from whence our Engliſh word, *hypocriſie*,

is borrowed,) signifieth an *under-judgement*, that is, *disimulation*. [*scoffers*] or of *scoffs*; that is, *men that make scoffs*: as in Psalm 36. 12. *pride*, is for *proud persons*.

for a *cake of bread*] that is, *for good cheer, for their bellies*: or, *at their belly chaires, at bankets*. So Solomon speaketh of some that will *transgresse for a peece of bread*, Prov. 28. 21. The original word *Maghnog*, is a *cake*, 1 King. 17. 12. and as *bread* is used for *al food*, Psalm 36. 25. so a *cake* seemeth to be used for *all yuncates, or dainty meat*; as in *Hos. 7*. Ephraim is likened to a *cake*; and their enemies, to *banketers, that greedily eat them up*: verse, 8. 9. So here David matcheth his adversaries, with *hypocritical and scoffing parasites*; whose God was their belly; as *Phil. 3. 19*. Or, we may figuratively take this word, for a *mock, jest, or meriment*, and so read it, with *hypocritical jesting scoffers*: and this the Greek favourieth, saying, *they mocked me with mockage*. *gnasbing*] or, *they-gnashed*: Hebr. *to gnash*: but a word thus indefinite, following another with *person*, is it self of the same, by proprietie of the Hebrue tongue. So Psalm 49. 15. *their teeth*] *the teeth of them*, and *him*, that is, *of every of them*. See Psalm 2. 3.

Verse 17. *return*] or, *reduce, restore, stay my soul, or life*: so *Iob 33. 30*. *alonely*] or *solitarie, desolate soul*: See Psalm 22. 21-23.

Verse 18. *a mighty people*] or, *a strong, to weete, in number*; that is, *a great multitude*. The word *Ghnatsum*, as it is *mighty in strength*, Psalm 135. 10. Prov. 30. 26. so is it *many in number*: Psalm 40. 6. 13. and 105. 24. and 137. 17.

Verse 19. *enemies with falsitie*] that is, *for a false cause*; or (as the Greek explaineth it,) *unjustly*. *wink*] *make secret signes by the winking of the eye*, which argueth both *prive and scornfull gestures*; therefore this alwaye is a *sign of evill*, Prov. 10. 10. Eccl. 6. 13. *not peace*] that is, *not peaceably, or friendly*, which yet some hypocrites do, Psalm 25. 3. or, *not speak to come to any sound composition, or peaceable end, which one may trust unto*. But God speaketh *peace to his people*. Psalm 85. 9. *words of deceipts*] *deceitfull words, or things*.

Verse 21. *hath seen*] or, *seeth, to weete, the evill of David*; or, *that which we desired*. In speeches of evill cases, often the Hebrue useth silence. So after, in Psalm 54. 9. and 39. 11. and 118. 7.

Verse 23. *to my judgement*] that is, *to judge and avenge me of mine enemies*: so after, *to my plea*, is, *to plead my cause*, as verse 1.

Verse 25. *aha, our soul*] that is, *aha, we have our desire*. *Soul*, is sometime put for *desire*. Psalm 41. 3.

Verse 26. *clothed with bashfulness*] meaning *their confusion on every side, when nothing but their shame appeareth, and so continueth*. So Psalm 109. 29. and 132. 18. *Iob 8. 22*.

that magnify] *to weete, their mouthes*, as is expressed, *Obad. 1. 12*. *Ezek. 35. 13*. that is, *speak great things and boastfully*, as the Greek explaineth. So after, in Psalm 38. 17. and 55. 13. *delight my justice*] *whom my justice and innocencie pleaseth, or delighteth; and the defence thereof*.

Annotations, Psalm XXXVI.

Verse 2. **T**He *trespasse of the wicked*] or *Trespasse sayth to the wicked*; that is, *perswadeth, imboldneth, hardneth him*. *assuredly-saith*] or, it is an *assured-saying*; a *faithfull affirmation*. This word is peculiar to the oracles of God, which are *sure, and faithfull*, (as the Apostle sometime mentioneth *faithful sayings*, 1 Tim. 1. 15. and 3. 1. and 4. 9.) In the new Testament it is interpreted, *said*, *Mat. 22. 44*. from Psalm 110. 1. And David by the spirit here testifieth that the wicked mans *trespasse* is such, as *assuredly saith* (or *avoucheth*) even in his heart and conscience, *that he dreadeth not God*. *in the inmost of my heart*] *in the midds, or within my heart*: meaning that he certainly knew it; and was much affected with it.

Verse 3. *to find*] that is, *to performe, or accomplish*; as *to find the will*, is *to performe or do the same*, *Isa. 58. 13*. So in *Rom. 7. 18*. Or, *to find*, that is *to obtain and get*; as

Gen. 6. 4.

Gen. 6. 8. Mat. 11. 29. Rom. 4. 1. Or, to find, that is, to invent, or devise new mischiefs; as the Apostle speaketh of inventers (or finders-out) of evill things. Rom. 1. 30. which he ought to hate) or, which is to be hated, is odious; So, to keep, Psalm 119. 4. that is, to be kept: to stop; Psal. 32. 9. for, to be stopped: to do, Esth. 6. 6. for, is to be doom. So Psal. 49. 15. Ios. 2. 5. See also the verb active, expounded passively, by the Apostles authority, Psal. 51. 6.

Verf. 5. he setteth himself] namely, to stand or walk continually in a way not good; as Isa. 55. 2. or, he standeth still; as Exod. 14. 13.

Verf. 6. in the heavens] elsewhere it is sayd, unto the heavens, Psal. 57. 11. so here, in, may be used for unto: sometime it is, above the heavens, as Psal. 108. 5.

Verf. 7. mountains of God] that is, high, mighty or excellent mountains. The Hebrew useth to note excellent things, by adding the name of God; as Cedars of God, Psalm 80. 11. Mount of God, Pf. 63. 16. river of God, Pf. 65. 10. wrastlings of God, Gen. 30. 5. harps of God, Rev. 15. 2. and sundry the like.

Verf. 8. How precious] that is, honourable, and much to be esteemed; sometime the word signifyeth bright and glorious, Job 31. 26. Zach. 14. 6. which also agreeth well here. and the sonns] or, when; or, therefore the sonns. shadow of thy wings] that is, thy protection, so Psalm 63. 8. and 91. 4. called sometime, the secret of Gods wings. Psal. 61. 5.

Verf. 10. Well of life] that is, an ever springing fountain; from whom life and all graces spring and flow. So God is called the well of living waters, Ier. 2. 13. and 17. 13. Song. 4. 15. wee see light] or enjoy light; that is, knowledge, comfort, joy, &c. See Job 29. 3. Isa. 9. 2. Iam 1. 17. Psal. 27. 1.

Verf. 11. Extend thy mercy] or draw it; meaning, exercise and shew it; as Ps. 109. 12. also prolong, or continue it; as Psal. 85. 6. Eccles. 2. 3.

Verf. 12. foot of pride] or of haughtines; that is, of the proud man: the thing being put for the person in whom it is. As deceit, for a deceitfull man; Prov. 12. 27. Poverty, for poor people; 2 King. 24. 14. habitation, for inhabitants; 2 Sam. 9. 12. Circumcision, for the circumcised; Rom. 2. 26. Helpings, governing; for, helpers, governours, 1 Cor. 12. 28. and many the like. See also Psal. 5. 5. and 12. 9. and 55. 21. and 109. 4. and 78. 31.

Verf. 13. There] to weete, in the very enterprize, while they laboured to remove me.

Annotations, Psalm XXXVII.

THis is the third Psalm penned Alphabet-wise; there being two verses allowed to every letter, except foure, in verse 7. 20. 29. 34. See Psal. 25. 1.

Verf. 1. Fret not] or, Inflame not, burn not thy self, with anger, or grief. So after, verse 7. and 8. Prov. 24. 19. envie not] or, have not envious-zeale, or emulation. This word is general for all hot and fervent zeale whether good or evil; emulation, jealousy, envie, and the like. Psal. 106. 16. and 69. 10.

Verf. 3. Dwell in the land] This may be taken either for a commandement, to dwell in the land of Canaan which God had given them to possess, Num. 33. 53. though troubles and wants should arise therein; as did the Patriarchs by faith: Gen. 37. 1. and 26. 3. 12. Heb. 11. 9. Or, for a promise, dwell, that is, thou shalt dwell, that is, abide long, as after in verse 27. So, see; for thou shalt see, Psal. 128. 5, 6. Seek me, and live, Amos 5. 4. that is, ye shall live. feed on faith;] to weete, which shall grow out of the land, Psal. 85. 12. that is, of the fruits which the land truly and faithfully bringeth forth. Or, as a promise, thou shalt feed on faith, on the faithfull constant increase; and thus the Greek explaineth it, thou shalt be fed with the riches thereof, meaning, of the land. Or feed on faith, that is, nourish thy self and live by it; for, the just man liveth, by his faith, Habak. 2. 4. and walketh by it, not by sight, 2 Cor. 5. 7. Or, feed in faith; that is, thou shalt be fed faithfully and assuredly. Contrary hereunto, is to feed on the wind; Hos. 12. 1. and on ashes, Isa. 44. 20.

Verf. 4. *Delight thy selfe*] or, *thou shalt delight*, or *solace thee*: so *verse 11. and Job 22. 26.*

Verf. 5. *Turn-confidently*] *Commit-of trust*: in Hebrew, *Rol*: see *Psal. 22. 9.* So *Prov. 16. 3.* *Rol* (or *Commit*) *thy work*: unto *Iehovah.* will-doe] *that which thou desirest*: or, *will execute*, to *weet*, *thy judgement*; as the next *verse* sheweth, and as elsewhere is expressed, *Mic. 7. 9.*

Verf. 6. *As the light*] to *weet*, of the *morning*, or *sun*: (for so *light* sometime signifieth, *Nehem. 8. 3. Job 31. 26.*) that is, *clearly*, *manifestly*. So *Hof. 6. 5.* Compare also *Job 11. 17.*

Verf. 7. *Be silent*] or *be still*, stay and tary silently. See *Psal. 4. 5.* The Greek saith, *be subject.* wait-still-patiently] or, *pain-thy self*; that is, *Set thy selfe with earnestnesse and patience to wait for.*

Verf. 8. *Surcease*] or, *Slake*, *Let goe.* A word contrary to *holding-fast*, applied here to the *slaking* or *abating* of *anger*; so *Iudg. 8. 3.* also to do] or *which is but to doe*; or *at least to doe evil.*

Verf. 9. *Inherit*] or *possesse*. So *Isa. 57. 13.* He that trusteth in me, (saith the Lord) shall inherit the land, and possesse my holy mountain.

Verf. 11. *And the meek*] or, *But the meek*, From hence our Lord said, *Blessed are the meek*, for they shall inherit the land, *Mat. 5. 5.*

Verf. 13. *His day*] that is, *his dismal day*; the time appointed for his affliction and destruction, *1 Sam. 26. 10. Ezek. 21. 25, 29.* Day is often used for the time of punishment, as, *The posterity shall be astonied at his day*; *Job 18. 20* *Woe unto them*, for their day is come, *Ier. 50. 27.* So the day of *Madian*, *Isa. 9. 4.* the day of *Jezreel*, *Hof. 1. 11.* the day of *Jerusalem*, *Psal. 137. 7.*

Verf. 14. *Drawn*] Hebrew, *opened*, or *loosed*, meaning out of the sheath. A like phrase is, the emptying of the sword, *Psal. 35. 3.*

Verf. 16. *The little of a iust man*] or, *a little (a small portion) to the iust.* See *Prov. 15. 16.* and *16. 8.* plenteous-mammon] The Hebrew, *hamon*, signifieth multitude, plenty, or store of riches, or any other thing. Here the Greek translateth it, *riches*. From this Hebrew word, riches, are called, *mammon*, *Luk. 16. 9, 11, 13.* many wicked] or great, (mighty) wicked.

Verf. 17. *Arms*] that is, *power*, *help*, &c. See *Psal. 10. 15.*

Verf. 18. *Knoweth*] that is, *acknowledgeth and regardeth*; as *Psal. 1. 6.* the dayes] that is, the events, good or evil estates, calamities, that at any time befall them, as *verse 13. Psal. 116. 2. and 119. 84.* See also *Psal. 31. 16.* shall be for ever] meaning, that they and their seed after them should inherit the land, as *Exod. 32. 13. Ios. 14. 9. 1 Chron. 28. 8. Prov. 13. 22. Isa. 60. 21.* and then come to their immortall inheritance, *1 Pet. 1. 4.*

Verf. 20. *The precious-fat*] that which is precious in the rams, the best, and that was the fat, which all was the Lords, and might not therefore be eaten by any man, but was burned upon the altar, and so consumed away in smoak, *Levit. 3. 15, 16, 17.* So the precious fruit of the earth, *Iam. 5. 7.* The Hebrew *Carim*, elsewhere used for *fields* or *pastures*, *Psal. 65. 14.* is here fat pastured rammes or muttons: so *Dent. 32. 14. Isa. 34. 6. Amos 6. 4.* with the smoak] which vanisheth in the aire; therefore the Greek saith, as the smoak: so *Psal. 102. 4.*

Verf. 21. *repayeth not*] shall not, or will not pay again. It may intend both his inability, that he cannot, and his unconscionableness, that he will not pay. Borrowing in the law is noted for a curse, as *lending*, for a blessing, *Dent. 28. 12. 44.* for the borrower is a servant to the lender, *Prov. 22. 7.* sheweth-grace] or doth graciously, that is, is *liberall and bountifull*. So the Apostle calleth *liberality*, *grace*, *1 Cor. 16. 3. 2 Cor. 8. 4. 19.*

Verf. 22. *His blessed-ones*] or, *they that are blessed of him*; that is, of *God*.

Verf. 23. *Steps of the man*] the wayes of such a man as is before spoken of; or as a follower, whose way God delighteth: called here, *Giber*, a valiant-man. *stabilised*

blissed] or firmly-directed and perfected. The word noteth the ordering, perfecting and fast-stablishing of any thing. *and his way*] or thus, to weet, whose way he delighteth (or affecteth.) So, Gedeon and his house; Iudg. 8. 27. for Gedeon, to weet, (or that is to say) his house.

Verf. 24. *Shall fall*] to weet, into sin, by occasion, or infirmity, Gal. 6. 1. or into affliction and trouble, Mic. 7. 8. For, the just man falleth seven times, and riseth again, Prov. 24. 16. *upholdeth his hand*] and consequently, raiseth him up. A like phrase is of strengthening the hand, Isa. 48. 11. 1 Sam. 23. 16.

26 *His seed*] that is, his children or posterity; are in the blessing; or, are appointed to the blessing, as the heires thereof, Gen. 28. 4. 1 Pet. 3. 9. and have still abundance, though they give to others: For, the blessing of the Lord, maketh rich, Prov. 10. 22. And, there is that scattereth, and is more increased, Prov. 11. 24.

Verf. 27 *Dwell for ever*] that is, thou shalt dwell; as verse 3. The like promise is in Ier. 7. 5-7.

Verf. 28. *Is cut-off*] a like judgment is in Iob 18. 19. He shall have neither sonne nor nephew among his people, nor any posterity in his dwellings. See also Psal. 2. 11. and 109. 13. and the contrary, Psal. 102. 29.

Verf. 30. *Will meditate*] usually meditateth, that is, resoundeth, uttereth: as Psal. 35. 28.

Verf. 31 *In his heart*] so God commanded, Deut. 6. 6. and there hath he promised to write his law, Heb. 8. 10. See also Psal. 40. 9. Isa. 51. 7. *it shall not stagger*] understand, his foot shall not stagger, or, faulter. Iob 12. 5. Or, any one of his steps (or feet) shall not stagger, or slide.

Verf. 33 *Condemn-him for wicked*] make (or pronounce) him wicked, that is, condemn him. Opposed to justifying, so Psal. 94. 21. Iob 9. 20.

Verf. 35 *Danting-terrible*] sorely dismaying others with his terror. See Psal. 10. 18. *spreading-bare*] making-bare, that is, thrusting forth and shewing himself, green] that is, fresh, and flourishing, as Dan. 4. 1. It is not meant for colour onely, but for *wee and vigour*. So Psal. 52. 10. *self-growing-lavrel*] a tree that groweth in his naturall place, which commonly sprout and thrive better then such as are removed to another soile.

Verf. 37 *The after-end*] or, the last, or, the posteritie. This word is sometimes used for the end, as Deut. 11. 12, and 32. 20, 29. Ier. 29. 11. sometime for posterity of children left behind, as Psal. 109. 13. Dan. 11. 4. And thus it may be understood here, specially in the verse following.

Annotations, Psalm. XXXVIII.

Verf. 1. *For to record*] or to cause-remembrance, for commemoration; to weet, of David's troubles, as Psal. 132. 1. and of Gods mercies, deliverances, and praises for the same; as Isa. 63. 7. The like title is of the 70. Psalm. David appointed before the Arke, singers of the Levits for to record (or commemorate) and to confesse, and to praise Iehovah the God of Israel, 1 Chro. 16. 4.

Verf. 2 *Neither*] Hebrew, and: where the word *not* is again to be repeated, as is noted Psal. 9. 19. and as is expressed, Psal. 6. 2. where the like prayer is made.

Verf. 3 *Thy arrows*] so Job saith, the arrows of the Almighty are in me, the venom whereof, drinketh up my spirit, Iob 6. 4. Arrows are sicknesses, or plagues of bodie or mind, Psal. 18. 15, and 91. 5.

Verf. 4. *No soundnesse*] or, there is nothing sound or whole: so Isa. 1. 6. *angry-threat*] or detestation, indignation. See Psal. 7. 12.

Verf. 6. *My stripes*] or skars: properly, such sore marks, bunches, wounds, or stripes, as wherein the blood and humours are gathered and doe appeare after beating; named in English, *mailes*.

foolishnes] The Hebrew, *Irveleth*, meaneth, rash and unadvised folly, through want of prudence. Therefore though commonly in Greek it is turned

turned imprudencie, yet sometime it is called *unadvised-rashnes*, Pro. 14. 17. and *Evill*, the *Fool*, is named *raish* or *heady*: Prov. 10. 14. And by *foolishnes* is meant vici-
ciousnes or sin, and is so expressed by the Greeks, Prov. 13. 16. and 15. 2. and 26. 11.
and our saviour numbred *foolishnes*, among other evils that defile a man. Mark,
7. 22.

Verf. 7. *sad*] mournfully See Psal. 35. 14.

Verf. 8. *my flanks*] or *loynes*. *parching*] or, *burning*, *roasting*: so elsewhere he
complaineth of the *burning of his bones*, Psal. 102. 4. and so the Chaldee Paraphrast
here taketh this word; which may also be translated *Vile-matter*: meaning a vile or
loathsom disease, full of burning pain. The Greek turneth it, *mockings*.

Verf. 9. *the groaning*] or *rumbling*, *roaring noise*.

Verf. 11. *panthe*] *throbbeth*, *beateth-about*, *through trouble and distemperature*.
able-strength] *force and ability* that is in the heart and bowels; as elsewhere he
saith, *my heart forsaaketh me*, Psal. 40. 13. *are not with me*] that is, *I have no use*
of them; *I cannot see*. Psal. 40. 13. Through faintnes oftentimes the eye-sight fayleth,
1 Sam. 14. 28, 29. Psal. 13. 4.

Verf. 12. *my plague*] or, *stroke*, *touch*, *hurt*. The Hebrew useth *touching*, for
striking, or *hurting* any manner of way. Psal. 105. 15.

Verf. 13. *seek my soule*] to kil me. See Psal. 35. 4.

Verf. 15. *no reprehensions*] *no arguments*, or *convictions*.

Verf. 16. *thou wilt answer*] or, *that thou make-answer*; that is, *hear and deliver*
me. Psal. 3. 5.

Verf. 17. *I said, least*] or *I say*, (*I think*), *it is to be feared, least*, &c. An unper-
fect speech, through passion. *my foot is moved*] that is, *slip*. This is alwayes in
the evill part, when ones state is changed to worse: Dent. 32. 35. Psal. 66. 9. and 94. 11.
and 121. 3. A like phrase is of moving of the hand, Levit. 25. 35. *magnify*] *vaunt*
themselves. See Psal. 35. 26.

Verf. 18. *to halting*] to shew my infirmities in my trials and afflictions; as Isaac
halted after his wrestling with God. Gen. 32. 31. See Psal. 35. 15. In the Greek, *I am*
ready for scourges, that is, *to suffer correction and punishment for my sins*.

V. 19. *am carefull*] or, *will shew care*, taking thought as for fear of some evill or danger
to come. So the original word importeth, *Iosh. 22. 24.* 1 Sam. 9. 5. and 10. 2. 1/a. 57. 11.

Verf. 20. *are alive*] or *living*, that is, *lively*, *lusty*, *cheerfull*, *hail*, and *sound*. *are*
mighty] or *strengthened*, *compact*, by power, riches, number, &c. See Psal. 35. 11.
falsly] or in *salstie*, that is, for a false untrue and unjust cause. Psal. 35. 19.

V. 21. *my adversaries*] or, *are adverse to me*, *opposite*, to let and hinder me. The He-
brew Satan is hereupon applied to the Devil, who is an adversary to hinder all good-
nes. Zach. 3. 1. Mark. 1. 13. Rev. 12. 9. So after, Psal. 71. 13. and 109. 4, 6, 20, 29.

Annotations, Psalm XXXIX.

Verf. 1. **T**O *Ieduthun*] or, *for him*: and it may be meant not onely for his person,
but for his posteritie, as *Aaron* is put for the *Aaronites*. 1 Chro. 12. 27. This
Ieduthun and his sons, were singers in Israel with the harp: he prophesied; for the
confessing and giving praise to Iehovah. 1 Chro. 25. 3. So Psal. 77. 1.

Verf. 2. *take heed*] or, *beware*, *keep*, *observe*. The like speech is used, 1 King. 2. 4.
from sinning] that is, *that I sin not*, or *misfe not*. If any man sin not in word, he is a
perfect man, and able to bridle all the body. Iam. 3. 2. *a bridle*] or *mouset*: the Greek
turneth it a ward; by this the untamednes of the tongue is noted, which must by force
and watchfullnes be restrained. See Iam. 3. 3--8.

Verf. 3. *with stillnes*] or *silentnes*, *tamed-subiection*: as the word often signifieth,
Psal. 4. 5. Wherefore the Greek here turneth it, *I was humbled*. *my pain was*
troubled] *my sore was exulcerate*; *renewed* (as the Greek saith,) and *increased*.

Verf. 4

Verf. 4. Fire burned] with this speech of David, wee may compare that of Jeremy; And I said I will not mention on him, nor speak any more in his name: but it was in my heart as a burning fire, shut up in my bones, and I was weary with forbearing, and could no longer, Ier. 20.9.

Verf. 5. How soon ceasing] how temporary, fraile, brittle, and short-lived: or how deservive I am; as the Greek saith, what I lack, to weet, of the end of my daies. What is the term and period of my life.

Verf. 6. Of hand-bredth] that is, thou hast exactly measured them out, and they are but short; a hand-bredth is a short measure; the bredth of foure fingers.

wordly-time] my life-time: my temporary age. The Hebrew Cheled, is the world, Psal. 17.14. used here for mans life-time in this world. So Psal. 89.48. Iob. 11.17. surely] or, but, onely.

all vanity] or a meere vapour; all manner vanity, and nothing else. Whatsoever vanity is in the world, may all be seen in man. The Hebrew Hebel is a soon-vanishing-vapour, as the breath of ones mouth. To this the Apostle hath reference, saying, what is your life? it is even a vapour that appeareth for a little time, and afterward vanisheth away, Iam. 4.14.

every earthly-man] or, all mankind: Hebrew, all Adam. Adam called his second son, Hebel, that is, vanity: Gen. 4.2. and here David saith, that all Adam, (every man,) is Hebel, vanitie. Solomon in Ecclesiastes declareth this at large. See also Psal. 61.10. though settled] or standing stedfast; and in good estate.

Verf. 7. Walketh in an image] or in a shadow; that is, obscurely, changeth daily, leadeth an imaginarie life, rather than a life it selfe. and so soon passeth hence; He fleeth as a shadow, and abideth not, Iob 14. 2. So Paul saith, the fashion (or hiew) of this world, goeth away, 1 Cor. 7.31.

make a stir] or a tumult, disquieting themselves, and one another. he heapeth] that is, any one heapeth up, to weet, goods; and knows not who shall enjoy them, See Eccles. 2. 18, 19.

Verf. 9. Put me not] or expose, make me not to be the reproach of the fool, of Nabal; whereof see Psal. 14.1.

Verf. 10. I am dumb] or tongue-tied. This is a profession of his patient sufferance of things laid upon him by God: And so did David carry himself, 2 Sam. 16. 10. and Aaron, Levit. 10.3.

Verf. 11. The striking] or buffeting, this noteth the greatness and oft reiteration of his trouble.

Verf. 12. Makest melt] that is, consume-away. as a moth] to weet, as a moth-worm consumeth, or perisheth, which is suddainly, as Iob 4.19. they are destroyed before the moth. Or, as the moth consumeth garments, so thou with thy rebukes consumest them, as Hof. 5.12. Iob. 13.28. Isa. 50.9, and 51.8. that which is to be desired of his] or his desirable; meaning, his beauteous grace, best strength, dignity, and every wint of him, that is, amiable, to be desired, or liked.

Verf. 13. Vnto my tears] which cry unto God, (as blood is said to cry, Gen. 4. 10.) or, which are joynd with earnest prayers, as Heb. 5.7. a stranger with thee] This is taken from the law, Levit. 25.23. The land is mine; ye are but strangers and sojourners with me. The like acknowledgement is also in 1 Chron. 29.15. Hence saith the Apostle, They confessed that they were strangers and pilgrims on the earth; and they that say such things, declare plainly, that they seek a country, to weet, an heavenly, Heb. 11.13, 14, 16.

Verf. 14. Stay] or Leave-off, to weet, thine anger, or affliction; or, Look-away, shut the eye; as this word sometime signifieth, Isa. 6.10. and let me refresh] or, that I may recover-strength. This speech is taken from Iob 10. 20, 21.

Annotations, Psalm XL.

Verf. 1. Davids Psalm] or, a Psalm of David, but Davids name is here set first, which elswhere commonly is last: or, a psalm concerning David; that is,

is, *Christ*, who is called *David*, in the Prophets; *Hof.* 3. 5. *Ier.* 30. 9. *Ezek.* 34. 23. and 37. 24. Of him this Psalm intreateth, as the Apostle teacheth, *Heb.* 10. 5. 6. &c.

Verf. 2. *Wayting*] or, *expecting*; the doubling of this word, noteth earnestness, constancy, patience. *bended*] to weete, his ear, as is expressed, *Psal.* 17. 6.

Verf. 3. *pit offounding calamitie*] or, *dungeon of tumultuous desolations*, which echoed and resounded with dreadful noises: denoting hereby the greatnes of *Christ's* fears and afflictions. *myre of mudd*] that is muddy (or durty) *myre*, or clay; signifying, fast-cleaving afflictions. So *Psal.* 69. 3. *set up*] or *stablished*, *set fast my feet on a rock*, that is, on firm ground, opposed to the former *mudd*.

Verf. 5. *respecteth not*] or *turneth not the face*; which implieth *liking* or inclination of the mind and affections. *Iob* 36. 21. *the proud*] or *stout*, that in confidence of their strength carry themselves insolently. *turn aside to a lye*] *swarve* (or revolt) to deceiverly falsehood: meaning, *hereticks*, and idolaters.

Verf. 6. *thy thoughts*] thy good-meanings, or purposes. *none can count in order*] or, they cannot be orderly-counted or propounded. Here the word is used for ordering of speech; as in *Iob* 32. 14. Sometime it is used for matching, or comparing: so the Greek turneth it here, in *thy thoughts* there is not any that can be likened to thee. *would I*] or, if I would declare. *mightily-increase*] or, strong, to weete, in number; many: so after in verse 13. See *Psal.* 35. 18. *above-telling*] that is, more than I or any can tel: or, more than can be told.

Verf. 7. *thou wouldest not*] or *delightedst not*; *Christ* was to cause the sacrifice and oblation to cease; *Dan.* 9. 27. therefore speaketh he thus to God his father, *Heb.* 10. 5.

mine ears] or, ears to me: see *Psal.* 3. 1. *digged-open*] or *pierced*: that is, thou hast made me obedient to thy voyce; (contrary to which is the stopping of the ear, *Psal.* 58. 5.) or *mine ears thou hast bored*, as thy servant for ever, according to the law, *Exod.* 21. 6. The Greek interpreters, to make the sense playner, say, *but a body hast thou fitted to me*; meaning that his body was ordained and fitted to be a sacrifice for the sinns of the world, when the other legall sacrifices were refused as unprofitable. And thus the Apostle allegeth the words, following the Greek, *Heb.* 10. 5. 10. *burnt-offring*] sacrifice that goeth all up in fire; see *Psal.* 20. 4. *sin-offring*] or, expiation, oblation for sin, as the Apostle calleth it. *Heb.* 10. The word *Sin*, is often in the law, put for the *sin-offring*, *Levit.* 4. 24. &c. *Exod.* 29. 14. So the Apostle saith, *Him that knew no sin*, he made *sin* that is, a *sin-offring*) for us, 2 *Cor.* 5. 21.

Verf. 8. *Loe I come*] or, *am come*, to weete, into the world, *Heb.* 10. 5. and particularly, to *Jerusalem* to give my self a sacrifice for sin. See *Mark.* 10. 32. 33. 34. *the roll* or *volume of the book*; that is, a book or scroll of paper or parchment rolled up. The like phrase is used *Ier.* 36. 2. &c. *Ezek.* 2. 9. &c. The Hebrew *Sepher*, book, is used generally for any writings, evidences, bills, court-rolls, &c. *Deut.* 24. 1. 2 *King.* 5. 5. 6. *Ier.* 32. 11. and the books in Israel were written in long scrolls, and folden, or wrapped up. Hence is that phrase, *the heavens shall be folden up like a book*. *Isa.* 34. 4. *Rev.* 6. 14. It is written] So *Christ* saith, *The son of man goeth as it is written of him*, *Mat.* 26. 24. and *Moses* wrote of me, *Ioh.* 5. 46. See also *Luk.* 24. 44. 46. *Act.* 13. 29.

Verf. 9. *thy acceptable-will*] by the which will, we are sanctified. even by the offering of the body of *Iesus Christ* once. *Heb.* 10. 10. See also *Iob.* 6. 38. *Luk.* 22. 42.

Verf. 10. *I have preached the glad-tidings of*] or, *I have evangelized* *justice*] of this word, the *Evangelie*, or *Gospel*, hath the name, the Greek signifying *Good-tidings* and the English also to like effect, made of the Saxon *God-spell*; that is a good speech. And the *justice* heere meant is thus set forth by the Apostle; *Now is the justice of God made manifest without the law*, having witnes of the law and of the Prophets; namely, the justice of God, by the faith of *Iesus Christ*, unto all and upon all, that beleevce, &c. *Rom.* 3. 21. 22. *the great Church*] or, assembly, congregation. So *Psalm* 22. 23. *close not up*] *restrain not*, as in a prison; that words should not be uttered. *Ier.* 32. 2. 3.

Verf. 11.

Verf. 11. *I [said] that is, mentioned, and spoke of; as 2 Sam. 6.22. to the great church] the word, to, is referred to Gods mercy and truth, extended to the church. The Greek referreth it, to concealed, and translateth, from the great church. And the Hebrew elsewhere usually to speaketh. Psal. 69.6. and 78.4. and 139.15.*

Verf. 13. *iniquities] this word, as the former evils, is sometime used for sin, sometime for the punishment of sin. See Psal. 31.11.*

Verf. 14. *Vouch[safe] or, Let it please thee.*

Verf. 15. *to make an end of it] to consume, or destroy it. Compare this conclusion, with the 70. Psalm.*

Verf. 16. *made desolate] or, wondrously-wasted, unto amazednes and astonishments. So after in Psal. 46.9. and 69.26. and 73.19. and 79.7. for, a reward of their abasing] or, an end of their [shame, that they would bring upon me. End is used for reward, as Psal. 19.12. or, For because of their shame. The Hebrew word sometime signifieth, because. Isa. 5.23. Gen. 22.18. Deut. 7.12.*

Verf. 18. *delay not] prolong not the time till the last; and consequently, fail not. The word is, so to tarry, or linger, as to disappoint one of his expectation; as Habak. 2.3. Though it tarry, wait thou; for it shall surely come, and shall not delay; that is, not fail. And thus may we understand other like scriptures, as Deut. 7.10. God will not delay, (that is, not fail) to reward him that hateth him. Deut. 23.21. when thou vowest a vow to the Lord, thou shalt not delay (that is, not fail) to pay it. So Exod. 22.29. and sundry the like.*

Annotations, Psalm XLI.

Verf. 2. **T***hat prudently attendeth] or, skilfully carrieth himself; it implieth both a skilfull minding, or judging, and a carriage according, in word and deed the poor-weakling] The Hebrew, Dal, hath the signification of drawing-out, or emptying; and is applied to the weak, lean, sickly, whose flesh and health is spent; Gen. 41.19. 2 Sam. 13.4. and to the poor, whose wealth is wasted, Psal. 72.13. and 113.7. opposed to the rich, Exod. 30.15. And as the poor are thus called weak, thin, or lean; so rich and great men, are called thick, or fat. Ps. 78.31. The poor-weakling treated of here, was David, and his son Christ, as appeareth by the 10. verse, compared with Ioh. 13.18.*

Verf. 3. *preserve him alive] conserve his life and health, as Deut. 20.16. or restore him to health from sickness, as Hezekiah is said to live, when he recovered his health; Isa. 38.9.21. give thou him not] he turneth his speech to the Lord: and so again in the next verse. to the soul] that is, to the lust, or will, as Luk. 23.25. see Psal. 27.12. The Greek saith, into the hands.*

Verf. 4. *languishing-forow] or, of sickness, feeblenes. thou hast turned] or, hast changed. It may be understood either of making his bed easy, that is, comfortable, in his sickness: or, of changing his estate from lying sick to sitting up in health.*

Verf. 5. *heal my soul] that is, heal me who now am sick: or, heal my soul, of hums, infirmities, &c. so God healed the people, when he pardoned their uncleannes, 2 Chron. 30.20. and healeth the broken hearted, Psal. 147.3. And that which the Prophet speaketh of healing of the people; the Euangelist expoundeth, of forgiving them their sinns, Isa. 6.10. Mark. 4.12 Mat. 13.15.*

Verf. 7. *abroad] or, in the street.*

Verf. 9. *A mischievous thing] or, Some devilish matter; Hebr. a word of Belial: See word, for thing, in Psal. 7.1. and Belial, in Psal. 18.5. And both joyned as here, in Psal. 101.3. Dew. 15.9. It may be understood, of some odious sin and wicked vice; or, of some grievous punishment for the same. is fastned] or, is poured into him. The original word signifieth both, and may denote the greatnes and fast cleaving of his sin; and likewise of his punishment: for plagues are said to be poured out, Rev. 16.1. &c. shall no more rise] or, shall not add to rise.*

Verf. 10. *the man of my peace] that is, my familiar friend, which was at peace with me; as Judas, Christs own disciple. greatly lifted up] or, magnified the heart, or*

or the foot-sole : that is, *hath insolently and contumeliously abused me, seeking my overthrow.* And this Christ applied to himself, *Ioh. 13. 18, He that eateth bread with me, hath lift up the heel against me.*

Verf. 12. *show* triumphantly] This word noteth any lowd sound, with voice, or trumpet; as *Iosb. 6. 5. 20. Num. 10. 7.* sometime a sorowfull-crying-out, as *Ier. 20. 16.* but commonly joyfull *showing*, as here, and after, *Psal. 31. 2. and 47. 2. and 66. 1.*

Verf. 13. *And I,] or, As for me.*

Verf. 14. *Amen] or, So be it.* But the Hebrew word *Amen* is used in the Greek, English, and all other languages, to betoken unities of faith and spirit : and it implieth both a wishing of the thing so to be, & a perswasion in faith, that so it shalbe ; when it is added in the end of blessings, prayers, or imprecations, *Num. 5. 22. Deut. 27. 15. &c. Mat. 6. 13. 1 Cor. 14. 16.* It is used also in the beginning of speeches, and then it is an earnest asseveration, as *Ioh. 6. 26. Amen Amen*, that is, *Verily, Verily.* For so elf(where, when one Euangelist saith *Amen* ; *Mat. 24. 47.* another, (speaking of the same thing) saith *Verily, or truly, Luk. 12. 44.* Sometime it is the title of God himself, *Isa. 65. 16.* and of Christ, *Rev. 3. 14.* because of his faithfulness and truth in performing all promises.

The second book.

Annotations, Psalm. XLII.

THe second book] to weete, of *Psalms.* For though they be all compiled in one volume, (as were also the small Prophets) which thereupon is called, *The book of the Psalms, Act. 1. 20.* (as, *The book of the Prophets, Act. 7. 42.*) yet in the Hebrew there are 5. books; the first reacheth to the end of the 41 Psalm foregoing; which is concluded with *Amen and Amen.* The second, to the 72. Psalm, concluded also with *Amen Amen*, and the end of *David's* prayers. The third reacheth to the 89. Psalm, concluded likewise with *Amen and Amen.* The fourth unto the 106. Psalm, whose conclusion is *Amen, Hallelujah.* The fifth, unto the 150. Psalm, ended with *Hallelujah.*

Verf. 1. *Korah]* Th's was the Levite that rose up, and rebelled against Moses and Aaron ; for which God destroyed him and his familie, and all that took part with him, *Num. 16.* Howbeit, there were of his sonns, that dyed not, *Numb. 26. 11.* departing (as it seemeth) from their fathers tents, as all were counselled, *Num. 16. 24. 26.* Of his race came *Samuel* the Prophet, and *Heman* his nephew was a singer, *1 Chron. 6. 33.* To these sonns of *Korah*, this and sundry other Psalms are commended; which for the most part, are songs of comfort, against afflictions and sorowes.

Verf. 2. *As the Hind,] or the Heart,* a beast thirsty by nature, and whose thirst is increased when she is hunted. The *Hind*, the female is here meant, as the word annexed, *she-brayeth*, and the Greek article, *he elaphos*, manifest. And in females the passions are stronger then in males. *desirously-brayeth]* in Greek, *desireth* ; This word is used but here, and in *Joel. 1. 20.* O Lord, the beasts of the field bray also unto thee.

Verf. 3. *thirsteth]* that is, earnestly desireth; so *Psal. 63. 2.* Of thirst for Gods grace and spirit, see *Isa. 55. 1. Ioh. 7. 37. Rev. 22. 17.* the living God] to called here, because he is the well of living, (that is, of continuall springing) waters, *Ier. 17. 13.* abundantly

daily refreshing those that come to him. Or, *living*, is opposed to the *dead*, that is, false Gods; Psal. 106. 28. 1 Thes. 1. 9. *ye* turned from idols to serve the living and true God. Or *living*, that is, lively, powerfull, effectual; as Psal. 38. 20. Heb. 10. 31. before the face of God] that is, before his ark, or tabernacle wherein he dwelt among men. So that which in 1 Chron. 13. 10 is before God; in 2 Sam. 6. 7. is, with the ark of God. And there all men were bound to appear (or be seen) before God three times a year. Exod. 23. 17. and 34. 23. 24. And here the word *before* or *unto*, is to be understood, as often in the Hebrew; which sometime is supplied, as may be seen by comparing 2 Sam. 10. 2. with 1 Chron. 19. 2. and 1 King. 22. 29. with 2 Chron. 18. 28.

Verf. 4. *to me bread*] that is, my bread, my food. So, *bread of tears*; Psal. 80. 6. *they say*] my foes, as verse 11. or while it is said. *all the day*] or, every day; as the Greek turneth it.

Verf. 5. *These things*] my absence from Gods face, verf. 3. and my adversaries reproach, verf. 4. *pour out upon me*] or *shed within me*, or by my self. This noteth exceeding sorrow or fainting; like that in Job 30. 16. And now my soul powreth out it self upon me, and the dayes of affliction have took hold on me. So 1 Sam. 1. 15. Lam. 2. 13. *through*] a multitude pressing to go before God. *keeping feasts*] or, with a multitude dancing; or keeping a feast. For at their solemn assemblies, they kept feasts. Exod. 23. 14. with dancing, eating, drinking, and *joy*. Exod. 32. 5. 6. 19. Judg. 21. 19. 21. Deut. 16. 14. 15.

Verf. 6. *Why* bowest thou down:] to weep, with sorrow; and therefore the Greek turneth it, *why art thou sorrowfull?* For Sorrow, or Care in a mans heart, boweth it down; but a good word, rejoiceth it. Prov. 12. 25. *the salvations*] understand, and, or for the salvations, that is, the full salvation, or perfect-deliverance. of his face] that is, which his face, favour, and gracious presence giveth unto me. The Greek readeth thus; *the salvation of my face, and my God*: transplacing the Hebrew letters, as in the last verse.

Verf. 7. *for that, I remember*] and cannot come before thee: as, verse 3. or, therefore I will mind thee, seeing I have no way els to comfort me in my absence from thee. *the land of Jordan*] which lay eastward from Jerusalem where Gods sanctuary was.

and *Chermon*] that is, the inhabitants, or the mountains of Hermon, which was a hye mount in the North parts of the land, called also mount Shurjon: see Psal. 29. 6.

the lile mount] so is the Greek: others make it a proper name, Mount Misar. *Remay* mean the southern mountains, that were small in respect of Hermon. Mount being put for mount; as charret, for charrets: Psal. 20. 3.

Verf. 8. *Deep unto deep*] that is, one Affliction, or temptation followeth and occasioneth another, without intermission of trouble. A deep, chasme, or Guff, is a place of many waters, signifying, great afflictions. Ezek. 26. 19. Ion. 2. 5. *breaking-billows*] such are most dangerous to drown. Billows have their name of breaking, as the next word waves, of mallowing, or tumbling: both signify afflictions. So Ps. 88. 3. Job. 2. 3.

Verf. 9. *command his mercy*] that is, appoint, or send it with power and authority. a phylacterie from the law, and often used for more vehemencie: or because God by his Angels procureth good to his people. Deut. 28. 3. Levit. 25. 21. 2 Sam. 17. 14. So after, in Psal. 44. 5. and 133. 3. and 71. 3. and 68. 29. and 7. 7. and 91. 11.

his song] that is, cause and matter for me to sing him praise. So God is sayd, to give songs in the night, Job 35. 10. See also Isa. 30. 29. a prayer] to weep, I shall make a prayer. And some psalms are intituled prayers; as Psal. 17. 1. and 90. 1. and 102. 1. and 142. 1. Habak. 3. 1.

Verf. 10. *sad*] mournfully. See Psal. 35. 14.

Verf. 11. *with a murdering weapon*] *Risach*, murder, seemeth here to be a sword, or weapons of murdering; (as a proud person, Psal. 36. 12.) meaning that his adversaries words did sorely afflict and grieve him, as if a dagger had been thrust into his bones. For, reproachfull words, are piercing like swords: Psal. 67. 5. and 59. 8.

Verf. 12. *salvations of my face*] that is, *he which giveth me full, manifest, and apparent salvation, or present deliverance.* See before, verse 6.

Annotations, Psalm XLIII.

Verf. 1. *I Judge me*] This meaneth an examination of the cause, giving sentence, and executing of it, by delivering the oppressed: so Judging, is used for delivering, 2 Sam. 18. 19. 31. Judg. 3. 10. Pleading also ones plea is of like meaning: see Psalm 35. 1.

Verf. 2. *my strength*] or *my strong-fort*, as Psalm 28. 3. for which in Psalm 42. 10. he useth the word Rock.

Verf. 3. *dwelling-places*] meaning the holy tabernacle, or sanctuary, which had several rooms, holy, and most holy, parted by veiles; as also the Apostle observeth, Heb. 9. 2. 3. 6. 7. or, the high place at Gibeon where the tabernacle was, and in Jerusalem where the Ark was: 2 Chron. 1. 3. 4. for in both those places God dwelt, and was worshiped. But the first seemeth most proper, because of Ps. 142. 5. See also, Psal. 46. 5 and 84. 2.

Verf. 4. *And I will come*] or, *That I may come*; for so the Hebrew phrase may often be resolved; and the new Testament useth both indifferently in the Greek; as Luke 6. 37. and ye shall not be judged; for which, in Mat. 7. 1. it is, that ye be not judged. the joy of my gladness] that is, author of my glad some joy, meaning inward joy outwardly shewing it self in glad some gesture.

Verf. 5. *why bowest, &c.*] This verse is the same with Psalm 42. 12.

Annotations, Psalm XLIV.

Verf. 3. *Dispossesse*] or *disinherit*. See examples hereof in the Amorites, Num. 21. 32. and the other kings of Canaan, Jos. 12. seven nations greater and mightier than Israel, Deut. 7. 1. *plantedst them*] to weete, our fathers, the Israelites, as Exod. 15. 17. a figure taken from the planting of vines: whereof see Psalm 80. 9. &c. the peoples] that dwell before in Canaan. So Psalm 106. 34. *dissest propagate*] or send forth, make spread, as the vine sendeth out, or disspreadeth the branches, Psalm 80. 12. Ezek. 17. 6.

Verf. 4. *the light of thy face*] thy favourable countenance in Christ: See the note on Psalm 4. 7. and 89. 16.

Verf. 5. *thou art he*] that is, *Thou art the same my King*, (as the Greek expresseth it:) this noteth Gods unchangeableness. See Psalm 102. 28. *command*] procured by thy commandment. See Psalm 42. 9. *salvations of Iacob*] that is, the full salvation, (the absolute deliverance) of thy weak people, the posteritie of Iacob. See Ps. 14. 7.

Verf. 6. *push-mith-the horn*] a speech taken from Moses, Deut. 33. 17. and meaneth a vanquishing, or subduing. 1 King 22. 11. Dan. 3. 4. *tread-down*] or tread-under-foot, which signifieth both a subduing, or destroying, 2 Chron. 22. 7. and a contempt, setting of them at naught, Prov. 17. 7. and so the Greek here translateth it, we shall set at naught. So after in Psalm 60. 14. and 108. 14.

Verf. 9. *In God, we praysted*] to weete, his actions, *salvations, &c.* See alike phrase in Psalm 56. 5. 11. and Psalm 71. 6. Or understand, we praysted our selves, that is, gloried triumphed. And thus the Greek, In God wee shall be praysted.

Verf. 12. *sheep for meat*] or, of meat, that is, to be eaten. So after, verse 23. *sheep of slaughter*, that is, to be slain. *scattered*] or dispersed, *strewnst-abroad*, as the sea that winnoweth. Ier. 4. 11. and 51. 2. So after in Psalm 106. 27.

Verf. 13. *for no wealth*] that is, for a vile price, without gain. God is sayd to sell his people, when he delivereth them into their enemies hands, as out of his own possession. So Deut. 32. 30. *increasest not*] or *gaynest not* by the prices of them; *takest not* other people in their stead: or *increasest*, that is, beightenest not their price.

Verf. 15.

Verf. 15. *a parable*] *a by-word*, or proverb. This is often used for *grave*, *wife*, and *princely sentences*; as Ps. 49. 5. here in the yll part for a *by-word*, *reproach*, and *sable*: so Psal. 69. 12. Job 17. 6. And thus is fulfilled that which was threatned, *Deut. 32. 37.* 1 King. 9. 7. Ier. 24. 9. *nodding of the head*] that is, *a mockage*. Psal. 32. 8.

Verf. 17. *taunter*] or *blasphemer*. Num. 15. 30.

Verf. 20. *of Dragons*] or, *of whale-fishes*. For the Hebrue word is common both for *land* and *water-dragons*, or *whales*. So Psalm. 143. 7. And hereby is meant the *place of desolation and affliction*; as the Greek here translateth it; See Mal. 1. 3. Isa. 34. 13. Ier. 9. 11. and 16. 21. Job 30. 29. *with the shade*] or, *in the shade*: See Psalm 23. 4.

Verf. 21. *spread out our palmies*, &c.] that is, *have prayed unto*: for in prayet, they spread out the palms of their hands, as to receive a blessing from God. 1 King. 8. 22. Exod. 9. 29. Psal. 143. 6.

Verf. 23. *But for thee*] or, *For, for thy sake*, that is, *so far we be from following strange Gods*, as that for thy sake we are killed daily. And this also is a comfort in affliction, see Rom. 8. 36.

Verf. 24. *Stirr up*] to weet, thy self.

Verf. 26. *to the dust*] this noteth a *base and abject state*, Psalm 113. 7. like this is the *soul cleaving to the dust*, Psal. 119. 23. and *putting the mouth in the dust*. Lam. 3. 29.

Verf. 27. *an helpfulness*] that is, *a ful help*. The Hebrue hath a letter more than ordinary, to encrease the signification. So Psalm 63. 8. and 94. 17. See the note on Psal. 3. 3.

Annotations, Psalm XLVI.

Verf. 1. *S Hosbannim*] that is, *Six-stringed-instruments*: for so by comparifon with other titles, it seemeth here to be meant of musical instruments: as *Shalschim*, be *three stringed instruments*. 1 Sam. 18. 6. Elsewhere it signifieth *Six-leaved-flowres*; that is, *Lilies*; as Song. 2. 6. which may also be minded here. The Hebrue word is derived of *Shesh*, that is, *Six*. Like title is in Psal. 69. 1. and 80. 1. *of the welbeloved-virgins*] Kings daughters, and other honorable damosels attending upon, and comming with the Queen; the friends of the bridegroom and bride: verf. 10. 15. who should sing this marriage song in praise of them. Therefore this Hymne setteth forth Christ in his glory, and his spowse the Church in her beaury. For Christ is the Bridegroom, and Jerusalem the Bride, Iohn. 3. 29. Rev. 21. 9. 10. all true Christians are *Virgins*, for their spiritual chastitie. Rev. 14. 1. 4. following and loving the Lamb, for the sweet odour of his name, or Gospel, Song. 1. 2. and are beloved of him, and have this new song of prayse, put into their mouths. Of him is this psalm as the Apostle expoundeth it, Heb. 1. 3.

Verf. 2. *hath boyled*] or *firesh*, *boyleth*, as in a *frying pan*; that is, *hath studied and prepared by fervent meditation*. A simillitude taken from the *Mincab*, or *meat offering* in the law, which was dressed in the frying-pan, Levit. 7. 9. and there boyled in oil, being made of fine flour unleavened, mingled with oil. Levit. 2. 5. and after was presented to the Lord by the priest, *verse 3.* &c. Here the matter of this Psalm is as the *Mincab*, or *oblation*, which with the oil, the grace of the spirit, was boyled and prepared in the prophets heart; and now presented. So the Psalm 141. is likewise compared to the *Mincab*, or *oblation* presented at evening. Psalm 141. 2. This word is not elsewhere read in the scripture. *a good word*] an excellent, sweet and pleasant matter. A word is used often for a thing, or matter, Psalm 41. 9. here it is for the whole argument of this psalm. *I do say*] or, *I am a saying*, that which fervently boyleth in me. For of the abundance of the heart the mouth speaketh. *my works to the King*] or, *my poems of the King*; that is, of Christ, concerning him, and dedicated to him in this Psalm, or Dittie. *my tongue, the pen*] understand, it is as the pen; or prayer-wise, be it as the pen. *of a speedy writer*] or, of a *swift* (a ready)

(a ready) Scribe. So Ezra was called not onely for writing, but also for interpreting the law, *Exr. 7. 6.* Scribes were both *Scribners*, or *Notaries*, *2 King. 12. 10.* and *22. 3.* and *expositors of the Law*, or *Counsellors*. *Mat. 23. 2.* *1 Chron. 27. 32.*

Verf. 3. *Thou art much fairer*] The Hebrue word is of double forme, to note our double, that is, very excellent beauty. This *fairnes* is not of body onely, but of mind, in wisdom, holiness, &c. as in *Exek. 28. 7.* there is mentioned *beauty of wisdom*. Here the Psalmist beginneth his speech to Christ, and of his praises: which also the Chaldee paraphrast explaineth thus, *Thou art fair in soul and body, O King Messias.* See the description of Christs spiritual beauty in *Song. 5. 10. - 16.* *grace is powred out in thy lips*] that is, *thou speakest gracious words abundantly.* Christs lips, were like lilies dropping down pure myrrh, *Song. 5. 13.* all that heard him speak, wondred at the words of grace that proceeded out of his mouth. *Luk. 4. 22.* therefore] to the end that thou shouldst powr out thy gracious words to men: or because God hath blessed thee.

Verf. 4. *Gird thy sword*] that is, *make ready to the fight.* *Exod. 32. 27.* *1 Sam. 25. 13.* *Song. 3. 8.* The spiritual sword, is the word of God, *Ephes. 6. 17.* Therefore Christs sword properly commeth out of his mouth. *Rev. 1. 16.* and with the breath of his lips, shall he slay the wicked. *Isa. 11. 4.* upon the thigh] understand, thy thigh. The Hebrue often omitteth words of this sort, easy to be understood: so the Greek in the new testament, as mending the nets, *Mark. 1. 19.* for, mending their nets, *Mat. 4. 21.* to put away, *Mark. 10. 4.* for, to put her away; *Mat. 19. 7.* and many the like. O mighty one] or Champion: Heb, Gibbor, one of the titles of Christ, *Isa. 9. 6.* thy glorious Majesty] this sheweth of what manner sword he speaketh, called glory and comelines, or magnificence, because of the powerfull effects. Of these words see *Psal. 8. 2. 6.*

Verf. 5. *prosper ride*] that is, *ride prosperously.* See the like phrase *Psal. 51. 4.* *on word of truth*] which is the Gospel of our salvation, *Ephes. 1. 13.* the white Horse whereon Christ rideth. *Rev. 19. 11.* or, because of truths for the truths sake. The Hebrue *al debar*, is often used for because. *Psalms 79. 9.* *Gen. 43. 18.* *Deut. 22. 24.* and so the Greek version hath it here. of meeknes] so Christ came riding meek, *Mat. 21. 5.* and his word, is both to be taught, and to be received with meeknes. *2 Tim. 2. 25.* *1 am. 1. 21.* and of justice] or, meeknes of justice that is, justice meekly admitted, but the Greek supplieth the word, and, shall teach thee] or, let it teach thee fearful things. In the Greek it is, thy right hand will guide thee marvelously.

Verf. 6. *Thy arrows*] that is, thy words whereby thou convincest and beatest down sin and sinners. So the rider on the white Horse, hath a bow, when he goeth to conquer, *Rev. 6. 2.* arrows, are words, *Psal. 64. 4.* or judgments, *Deut. 32. 23.* in the heart,] understand, they pierse the heart of the kings enemies. And this noteth the efficacy of these words, or judgments, as elsewhere he saith, *I will send all my plagues upon thy heart,* *Exod. 9. 14.* also their inward operation which is mighty, dividing asunder the soul and the spirit, discerning the intents of the heart, casting down imaginations, and bringing into captivity every thought. *Heb. 4. 12.* *2 Cor. 10. 4. 5.*

Verf. 7. *Thy throne O God*] Here Christ our King is magnified as God, above the Angels, as the Apostle sheweth, *Heb. 1. 8.* But unto the son he saith, thy throne O God is forever, &c. Hereby also is meant the perpetuity of Christs kingdom. So *1 Chron. 22. 10.* *2 Sam. 7. 16.* a sepper of righteousness] or, a rod (a mace) of equities plain and righteous in administration. hath anointed thee] of this Hebrue *Masbach*, hath anointed, our Lord is called *Masbach*, or *Messias*, and in Greek Christ, that is, Anointed: See *Psalms 2. 2.* oil of joy] the holy Ghost, which joyeth the heart. *Luk. 4. 18.* *1 Thes. 1. 6.* above thy fellows] that is, above all Christians who are thy fellows, comforts, and partners in the anointing, *1 Iohn. 2. 20. 27.* who are also made Kings and priests, *Rev. 5. 10.* and with whom thou hast taken part of flesh and bloods *Heb. 2. 14.*

Verf. 9.

Verf. 9. Myrrh] named of the Hebrue word *Mor*, and is the gum or liquor of a tree, in tast bitter, in smell odoriferous: therefore it was used in the precious ointment of the high priest, and tabernacle. Exod. 30. 23. and in other sweet perfumes. Esth. 2. 12. Prov. 7. 17. See Song. 4. 14. and 5. 1. 13. Aloes] of the Hebrue name *Ahaloth*, a sweet wood wherewith perfumes were also made. Num. 21. 7. Song. 4. 14. The Arabians call it *risandal*. Cassia] or cassies, also of the Hebrue *Kesioth*: elsewhere it is not found in scripture. It seemeth to be the barks or skins of that sweet shrub *Cassia*, mentioned by Plinie, lib. 12. cap. 20. all thy garments] that is, they be of them; or smell of them; or, are anointed with them. out of the yvorie pallaces] or pallaces of Elephants tooth; meaning that either the King commeth out of them, or the garments were taken out of such pallaces or coffers. Kings pallaces were sometime made of yvorie, or tooth. 1 King. 22. 39. more than they that make thee joyfull] or, than theirs that make thee glad: that is, thy garments are more odoriferous, then the garments of thy fellows, fore mentioned verse 3. for though the spouse, or Church, hath the savour of her odors, better than all spices, and the smell of her garments, as the odour of Lebanon, she being perfumed with myrrh and incense, and all spices of the merchant, Song. 4. 10. 11. and 3. 6. yet Christ himself is more odoriferous, even wholly delectable, for God hath not given him the spirit by measure. Song. 1. 2. and 5. 16. Iohn. 3. 34. And the Saints are sayd to make Christ joyfull, for all his delight is in them, Psal. 16. 5. Song. 7. 6.

Verf. 10. among thy precious-ones] that is, with thy honourable women; or, in thy preciousnesses, that is, are in thy precious honourable ornaments, or pallaces. set in the Queen] or, the married-Queen, (the wife) is placed at thy right hand, that is, in the most honourable place. 1 King. 2. 19. The word *Shegal* is used here, and *Nehem*. 2. 6. Dan. 5. 23. for the Kings wife, or bedfellow. in fine-gold] that is, as the Greek explaineth it, cloth of fine (or glistering) gold, called *Cethem*; a special name for the most pure and splendent gold. Job 21. 16. 19. and 31. 14. Song. 5. 13. Dan. 10. 5. Hereof is *Micham*, Psal. 16. 1. of Ophir] that is, out of the land of Ophir; who was the son of Iektan, the son of Shem, the son of Noach. Gen. 10. 29. who dwelt in a part of India, and of him the countrey was called *Ophir*: from thence was much *Cethem*, or fine-gold brought to Iudea, and other coasts, as appeareth 1 King. 9. 28. and 10. 11. and 22. 48. 1 Chron. 2. 9. 4. The gold it self was called by his name *Ophir*: Job 22. 24.

Verf. 11. Hear O daughter.] He speaketh to the Queen fore-mentioned, figuring the church, or heavenly Jerusalem, the Lamb's wife. Rev. 21. 9. 10. &c. And so the Chaldee paraphraseth, Hear O congregation of Israel, the law of his mouth, and see his marvellous works, &c. and thy fathers house] as man and wife must leave their parents, to cleave each to other, Gen. 2. 24. and 3. 1. 4. so must we leave all, to cleave unto Christ. Mat. 10. 37. Luk. 14. 26.

Verf. 12. will covet thy beauty] will delight himself in thy fairness, (thy sanctitie;) set forth in Song. 1. 14. and 2. 14. and 4. 1. &c. So, the King is tyed in the rapiers: Song. 7. 5. and bow down] or, therefore worship thou him.

Verf. 13. the daughter of Tyrus] that is, the people, or Common wealth of Tyre; as daughter of Sion, Psal. 9. 15. Tyre, or Tyrus (in Hebrew *Tzor*, which signifieth a Rock, or Fortresse;) was a strong city appertaining to the tribe of Aser, Jos. 19. 29. but possessed still by the heathens; whose King Hiram became friend to David, 2 Sam. 5. 11. and to Solomon his son; 1 King. 5. 1. 2. &c. yet afterwards Tyrus remembered not the brotherly covenant, Amos. 1. 9. but rejoiced at the desolation of Jerusalem, Ezek. 16. 2. banded it self, with other enemies, against Israel, Psal. 83. 8. and was wasted of Nebuchadnezar King of Babel, by Gods judgement, 70. yeares; Isa. 23. 15. Ezek. 26. 7. It continued under idols till the Machabees times, and then had still *Hercules* for their chief God; 2 Mach. 4. 13. 19. This one city Tyre, is here named instead of other nations, because it was the chief city of traffick, in the world; being an yle in the sea, whose merchandize and magnificence

the prophet largely describeth, *Ezek. 27. her merchants were Princes; her chapmen the nobles of the world, Isa. 23. 8. she heaped up silver as dust, and gold as the mire of the streets; Zach. 9. 3.* Of the subjection here prophesied, which they should yeeld unto the Church, we may see it fulfilled in the new Testament, where many that dwelt about Tyre and Sidon flocked after Christ, *Mark. 3. 8.* and he resorted into their borders, *Mark. 7. 24.* and by their readinesse, he upbraided the backwardnes of the Jews, *Matt. 11. 20, 21.* and afterwards in the Apostles dayes there was a church of zealous Christians in that city; *Act. 21. 3, 4, 5, &c.* See also *Psalm. 87. 4.* earnestly be-
 seeks thy face] shall instantly pray (or sue) unto thee O Queen. The originall word naturally signifieth, to make sick, or sory; and being joyned with the word face, (which oft is used for anger,) it meaneth, to abate the anger, by importunate prayer, and by humble sute to prevaile. So after, *Psalm. 119. 58.* rich of the people] the wealthy among them; meaning, of the Tyrians, which were a wealthy nation: and generally, other peoples. See *Isa. 60. 1, 3, 5, 11,* and *49. 23.* *Rev. 21. 24, 26,* where the riches and honour of the Gentiles, are brought to the church.

Verf. 14. Glorious within] or honourable inward, in the heart adorned with faith, hope, love, &c. or in the inner man: as *Eph. 3. 16.* purled-works] or grounds, bosses, closures of gold, such as precious stones are set in, *Exod. 28. 11, 14.* Compare also herewith, *Ezek. 16. 13.*

Verf. 15. In embroideries] with broidered (or needle-prought) garments. Hereby is meant, the variety of graces, and embroidery of the spirit. So *Ezek. 16. 10.*

Verf. 17. Instead of thy fathers] Here the Hebrew is of the masculine gender: so these words are spoken to the King. Though sometime the masculine is used in speech of women, as *Num. 27. 7.* So *Lahem, 1 King. 22. 17. Lahem, 2 Chron. 18. 16.* shall be thy sons] thy children shall succeed; meaning either all Christians, that by the immortall seed of the word are begotten to Christ, and his Church, he being the father, this the mother of us all *Isa. 9. 6. Gal. 4. 26.* or in speciall, the Apostles may be intended. See, *Heb. 2. 13.* shall put them] shall place, constitute, or appoint them for Princes: As all Christians are called Kings, *Rev. 1. 6,* and *5. 10.* Or in speciall, by the Fathers may be meant the 12 Patriarchs, by the Sons, the 12 Apostles succeeding them: as the heavenly Jerusalem hath at the 12 gates, the names of the 12 tribes; and in the foundations of the wall, the names of the lambs 12 Apostles, *Rev. 21. 12, 14.* which Apostles were sent into all the nations of the world, *Mat. 28. 19,* to goe and bring forth fruit, and their fruit to remaine. *Iob. 15. 16.* Like this is the promise made for Sarah, that Kings of people should come of her, *Gen. 17. 16.*

Verf. 18. I will make memory] will mention, and make to be remembered. The inditer of this Psalm speaketh this to Christ, and of his eternall kingdome and glory. shall confesse thee] shall celebrate, or praise thee. The Hebrew *Iehodu*, of it, *Iehudah* had his name, *Gen. 29. 35.* from which name his blessing was derived, thou art *Iudah*, thy brethren (*Iodu*) shall confesse thee. *Gen. 49. 8.* This here is fitly applied to Christ, the Lion of the tribe of *Iudah*, *Rev. 5. 5.* and ay] or, and to perpetuity.

Annotations, Psalm XLVI.

Verf. 1. **O**N Alamoth] This seemeth to be some muscicall instrument, or tune, *1 Chron. 15. 20.* We may call it *Virginals*, or *Virgin-tunes*, having high and shrill voices or notes: for *Alamoth* signifieth also *Virgins*, *Cant. 1. 2.* The originall word *Alam*, signifieth *Hid*: wherupon the Greeke translateth it here, *huphnoon*, hidden-ones, or *h'd-things*.

Verf. 2. Wee shall find] to weete, an help; or in distresses that we shall finde; as in *Psalm.*

Psalm 116.3. *distresse and sorow I did find; that is, did feel, or fall into.* And thus the Greek saith here, *in tribulations that have found us vehemently.* Or wee may translate it, *he is found*, that is, *God is present, at hand*; as in Gen. 19.15. *thy daughters which are found*; that is, *which are present.*

Vers. 3. *though the earth*] or, *when the earth change, to weete, her place.* By the *changing of the earth*, and *removing of the mounts*, are often meant, *the alteration of states, and polities.* Hag. 2.22.23. Revel. 6.14. Ierem. 51.25. *heart of the seas*] that is, *the middest, or deepest bottoms of them.* The like phrase is in Exod. 15.8. Ion. 2.3. Prov. 23.34.

Vers. 4. *be muddy*] or *cast up mud*, that is, *rage, or be troubled*, as the Greek translateth it. *Waters*, are *peoples*, Revel. 17.15. Ierem. 47.2. and *their restlesse stirr*, is likened to the *seas that cast up myre and dyrt*, and *some out their own shame.* Isai. 57.23. Iude 13. *for the haughtines*] the *proud swelling rage*, and *surges.*

Vers. 5. *A river, the streams thereof*,] or, *There is a flood, whose riverets, or streames.* In the earthly Ierusalem this may be meant of the river Kidron, 2 Sam. 15.23. Ioh. 18.1. and the *streames or lesser rivers of Gihon and Shiloah*, 2 Chron. 32.4. 30. Isai. 8.6. In the heavenly Ierusalem, there is a *pure river of the water of life, proceeding out of the throne of God, and of the Lamb.* Revel. 22.1. Ezek. 47.1. &c. See also Joel 3.18. Gen. 2.10. Psal. 65.10. *the citie of God*] that is, *Ierusalem*; called also *the city of the great King*, Psal. 48.3. of *Iehovah*, Isai 60.14. *the holy city*, Isai. 52.1. Mat. 4.5. *the holy*] meaning the *holy-place*. *Sion, or the sanctuary there.* dwelling places] or *habitaclcs*; see Psal. 43.3. Isai. 4.5.

Vers. 6. *at the looking forth of the morning*] that is, as the Greek explaineth it, *very early*, *when the morning peereeth or sheweth the face.* The like phrase is in Exod. 14.27. Iudg. 19.26. and so, of *the looking forth of the evening*, Gen. 24.63. Deut. 23.11.

Vers. 7. *gave his voice*] that is, *spake aloud, or thundred*; see Psal. 18.14. or, *gave with his voice*; but the word *with*, or *in*, seemeth to be superfluous in the Hebrew, as elsewhere Ier. 12.8. Psal. 68.34. So to seek in *Iehovah*, 2 Chron. 34.26. is to seek *Iehovah*, 2 King. 22.18. *melted*] that is, *was dismayed with fear.* So Psalms 75.4. and 107.26. Exod. 15.15. Amos 9.5.13. Ios. 2.9.

Vers. 11. *Surcease*] or *Leave off*, see Psal. 37.8.

Vers. 10. *charrets*] or *round-shields*; as both the Greek, and Chaldee paraphrast here taketh it: but elsewhere it is not so found: but for *wagons* or *carts* very often.

Annotation, Psalm. XLVII.

Vers. 2. *C* *Lap the palm*] or *the palms, the hands*: a sign of joyfull approbation; used at others times, so at the coronation of Kings. 2 King. 11.12. So after, Psal. 98.8. *voice of shrilling*] that is, a *shrill voice*; and joyfull. See the notes on Psal. 5.12. and 41.12.

Vers. 4. *He hath subdued*] or, *will subdue*, So in the next verse, *He will choose*: but the time to come is often used for the time past or continued. And here it seemeth to be spoken of the subduing of the Canaanites: and the future subduing of nations to Christ, by preaching of the gospel. Of subduing, see Psal. 18.48.

Vers. 5. *our inheritance*] the *land of Canaan*, Psal. 78.55. and *that immortall undefiled heritage reserved in heaven for us*, 1 Pet. 1.4. *high-excellencie*] or *glorious-highest*: meaning, the *kingdom, priesthood, temple, &c.* whereby Iacob's posterity ex-celled, Ezek. 24.21. Amos 6.8. and 8.7. Nahum. 2.2. and all the heavenly promises given to the Church in Christ.

Vers. 6. *God is gone up*] as when the Ark went up from Kirjath-jearim to Ierusalem, 2 Sam. 6.15. 1 Chro. 13.8. and 15.23. when the Ark was carried by Solomon into the Temple, 2 Chro. 5. when Christ ascended with triumph into heaven; Luk. 24.51.52. and with like glory shall he come again, 1 Ths. 4.16. Act. 1.9.11.

V. 7. *an instructing-psalm, Maschil*; the title of *Psalm 32.* and many others; here used in like sense for a *psalm to give instruction*: or as in *Psalm 14.2.* for a *prudent understanding person*; in this sense, *sing psalm every one that is prudent*: or as the Greek explaineth it, *sing prudently, skilfully, and with understanding.*

Verf. 9. *throne of his holynes*] his holy throne. See *Psalm 9.5. Rev. 4.2.*

Verf. 10. *The bounteous-Princes*] or, *The voluntaries, Nobles*; A name given to the liberal and free hearted, *Isa. 32.5.8. Exo. 35.21.29.* and to princes, or Nobles; *Num. 21.18. Psalm 113.8. and 118.8. Iob 12.21.* So here the Greek hath *Princes.*

are Gods] or, *to God* [belong] *the shields of the earth*: He is the great conqueror and protector of all: *Gen. 15.1. Shields also are Magistrates, and governours, that protect the common weals, Hos. 4.13. Psalm 89.19.* So the Greek here hath *the strong-men of the earth.*

Annotations, Psalm XLVIII.

Verf 3. **F** *ayr in situation*] or, *beautiful of coast, or climate*: *situate in a fair climate or region.* the *sides of the north*] the place where the temple was builded. So *Isa. 14.13.* of the great King] that is, of God; who dwelt in this city, *vers. 9. Zach. 8.3.* Hereupon Christ said, *I swear not by Ierusalem, for it is the city of the great King, Mat. 5.35.*

Verf. 4. *lofty-palaces*] or, *high bowres, or steeples.* So *vers. 14. and Psalm 122.7.*

Verf. 5. *the Kings*] we may referr this either to the Kings of Moab and Ammon, in the dayes of Iosaphat, *2 Chron. 20.* or to Sanacherib and his captains in the dayes of Ezekiah, *2 King. 18.19.* or to the Philistian Princes: *2 Sam. 5.* were assembled] or came together, to meet, by agreement, at an appointed time and place: to the originall word importeth.

Verf. 7. *thus travellest with chuld*] or, *that bringeth forth.* And this pain is great, and suddain, and inevitable. See *Mic. 4.9. 1 Thes. 5.3.*

Verf. 8. *an east wind*] which is strong and boystrous; also dry and parching: *Isa. 27.8. Ier. 18.17. Exod. 14.21. and 10.13. Gen. 41.7. Ezek. 19.12. Ion. 4.8.* Hereupon the Greek translateth it, *violent wind.* of Tarsish] or, of the Ocean sea. Tarsish was the name of the son of Iavan, the son of Isapheth, the son of Noah, *Gen. 10.4.* of whom Tarsus (mentioned in *Act. 21.34.*) the chief city of Cilicia in Syria, had the name. From thence they went by shipping into farr countries, Africa, India, Ophir. &c. *1 King. 22.48. and 10.22.* Hereupon that Sea was called Tarsish; and generally the name is applied to every Ocean, or main sea.

Verf. 10. *we have quietly-minded*] or, *in silence-thought upon*; and consequently, wayted for.

Verf. 12. *daughters of Iudah*] the lesser ciues of that tribe, which were as daughters to the mother city Ierusalem: as the lesser ciues of the Ammonites, were daughters to Rabbah, *Ier. 49.3.* So Ekron with her daughters, *Ios. 15.45.* and many the like. So *Psalm 97.8.*

Verf. 13. *tell the towers*] number, count them; These things seem to intend not onely a taking notice, but also a care and fortification of Ierusalem, against all enemies. See *Isa. 33.18.*

Verf. 14. *Set your heart & mind earnestly, set your affections on,* &c. *Psalm 63.11.* the fort] or strong-frontier, skonce, rampart, made for strength and safeguard of the city. *1 King. 21.23. 2 Sam. 20.15, So Psalm 122.7.* distinctly-view] or, lift up, meaning the eyes to behold: or rear up the banks or buildings. The Hebrew *Pisga,* is here onely used; of it is *Pisgab* the name of an hill, or mount, *Num. 21.20. and 23.14. Deut. 3.17. and 34.1.* The Greek translateth heere, *distinguish,* or *distribute*: following the Chaldee *Passeg* which is so distribute or divide.

Verf. 15.

Verf. 15. *ever and aye*] *ever* and *yet*, to eternity and perpetuity. *will guide us*] or *lead us*, to weat, as a flock of sheep, *Psalm 78. 52. 72.* therefore the Greek turneth it, *poimanei*, he *will feed*, or *rule* as a shepherd. *until-death*] in Greek, *for ever*.

Annotations, Psalm XLIX.

Verf. 1. **T** *He transitorie-world*] see *Psalm 17. 14.*

Verf. 3. *base-man*] in Hebrew *Adam*, who was so called of *Adamah*, the earth, whereupon this title is given to the baser sort of people. The Greek therefore translateth it here, *earth-borne*. So the Apostle saith, *the first man of the earth, carnally*; 1 *Cor. 15. 47.* *noble-man*] in Hebrew *Isb*, which is the name of man in respect of *heav*, *valour*, *noblenes* and *dignitie*, whereby man is, and *excelleth*; and in opposition to the former word *Adam*, it meaneth the great or nobler sort of people.

Verf. 4. *wisdoms*] that is, *excellent* and *manifold wisdom*; so after, *prudencies*, for every excellent *prudence*, and of *sundry sorts*. So Solomon calleth the chief and most excellent wisdom, *Proverbs 1. 20. and 9. 1.*

Verf. 5. *a parable*] or *a proverb*: in Hebrew *Mashal*, which denoteth *rule*, *superioritie* or *excellencie*; because such speeches prevaile much in the minds of men, and are in esteem. The new Testament in Greek translateth it, *a parable*, *Mat. 13. 35.* from *Psalm 78. 2.* of the Latine, we name it a *Proverb*; in old English, or Saxon, it was called a *big-spell*. Sometime it is used in the evil part, for a *by-word*. *Psalm 44. 15. and 69. 12.* *mine hidden-matter*] my dark-question, or grave-doctrine, my riddle. The Hebrew *Chida*, riddle, hath the name of sharpnes; as proceeding from a sharp wit, and needing the like to expound it. See *Judges 14. 12. 18.* *Numb. 12. 8.* 1 *King. 10. 1.* *Prov. 1. 6.* The holy Ghost expresseth it in Greek by *hidden things*. *Mat. 13. 35.* from *Psalm 78. 2.*

Verf. 6. *Why should I fear*] This is the *hidden doctrine*, or *riddle*, which the Prophet propoundeth, as in his own name. and therefore also called it a *parable*. By *fear*, he meaneth, *dismay*, or *disconagement*. See *verse 17.* the *iniquity*] that is, *punishment*, or *death*; which is the wages of sin; see *Psalm 31. 11.* and by *foot-steps*, or *foot-soles*, he meaneth his *ways* or *works*. Or, he may call *death* the *punishment of his heels*, or *feet*, because the serpent bruiseth Christ and his people, but in the heel, *Gen. 3. 15.* the sting of death being done away, and it made a passage into life and glory. 1 *Cor. 15. 55. 57.*

Verf. 7. *their wealthy-power*] *their riches*; which are thus called, because they are gotten by *power* given of God. *Deut. 8. 18.* with labour and industry: and to the rich, their goods are *their strong-citie*. *Prov. 10. 15.* therefore here they are said to *trust* in them: contrary to 1 *Tim. 6. 17.* *Iob 31. 24.* *Mark 10. 24.* *glory*] or *praise themselves*, *naunt*; contrary to *Ier. 9. 23.*

Verf. 8. *not redeeming redeeme*] that is, *shall in no wise*, or *not at all redeeme*.

Verf. 9. *So precious shall be*] or, *And dear* (*costly* is: and consequently rare and *gracious*; hard to obtain. as *Dan. 2. 11.* 1 *Sam. 3. 1.* of *their soul*] that is, of *their life*. So *Exod. 21. 30.* *cease for ever*] that is, it shall never be accomplished. So *ceasing* is used for the *not doing of a thing*. *Deut. 23. 22.* *Zach. 11. 12.*

Verf. 10. *That he may live*] this is referred to the end of the 8. verse, *not give his ransom: and so live*. And, is here for *That*; see *Psalm 43. 4.*

Verf. 11. *unconstant-fool* and *brutish*] these two names are often joyned together, as *Psalm 92. 7.* and *94. 8.* the one noting *sicklenes* and *mutability*, called *Cesil*, which is both the name of a *fool*, and of a *star* that causeth change of weather and tempests: (whereupon Solomon speaketh of the *restlesnes* of this kind of *folly*, *Eccles. 7. 27.* and of the *inconstancies*, and *light behaviour* of such *fools*, as having their eyes wandering unto the ends of the earth, *Prov. 9. 13.* and *17. 24.*) the other, noting want of *discretion*,

as brut-beasts led with sensuality, and caried with ardent furious affections. 2 Pet. 2. 12. Jude 10. See Psal. 73. 22.

Verf. 12. Their inward-thought] or, their meaning; purpose. This word signifieth the necrest, and most secret thoughts, or purpose: the heart. See Psal. 5. 10. and 55. 5. and 64. 7. their houses forever] to weat, shall continue; by houses, meaning their children or posterity, as Psal. 115. 12. which they that want, are said to be barren of house. Psal. 113. 9. they proclaim their names, on lands] or, they call lands, (their lands, as the Greek explaineth it) by their own names. As, the land of Canaan, of Misraim, (that is, Egypt,) of Asshur, &c. So Absalom called his pillar by his own name, 2 Sam. 18. 18. Cain, his city, by his sonns name, Gen. 4. 17. thus thinking to make their memory everlasting. Or, they proclaim their names (seeking to be famous) throughout the lands, or countries.

Verf. 13. But earthly-man] or, And Adam: and this may be minded both for the first man Adam, who continued not in his dignity; and so for all his children. in honour] being as honour, price, dignity or estimation. not lodge a night] or, not continue. The word though it properly signifieth a nights-lodging, or abiding, Gen. 21.

11. Exod. 23. 18. yet is used also for longer continuance, Psal. 25. 13. and 55. 8. Zach. 5. 4. are silenced] that is, are cut off, die, or perish. The Hebrew word signifieth silence, or stilnes; not onely in speech, but in motion: as the Sun was still, or silent, when it moved not, Ios. 10. 12. 13. and people destroyed, are said to be silenced, Isa. 15. 1. and the grave, or death, is called silence, Psal. 115. 17. and things without life, are in the Hebrew phrase, dum, or silent. Habak. 2. 19. Exod. 15. 16.

Verf. 14. unconstant-folly to them] that is, is their folly: or a constant-hope to them, that is, in their confidence. The originall word hath contrary significations: unconstant-folly; Eccl. 7. 27. and constant-hope, Psal. 78. 7. Iob 31. 24. both wayes it may here be taken: confident-hope, in their own conceit, but indeed, folly. The Greek turneth it, a scandall (or stumbling-block) to them. and their posteritie] or, yet those after them, their successors. their mouth] that is, their words, doctrine, counsell, precepts. The mouth is figuratively used for whatsoever commeth out of the same; as word, or commandement. 1 Sam. 12. 15. Iob 39. 30. Num. 9. 20. Deut. 1. 26. Mat. 18. 16. Luk. 19. 22.

Verf. 15. they are put] or laid: or, they put, that is, men put them. An Hebrew phrase, as Luk. 12. 20. they shall fetch away thy soul, that is, it shall be fetched away. The like is often used. Psal. 105. 28. and 141. 6. The Hebrew text it self, sometime explaineth this; as, they had anointed David, 2 Sam. 5. 17. that is, David was anointed. 1 Chron. 14. 8 in hell] into a ditch: to the lowest grave, or state of death, called Sheol. See the note on Psal. 16. 10. death shall feed them] as a shepheard shall feed and rule them, as Psal. 78. 72. or death shall feed on them, to devour them, as Ier. 50. 19.

at the morning] the last day of judgement, for then all that sleep in the dust of the earth shall awake & rise, & the new day of eternall life shall begin. their form] their figure, shape, or image; with all their beauty and proportion: or their rock, that is, their strength, or (as the Greek saith) their help, that wherein they trust. The Hebrew Tsur, is usually a rock; here it seemeth to be all one with Tsurah, a form, or figure: and this is confirmed by the Writing, for though by the vowels and reading it is Tsur; yet by the letters it is Tsur; which is, an image; Isa. 45. 16. wear away in hell] or wax old in the grave: understanding the word in, which is expressed in the Greek: or without it, thus, Hell (the grave) shall wear away (shall consume) their form. The Hebrew lchalloth being indefinite, to wear-out with age: is here of like signification as that which went before, shall have rule. The like Hebraism is in Ier. 14. 5. Zach. 12. 10. and 3. 4. See also Psal. 65. 11. from his dwelling-place] that is, every of them, coming from: (or being thrust out of) his dwelling, or home: as the Greek saith, they are thrust from their glorie.

V. 16. from the hand of hell] that is, from the power of the grave, death, & damnation. So of all the faithfull, he saith, I will redeeme them from the hand of hell. Hof. 13. 14. but

but so can no man redeem himself, *Psalm 49. Hand is put for power, as Psalm 22. 21. And this is meant of the resurrection, and redemption of body and soul from damnation by Christ. for he will receive me*] or, when he shall receive, or take me; meaning, up into heaven, where God himself is: *1 Thess. 4. 14. Ioh. 14. 3.* This manner of speech is used in *Gen. 5. 24. Enoch was no more, for God received him.*

Verf. 17. Fear thou not] that is, be not dismayed, or overcome with fear. The Hebrew phrase usually, when it counselleth or prayeth against a thing, meaneth the height and full measure of it. So, *Fear not, Gen. 50. 19. and Grieve not, Gen. 45. 5.* that is, be not overcome with grief. So, *lead us not into temptation Mat. 6. 13.* that is, let us not be overcome with temptation, *1 Cor. 10. 13.* Therefore that which one Evangelist writeth, *Fear not, Mat. 28. 5.* another writeth, *be not astonished, Mark 16. 6.* noting, the excess of fear.

Verf. 18. take any thing] Heb. *take of all*; that is, ought of all that he hath. For we brought nothing into the world, and it is certain that we can carry nothing out. *1 Tim. 6. 7. Job 1. 21.*

Verf. 19. Though in his life] that is, whiles he liveth. So *Psalm 63. 5. and 104. 33. and 146. 2. he blesteth his soul*] that is, himself: as it is written, *Soul, thou hast much goods laid up for many yeares, live at ease, eat, drink, and take thy pastime. Luk. 12. 19. will confesse thee*] will commend, laud, and celebrate thee. *doest good to thy self*] that is, makest much of, cherishest, pampereest thyself. So good is used for worldly pleasure and emoluments. *Psalm 4. 7.*

Verf. 20. It shall come] to weet, the soul forespoken of: or the person; or *Thou shalt come. to the generation of his fathers*] that is, to his wicked predecessors that are dead and gone: as the godly also at their death are gathered to their fathers and people, *Iudg. 2. 10. Dent. 32. 50.* or, to the habitation of his fathers; their house, or lodge: for so *Dor* is used for an habitation. *Isa. 38. 12. to continual-ay they shall not see*] or, which for ever shall not see the light: to weet, the light of the living here on earth, as *Psalm 56. 14. Job 33. 28. 30. nor the light of joy in the world to come; being cast out into the utter darkness. Mat. 5. 12.*

Verf. 21. understandeth not,] or discerneth not, wanting prudence. A repetition of the 12. verse, with a little change, of *yabin, lodgeth; into yabin, understandeth.*

Annotations, Psalm L.

Verf. 1. A Psalm of Asaph] that is, made by him: or to *Asaph*, that is, committed unto him to sing. For *Asaph* was a Seer, or Prophet, which made Psalms as did David, *2 Chron. 29. 30.* Also he and his sons, were singers in Israel. *1 Chron. 25. 2. The God of Gods*] that is, God of all Angels, Iudges, and Rulers of the world: or *The mighty-God, the God Iehovah.* Three titles of God here used together, *El, Elohim, Iehovah.* So in *Iosh. 22. 22. the going-in*] that is, the West, where the Sun setteth, or (after the Hebrew phrase) goeth in, as at the rising, it is said to goe-out, or come forth. *Gen. 19. 23.*

Verf. 2. out of Sion] the state of the church under the Gospel. *Heb. 12. 18. 22. Psalm 2. 6.* therefore in this Psalm, the legall sacrifices appointed at mount Sinai, are re-proved, and the worship of God in spirit and truth, commended. *the whole perfection*] or, the Universallitie of beauty: that is, which is wholly and perfectly beautifull. See the like praise of Sion, *Psalm 48. 3. Lam. 2. 15. shineth-clearly*] as the sun shineth in his strength: that is, appeareth in glorious majesty. This also is a sign of favour; *Job 10. 3. Psalm 80. 2. So God shined from mount Paran. Deut. 33. 3.*

Verf. 3. Our God come] a prayer to hasten his coming, as in *Rev. 22. 20.* or, as the former, *our God will come. fire shall eat*] that is consume, devour. So God is called an eating fire. *Deut. 4. 24. that is, as the Apostle expoundeth it, a consuming fire, Heb. 12. 29. and the sight of his glory on mount Sinai, was like eating (consuming) fire, Exod. 34. 17. and fire out of his mouth eateth, Psalm 18. 9.*

a storm

a storm be moved] a tempest raised: which maketh fire, the more fierce and forceable. And these things signify Christs judgements against hypocriticall, carnall worshipers; see *Mal.* 3.1.2.3 *Mat.* 3.12.

Verf. 4. call to the heavens, &c.] that heaven and earth may bear record; as in *Deut.* 31.28. and 32.1. *Isa.* 1.2.

Verf. 5. have stricken my covenant] or have cut, that is, made covenant with me with sacrifices. For at holy covenants the sacrifices were cut asunder, and they went between the parts. *Gen.* 15.10.13.18. *Ier.* 34.18. See *Psalm.* 25.10. See also a covenant between God and his people with sacrifice, *Exod.* 24.4.---8.

Verf. 6. And the heavens] hereby may be meant the heavenly Angels; as in *Iob* 15.15. or the meteors in the aier, thonder, lightning, &c. *Exod.* 19.16.18. See also *Psalm* 97.6. and 89.6. he is judge] himself in his own person; and not by his servants only, as afore time. *Hab.* 1.1.2. 2 *Tim.* 4.1.

Verf. 7. testify to thee] that is; give thee constations, admonitions, charges, &c. to cause the more obedience, as *Nehem.* 9.29. 2 *King.* 17.15. *Exod.* 19.21.23. or, testify against thee, (as this phrase sometime signifieth, *Deut.* 4.26. and 31.28.) that is, convince thee of disobedience; Both these are done in this Psalm, verf. 14.15.18.19. &c.

Verf. 8. for thy sacrifices] so ellwhere he saith, I speake not to your fathers, &c. concerning sacrifices, *Ier.* 7.22. are before me,] so the Greek explaineth it; and so Israel used to weary God with outward offerings; *Isa.* 1.11.14. *Mic.* 6.6.7. *Amos* 4.4.5.

Verf. 9. goat-bucks] the hee goats; such, with bullocks, were principall in the sacrifices. *Num.* 7.17.23. &c. *Psal.* 66.15.

Verf. 11. store of beasts] all sorts of beasts that range about, So *Psal.* 10.14.

Verf. 14. a confession] a thank-offring. There was an oblation in the law, thus called, *Levit.* 7.12.15. mentioned also in *Psal.* 116.17. and 107.22. which the Apostle openeth, exhorting to offer the sacrifice of praise continually to God, that is, the fruit of the lipps, confessing to his name. *Heb.* 13.15. See also *Psal.* 95.2. vovest to the most high,] that is, to God; *Gen.* 14.18. so he that in *Luk.* 6.35. is the Most high; in *Mat.* 5.45. is, our Father which is in heaven. To him vovest were made with prayers, *Gen.* 28.20. *Psal.* 61.6. and paid with thanksgiving; *Psal.* 85.2. and 66.13.14. and by law their payment was required, *Deut.* 23.23. *Eccles.* 5.5. *Psal.* 76.12. and there were f crifices for vovest, *Levit.* 7.16.

Verf. 16. what hast thou to do] the Hebrew phrase is, what to thee? the Greek, wherefore doest thou?

Verf. 17. nurture] or restraint, chastisement; which is the way of life. *Prov.* 6.23. and 12.1. behind thee] or after thee. See a like speech *Nehem.* 9.26.

Verf. 18. and thou runnest] or readily consentest, takest pleasure. And, may be omitted in our English; it serveth to increase the readines and earnestnes of the affections. He that partaketh with a thief, hateth his soul. *Prov.* 29.24.

Verf. 19. thou sendest out] that is, usest and appliest it. thy tongue, joyneth] or, with thy tongue, thou joynest, (forrest) framest, compactest.

Verf. 20. ill-report] or infamy, offensive scandalous speech; (as the Greek turneth it, scandal:) a word not found but in this place.

Verf. 21. I was (scely) Hebrew, I being, had been, or was. set in order] to ween thy fault; as the Greek explaineth it, I will set thy sinns before thy face.

Verf. 22. no resuer,] or no deliverer. A similitude taken from Lions, which catch and tear their prey: from whose jawes none can reskue. See the like in *Hof.* 9.14.

Verf. 23. disposeth his way] compositeth and ordereth it, according to these directions; or, he that putteth this way, before him. to see, (the salvation) that is, to enjoy it, or, I will shew it him. In Hebrew the word in redoundeth. See *Psal.* 27.4. So *Psalm* 32.16. and 85.3.

Annotations, Psalm. L I.

Verf. 3. **H** *E had entred* or, *had gone in*, that is, *had lyen with*; as the phrase importeth, Gen. 6. 4. and is expressed 2 Sam. 11. 4. Bathshebah] the daughter of Eliam, 2 Sam. 11. 3. called also Bathshebah daughter of Ammiel, 1 Chron. 3. 5. She was wife to Captain Uriah the Hittite, and whiles her husband was at the leaguer of Rabbah, David lay with her: and she being with child, he first sought to cover his fault, by sending for Uriah home, that he might be esteemed the father: which not succeeding, he sent him back with privy letters to Joab the General, for to procure his death. Which being done, David married his wife Bathshebah, so thinking to cloke his sin. But God was displeased, and sent Nathan to reprove David; whereupon he repented, and made this Psalm, for an example unto, and comfort of sinners. See the historie at large, 2 Sam. 11. and 12.

Verf. 4. *much wash me*] or, *Multiplie wash me*, that is, *thoroughly wash me, again and again*. He applieth the washings used in the law, (Levit. 11. 25. 32. Exod. 19. 10.) Num. 19. 19. to the spirituall washing from sin, in the blood of Christ. Rev. 7. 14. 1 Ioh. 1. 7. So after verse. 9. & Jer. 4. 14. The Hebrew *Hereb* (or *Harbeh*) *multiply*, is used for *Much*, as 2 King. 10. 18. where it is opposed to *litle*. And that which in one place is written *barbub*, *multiply*: in another is *la-rob*, and *rabbab*, *much*: as 1 King. 10. 10. with 2 Chron. 9. 9. 2 Sam. 8. 8. with 1 Chron. 13. 8.

Verf. 5. *I know*] or *acknowledge*. So Isa. 59. 12. Jer. 3. 11.

Verf. 6. *Against thee*] or, *Unto thee only*. This is either because he concealed his sin from men, but could not from God, 2 Sam. 12. 12. or, that onely God could remit the punishment of his sin. Isa. 43. 25. So Psal. 41. 5. *I have sinned*] and so am deprived of the glorie of God: as Rom. 3. 23. *that which is evil*, &c.] *which displeaseth thee*. This hath reference to 2 Sam. 12. 9. and 11. 27. *that thou maist*] that is, *thou hast suffered me to fall into sin, that thou maist be iust*, (or justified,) *in whatsoever thou hast spoken for the salvation of thy servant, or punishment of my sin*. 2 Sam. 12. 10. For the unjustice of man, commendeth the iustice of God, Rom. 3. 4. 5. or, it may have reference to the former words, *I know and acknowledge* my sin, *that thou maist be iust*. when thou speakest] or in thy speaking; i. in thy words; as Rom. 3. 4. so after, in thy iudging.

maist be pure] or *clear, sincere, unrepurable*; and consequently *maist win the victorie in judgment*; whereupon the Apostle (according to the Greek version) saith, *maist overcome*, Rom. 3. 4. The Hebrew *Zacah*, also in the Siriak tongue, is used for overcoming.

Verf. 7. *in iniquitie*] the perversnes or viciousitie of nature, commonly called original, and by the Apostle *inhabiting sin*, Rom. 7. 17. whereby all men are carnall, sold under sin: Ioh. 3. 6. Rom. 7. 14. This, David maketh the fountain of all his actuall sinns.

painfully-brought-forth] *born-with-sorrow*, The Hebrew signifieth, *the painfull travell of child birth*, Isa. 26. 17. 18. and 51. 2. Psal. 29. 9. *concerned*] or *was-warm*: in heat; as Gen. 30. 32. 39. 41.

Verf. 8. *the inward-parts*] or *the covered-parts*, *the heart roots*, where wisdom is seated of God: Job 38. 36. named in Hebrew of covering, plaistering, or pargeting. *the secret*] or, *the closed-place*: which being referred to the person, meaneth *the heart*, which God remembereth, Exek. 36. 26. and wherein he writeth his lawes, Heb. 8. 10. And thus the Chaldee expoundeth it, *the close-place of the heart*; which the Apostle calleth, *the hid man of the heart*, 1 Pet. 3. 4. or, if it be referred to the thing, it meaneth *the secrets of wisdom*, Job 12. 8. *the wisdom of God in a myserie*, *the hid wisdom*, manifest by the gospel, 1 Cor. 2. 7. And thus the Greek applieth it, saying, *the unmanifest and hid things of wisdom, thou hast manifested to me*. *hast made*] or *wilt make me know*; thus he iseth by faith out of his sin, being taught wisdom of God.

Verf. 9. *Thou wilt purge-me from-sin*] or *prayer wise*, *Purge thou me from sin*; or *make me sinlesse*. Expiate or purify my sin. Prayers are often made in this manner, as with assurance that they shalbe performed, See the note on Psal. 17. 8.

axop] or *hissop*, of the Hebrew *Ezob*, and Greek *hissopos*; an herbe or tree, growing out

out of the wall, 1 King. 4. 33. appointed in the law, for to sprinkle and cleanse with, Exod. 12. 22. Num. 19. 6. 18. Levit. 14. 4. 6. 49. Hebr. 9. 19. and the sprinkling with it, was the last part of the purification of the Vnclean; here used to signify the full cleansing from sin by the blood of Christ. Hebr. 9. 13. 14. whether it were that herb which we now call *erxop*, or no; is uncertain. wash me] another legal rite for purifying the unclean, Levit. 14. 8. and 15. 5. 8. 13. 22. figuring our sanctification. Heb. 10. 22. 14. 3. 5. Isa. 4. 4.

Vers. 10. to hear joy] the joyfull tidings of the forgiveness of my sinns. bones that thou hast crushed] or brayed; noting hereby the greatnes of his grief and affliction. Job 2. 2. 5. and 30. 17. and 33. 19. 21. Psal. 38. 4.

Vers. 11. Hide thy face] that is, regard not my sinns to visit them on me. See the contrary, Psal. 90. 5. and 109. 14. 15. Ier. 16. 17.

Vers. 12. firm spirit] a spirit ready prepared, stedfast, and certain. The like is applied to the heart, Psal. 112. 7. and 57. 8.

Vers. 13. from thy face] or from thy presence: This was an effect of Gods utmost anger against sinners. 2 King. 24. 20. Ier. 7. 15. and 52. 3. Gen. 4. 16. thy spirit of holynes] thy holy Ghost.

Vers. 14. the joy of thy salvation] the joy which proceedeth from thy salvation, and deliverance of me from sin. a free spirit] a voluntary, freewilling spirit, ora princely, ruling spirit, as the Greek turneth it. See this word, Psal. 47. 10. by a free, or princely spirit, he meaneth, a spirit not in bondage to sin; called elsewhere, the spirit of adoption. Rom. 8. 15. 16. whereby a man is made willing to obey the Lord; as Exo. 35. 21.

Vers. 16. from bloods] that is, from the guilt of my murder, in shedding the blood of Fruah; or, from my native corruption. See the note on Psal. 5. 7. shall shout] or shrill, sing joyfully, and proclaim thy justice; such as Paul speaketh of Phil. 3. 9.

Vers. 17. shall open my lips] shalt give me occasion to speak freely and boldly. This phrase is used, Job 11. 5. and 32. 20.

Vers. 18. and I would give it] or, for else I would give it: as the Greek turneth it, if thou wouldest sacrifice, I had given it.

Vers. 19. The sacrifices of God] that is, which please God. So the works of God, Iohn. 6. 28. heart broken] to weet, with sorrow for sin. So Isa. 61. 1. Luk. 4. 18. Compare with this, Rom. 12. 1. also Isa. 57. 15. and 66. 2.

Vers. 20. Doe-wel] or Doe-good; deat-bouteously: it comprehendeth all things needfull for profit or pleasure. unto Sion] the Church, and place of publik worship. See Psal. 2. 6.

walls of Ierusalem] or, of Ierusalalm; as the Hebrew writeth it in the dual form, as it were, the double Ierusalem, to weet, the higher and the lower; from, which the Apostle gathereth an allegorie, Gal. 4. 25. 26. This citie was first called Salem, that is Peace; where Melchisedek was King, Gen. 14. 18. Hebr. 7. 2. It was named also Iebus, Iudg. 19. 10. of one Iebusi son of Canaan, Gen. 10. 16. and was possessed by his seed, the Iebusites, who held therein the fort of Sion, till David wunn it from them, 1 Chron. 11. 4. 5. 7. Here also was the mount Moriah, whereon Solomon built the Temple. 2 Chron. 3. 1. where Abraham offred his son Isaac, Gen. 22. 2. And because there Gods providence was seen, he named the place Iehovah-irch: Gen. 22. 14. which Irch, put to the former name Salem, maketh it Ierusalem: where Peace is seen, and as the citie was enlarged by taking in mount Irreh, or Moriah, so is the name: yet sometime (though very rare,) it is called by the first name Salem; as Psal. 76. 3. This citie, God chose to be the place of his publik worship, and there to dwell, 2 Chron. 7. 12. Psal. 132. 13. 14. and honourable things are spoken of this citie, Psal. 87. 3. and of the walls thereof, which in the Ierusalem from above, are of Iasser stone, with 12. foundations, garnished with all manner precious stones, and having the names of the Lambs 12. Apostles, Reve. 21. 10. 14. 18. 19. &c. the walls are called Salvation, and the gates Praise, and they are ever in Gods sight; Isa. 60. 18. and 49. 16. For the building up of these, doth David here pray.

Vers. 21.

Verf. 21. Then shalt thou accept] when the place is builded which thou hast chosen, For he forbad his people, to offer in every place, *Levit. 17. 5. 8. 9. Dent. 12. 11. 13.* and promised to accept their sacrifices on his holy mountain, *Exek. 20. 40.* Therefore Israel was in great affliction and reproach, when the walls of Jerusalem were unbuilded, *Nehem. 1. 3.* and the peoples negligence in building Gods house was sharply blamed. *Hag. 1. 2. 4. 8. 9. and 2. 15. &c.* of justice] that is, sacrifices offered in faith: and according to the will of God. See *Psal. 4. 6.* the whole-oblation] the Calil: a kind of oblation that was wholly and every whit given up in fire unto God: and differed from the Ghnoiah, or Burnt-offring, which was onely of beasts or birds, *Levit. 1.* whereas the Calil was also of flour, called the Meat-offring, but burned altogether, which the common Meat-offrings were not. *Lev. 6. 20. 22. 24.* It was also of beasts. *1 Sam. 7. 9.*

Annotations, Psalm L I I.

Verf. 2. **D**Oëg, a servant of King Saul, and master of his herdmen. *1 Sam. 21. 7.* the Adomite] that is, an Adomite, or Idumean, as the Greek here translateth: or a man of Adamah, a citie in the tribe of Naphtali, *Iosb. 19. 36.*

of Achimelech, David fleeing from Sauls tyrannie, came for comfort to the house of God in Nob, where Achimelech the priest administred. He gave unto David and his company, the shew bread to eat: armed him with the sword of Goliath the Philistian, and asked counsell of the Lord for him. Doëg saw this, and told King Saul: and after (when no other man would,) himself at the Kings commandement, ran upon Achimelech and the Priests, and killed 85. persons; and Nob the city of the Priests, he smote with the edge of the sword, both man, woman, child, and beast. But Abjather Achimelechs son escaped unto David, and told him: who thereupon made this Psalm. See *1 Sam. 21. and 22. Mat. 12. 3. 4.* o mighty-man] or Potentate, Doëg is thus named, for his chief place over K. Sauls herdmen, *1 Sam. 21. 7.* and his killing of so Many Priests of the Lord, *1 Sam. 22. 18. 19.* in which mischievous prowesse he vaunted himself.

Verf. 4. thinketh] or understand, why thinketh thy tongue? that is, uttereth the evils thought of, and prunediated. doing-decey] that is, as a rasour, which instead of cutting the hayr, cutteth the throat. Or it may be referred to the man, o doer of deccyt, as the Greek saith, thou hast done deccyt.

Verf. 5. justice] that is, truth, or faithfulness.

Verf. 6. words of swallowing] or of devouring, of perniciousnes; that is, pernicious words which cause destruction.

Verf. 7. destroy] or pull thee down: a similitude taken from buildings pulled down: *Levit. 14. 45.* applied here to mans overthrow. So *Iob 19. 10.* pull-thee away] or take thee hence, as a coale of fire is taken with the tongs *Isa. 30. 4.*

pluck thee] as the stakes are plucked up when the tent is removed. This is applied to expulsion out of ones serled place; and is opposed to stablissing. *Deuter. 28. 63.*

Prov. 2. 22. and 15. 25. root thee up] as a tree plucked up by the roots: *Lude. 12.* So *Iob 31. 12.* land of the living] that is, this world. See *Psaln 27. 13.*

Verf. 9. the man] the mighty-man. It hath reference to verf. 3. he was strong] or, would be strong, and prevail; as *Psal. 9. 20.* or, strengthened, and hardned himself.

in woefull-evil] or, in that he hath, that is, his substance: the Greek saith, in his vanity.

Verf. 10. green olive] alwayes fresh and flourishing. See *Psal. 37. 35. Ier. 11. 16.* aye] continually: see *Psal. 9. 6.*

Annotations, Psalm LIII.

Verf. 1. **M** Achalath] this seemeth to be a kind of instrument, much like *Nechiloth*, *Pfal.* 5. 1. It may also be interpreted *Sickness*, or *Infirmity*. So in the title of *Pfal.* 88. *an instructing-psalm* *maskil*: see *Pfal.* 32. 1. This psalme is the same in effect, and almost in words with the 14. *Psal.*, some few things changed. See the notes there.

Verf. 2. with *inurious-evil*] so the Greek saith, *with iniquities they are made abominable*. Or we may read, *they have done abominable iniquitie*.

Verf. 4. *every one is gone-back*] Hebr. *All he, that is, Each one, or whosoever he be* in particular. In *Pfal.* 14. 3. he speaketh generally, *all is departed*.

Verf. 6. *where no dread was*] that is, *no cause of dread*. God giveth to the wicked, *a trembling heart*, *Deut.* 28. 65. and *a sound of fear is in their ears*, *Iob* 15. 21. *yea the sound of a leaf, chafeth them, and they flee when none pursueth*. *Levit.* 26. 36. *Prov.* 28. 1. *of him that besiegeth thee*] or, *that pitcheth camp against thee*: [speaking to the godly man. The Greek turneth it, *of men-leasers*. *had made them abashed*] or, *shalt make abashed*, (for it is a promise, but set down as already performed, for the more assurance,) or, *shalt put to confusion*, to weat, *them*, or *their counsell*; as they would have confounded thine. See *Pfal.* 14. 6.

Verf. 7. *who will give*] a wish; *O that there were given, &c.* See the notes on *Pfal.* 14. 7. *salvations*] that is, *full salvation, health, or deliverance*.

Annotations, Psalm LIV.

Verf. 2. **Z** *Iphims*] or *Zipheans*, the inhabitants of *Ziph*, a citie in the tribe of Judah, *Ios.* 15. 24. by which there was a wilderness and wood, wherein David hid himself when he fled from Keilah for fear of K. Saul: and was bewrayed by these *Ziphims* unto the King once, and the second time; whereupon he made this Psalme. See the historie, *1 Sam.* 23. 14 15, 19. &c. and 26. 1, 2.

Verf. 5. *strangers*] the *Ziphims*, estranged from God, and alienated from his people. *Pfal.* 58. 4. *Isa.* 1. 4. So wicked men are called *heathens*, *Pfal.* 59. 6. In *Pfal.* 86, 14. this is repeated by David: but for *Zarim*, *strangers*, there he calleth them *Zedem*, *proud*. *daunting-tyrants*] terrible-dymayers, as Saul and his retinue whose terrour daunted many. See *Pfal.* 10. 18. *seek my soul*] *my life*, to take it away: see the note on *Pfal.* 35. 4.

Verf. 6. *with them that uphold*] or, *among the upholders*, the valiant soldiers that helped David in his battels: as *1 Chron.* 12. 1. &c. a like manner of speech is *Judg.* 11. 35. *thou art among them that trouble me*.

Verf. 7. *return the evil*] to weat, *which they intend against me*. For the righteous escapeth out of trouble, and the wicked shall come in his stead. *Prov.* 11. 8. *suppress*] *restrain them*, or *cut them off*. Compare *Pfal.* 143. 12.

Verf. 8. *With voluntarines*] or, *In freenes*; that is, *freely, liberally, of a willing mind*. Such sacrifices the law mentioneth, *Levit.* 7. 16.

Verf. 9. *eye hath seen*] to weat, *the work, or reward of God on mine enemies*: mentioned before in *vers.* 7. and as is expressed in *Pfal.* 91. 8. but often this word is concealed, as *Pfal.* 35. 21. and 92. 12. or *hath viewed them with delight*; see *Psal.* 22. 18.

Annotations, Psalm LV.

Verf. 3. **I** *Mourn*] as one cast down with sorow, making a dolefull noyse. *medi-*
tation] or, *discourfing-talk*, *prayer*, *complaint*. The Hebrew *Siach*, signifieth, *any large discourse or exercise of the mind, or mouth; by busj musing, talking, pray-*
ing, communing with ones self, or others.

Verf. 4.

Verf. 4. *they bring*] *they make-move*, or *turn upon me iniquitie*; both by unjust imputation of evil; and inflicting of punishment. For the word is used both for *iniquity* and the *punishment* thereof; as is noted Psalm 5. 6. *spitefully-hate me*] or, *bear me a privy grudge*, *wish a purpose to avenge*; as the word signifieth, Gen. 27. 41. and 50. 15.

Verf. 5. *is pained*] or, *trembleth-with pain*. The word usually, meaneth *such pains as a woman feeleth in her travel*.

Verf. 6. *horroure*] or, *amaz'd-quaking*; when the senses are smitten with astonishment. Therefore the Greek turnes it, *darknes*.

Verf. 7. *who will give*] a wish, *O that I had*, or, *O that some would give*. See Psalm. 14. 7. *wing as a dove*] which being a fearfull bird, flieth fast to deserts and rocks to hide itself, Ier. 48. 28. *wing*, is put for *wings*: as *fowl*, for *fowls*: Psalm. 8. 9. *that I might-fly*] or, *I would fly*, and dwell, to weet, *some where, where I can find safety*: but no place is named, to note the more uncertainty.

Verf. 8. *in the wilderness*] the place whither *the woman* (the Church) *also flieth* in her persecution. Rev. 12. 6. 14.

Verf. 9. *hasten safe escaping*, &c.] or, *I would speed my evasion*, *hasten my deliverance*. So David *hastened his flight from Absalom*; 2 Sam. 15. 14. &c. *from wind of driving-forward*] that is, *from the driving (stormy) wind*, that beareth all things away before it: meaning the storm of persecution: which forced him to flee. The Greek turneth it, *from pusillanimitie*, (or *feeblenes-of spirit*:) intimating his only fears driving him to this flight.

Verf. 10. *Swallow*] that is, *destroy*. It hath respect to *Dathan and Abiram's death*, who with there companie were swallowed alive into the earth, Num. 16. 32. as after in the 16. verse here is explained. *divide their tongue*] for, *their tongues*, that is, *their language*, counsels, plots, &c. as at Babel *tongues* were confounded; Gen. 11. 7. So the tongues of Absaloms counsellors (that persecuted David) were divided. 2 Sam. 17. 1--5--14.

Verf. 11. *they compasse it*] to weet, *violent-wrong and strife* before mentioned; which were as walls about the town: or *they*, that is, *those wicked persons*.

Verf. 13. *For, not an enemy*] or, *Because*, it was no enemy that reproached me: the Greek turneth it thus, *For, if an enemy reproached me, I could suffer it*, &c. *for I could bear*] Hebr. and *I could bear it*: and, being in stead of *for*, or *ells*, or *otherwise*; as in Psalm. 60. 13. and 51. 18. *magnified*] that is, *spake great and boastfull words*; see before Psalm. 35. 26.

Verf. 14. *But thou*] Hebr. *And thou*; and, is often used for *but*; as Gen. 42. 16. Isa. 16. 10. So in Greek, Rom. 1. 13. and often in the Psalmes. *esteemed off as my self*] or, according to mine order, or estimation: that is, *my very equall*, *my peere*; or *as much regard and worth as my self*. The Greek turneth it, *like-minded*: a word which the Apostle useth, Phil. 2. 20. *my guide*] or, *my Duke*, *my Chieftain*, or *master*. So the Hebrew *Alluph*, is used generally for a Duke, or Chief governour; Gen. 36. 15. &c. and so the Greek turneth it here. It is also used in speciall, for a Chief-friend: Prov. 16. 23. and 17. 9. Mic. 7. 5. which sense is good in this place. Achitophel may be the man here aimed at, who was one of Davids princes, and friends, even his chief counsellor, and became a traitour. 2 Sam. 15. 12. 31. and 16. 23. *my known-acquaintance*] or, *my familiar*, whom I acquainted with my counsels, purposes, &c. as Psalm. 31. 12.

Verf. 15. *made-sweet secret-counsell*] that is *sweetly communicated our secret affaires*, each to other; or the *myserie* of godlines; whereof see Psalm. 25. 14. These were fulfilled between David and Achitophel, Christ and Judas the traitor. *with the societie*] or in the *concourse*, *company*, *frequencie*; that is, *the multitude that hurtle and run-together frequenting the publick assemblies*. And this was done with outward hast and hurtling together, and with concordant minds: wherefore the Greek here turneth it *unanimitie* or *concord*. This word is after used for a *company*, or *concourse*, Psalm. 64. 3. and hath the name of *tumultuous-running together*, Psalm. 2. 1.

Verf. 16. *Let death seize*] or death shall seize; exact his due as a creditor on his debtor. upon them] and, on him; as the Hebrew forme noteth, that is, on every of them. to hell] to the place and state of death: *Psalm 16. 10.* as the conspirators with Korah, went down quick into hell, *Num. 16. 30. 33.* in their dwelling-place] or, in their sojourning-place; for this life is a pilgrimage; where men are but guests. in their most-part] or, within them: in the midds of them: meaning their heart.

Verf. 18. and at noon] These three times in the day, they used to pray in Israel; as David here practised, and Daniel afterwards, *Dan. 6. 10.* and at the sixth houre, which was their noon-tide) Peter went to prayer, *Act. 10. 9.* meditate] or pray: see the note on verse 3. and *Psalm 77. 4.*

Verf. 19. from the battell against me] from the neer-fight (the conflict) with me: the Greek saith, from them that draw neer to me, meaning his foes; as *Psalm 27. 2.* with many] or in many, were they with me. This is doubtfull whether it be meant of foes, or friends. If of foes, it may be resolved thus, for with many, (with a great multitude) they were fighters with me. If of friends; it may be understood of Gods Angels, that in a great-number were with him, pitching camp for his aid, *Psalm 34. 8.* as Elishah said, many mee are with us, than with them, *2 King. 6. 16. 17.*

Verf. 20. even he that sitteth] that is, the eternall, that abideth one and the same, in counsel, power, &c. no changes] or alterations from evil to good, and are not bettered. Thus the Chaldee paraphrast taketh it. It may also be meant, no alterations of their good estate; that is, no adversities, as *Iob 10. 17.*

Verf. 21. He sent forth his hand] that is, laid violent hands: as *Nehem. 13. 21.* his peaceable-friends] or, them that were at peace with him.

Verf. 22. drawn-swords] that is, wounding, deadly. A like similitude Solomon useth *Prov. 12. 18.* There is that speaketh words like the prickings of a sword. See also *Psalm 57. 5.*

Verf. 23. thy careful-burden] or thy gift, that is, whatsoever thou art careful to have given thee, in all thy wants and need: or, whatsoever he giveth thee, to exercise thy faith and patience, by adversities. The Greek well turneth it, thy care: which phrase the Apostle useth *1 Pet. 5. 7.* Cast all your care upon him, &c. Compare also herewith, *Mat. 6. 25.* *Luk. 12. 22.* *Psalm 37. 5.* sustain thee] or foster, and nourish thee, with food and all other necessities. The word though it be general, yet is often used for nourishing, *Gen. 45. 11.* and *47. 12.* *1 King. 18. 4.* So the Greek also turneth it here.

not grieve] that is, not suffer, as *Psalm 16. 10.*

Verf. 24. men of bloods, &c.] that is, bloody men: as *Psalm 5. 7.* not live-half] Hebr. not halften their dayes; that is, not come to half the dayes of their life: but be cut off by untimely death. So *Iob 15. 32.*

Annotations, Psalm LVI.

Verf. 1. **C** Concerning the dumb dove] or, after the Hebrew phrase, the dove of dumbnes, thus David speaketh of himself, as of a dove subject to vexation among the ravenous kites, the Philistims, which were sarr dis-joynd from Gods people in faith; though neer in habitation: as the Greek translate it, the people sarr off from the saints. Or, *Elemi*, interpreted, dumbnes, may also be turned a Congregation, as in *Psalm 58. 2.* and so the meaning is, the dove of the congregation of them that be sarr off; that is, of the Philistims. Michtani] a Jewel, or golden Psalm: see *Psalm 16. 1.* took him in Gath.] David fleeing from Saul to Achish King of Gath, and being there known: changed his behaviour, and fained himself foolish, and was so dismissed, *1 Sam. 21. 10.* &c. whereupon he made the 34 psalm. After that, he fled again to K. Achish, and dwelt there with him, he and his company. *1 Sam. 27. 1. 2. 3.* &c.

Verf. 2. would swallow me up] or breatheth after me, to take and devour me. The word *Shaalh* is used for swooping in of drink; *Iob 5. 5.* also, of the wind, or breath; *Ier. 2.*

24. and 14.6. and so for breathing after any thing to come therto. Job 7.2. Eccles. 1.9. So after in Psal. 57.4. and 119.131. *o most high* *o high God*, as the Chaldee explaineth it. The Greek saith, *from the height*: we may also translate it, in height, that is, *highly*, (*proudly*), they warr against me. But *Marom, Height*, is sometime Gods attribute, as Mic. 6.6. Psal. 92.9.

Verf. 4. *In the day* or, *what day*: that is, *whensoever I shalbe afraid*.

Verf. 5. *what flesh can do* or, *question-wise, what can flesh do unto me?* by *flesh* meaning, *corrupt and weak man*, as is expressed, *verf. 12*. The like title is given to men, in Psal. 73.39. Gen. 6.3. Isa 40.6.

Verf. 6. *they grievously wrest* *they painfully form*, and *frame my words* (or *my matters*): *perverting them*, and *giving them another figure or fashion*. So the Hebrew word is used for *fashioning*: Job 10.8. It signifieth also, *grieving*, Isa. 63.9.

Verf. 7. *They draw together* or, *gather*, that is, *converne and combine together*: or, *gather wars*; as is expressed, Psal. 140.5. So Psal. 59.4. *my steps* or *my heels*; or *footsoles*; after the manner of that old serpent. Gen. 3.15.

Verf. 8. *cast down* or *make descend*, to weete, *to the pit of corruption*, as Psal. 55.24. or *nether parts of the earth*, as Ezek. 32.18.

Verf. 9. *my wandring* *my flitting to and fro*: as from Sauls presence to Gath, 1 Sam. 21.10. from thence to the cave of Adullam, 1 Sam. 22.1. from thence to Misep in Moab, *verf. 3*. then to the forest of Mareth in Judah, *verf. 5*. then to Keilah, 1 Sam. 23.5. thence to the wilderness of Ziph, *verf. 14*. thence to the wilderness of Maon, *verf. 25*. then to Engedi, 1 Sam. 24.1.2. and so from place to place, as a partizan on the mountains; in all which David acknowledged Gods care and providence towards him. *in thy bottle* that is, *reserve them diligently*. Bottles were used to put in milk and wine, *Judg. 4.19*. 1 Sam. 16.20. In the Hebrew there is an allusion to the former word *wandring*, called *Nod*: a bottle being also in that tongue called *Nod*: having difference in writing but none in sound; are they *not in thy register?* or, *in thy book and reckning?* meaning, *doublelesse they are*. A question is often used for an earnest affirmation or denyall. As, when one Evangelist saith, *Do ye not erre?* Mark. 11.24. another saith, *ye doe err*. Mat. 22.29.

Verf. 10. *that God will be for me* or, *with me*; or, *that God is mine*; as the Greek saith, *thou art my God*.

Verf. 13. *Thy vowes are upon me* that is, *I have thank-offrings ready, wherewith to pay my vowes which I made unto thee*. A like phrase is in Prov. 7.14. *Vpon me are peace-offrings*. See also how *vowes* were paid with *peace*, or *thank offrings*, *Levit. 7.15.16*. Psal. 86.13. Or, *they are upon me*; that is, *I am bound to pay them*. *confessions* that is, *sacrifices of confession*, or *thanks*: which were distinguished from *vowes*, *Lev. 7.12.15.16*.

Verf. 14. *hast thou not also* meaning, *surely thou hast*: as before in *verf. 9*. and Psal. 116.9. *from sliding* or, *from driving*, *from thrust*; that is, *from sliding by the thrust of my enemies*. *to walk on* or *converse*: it noteth a *continual* and *pleasing carriage of ones self acceptable to God*: therefore the Greek expresseth it by *well-pleasing*; and the Apostle followeth the like, in *Heb. 11.5*. from *Gen. 5.24*. The meaning also of the phrase here is, *that I may walk*: as that which one Prophet saith, *Isaiah, to dwell*; 1 Chron. 17.4. another saith, *Isaiah, that I may dwell*. 2 Sam. 7.5. *the light of the living* or, *light of life*: meaning the, *vitall*, or *lively light which men here on earth do enjoy*: and therefore in *Job 33.28.30*. this is opposed to the *pit* or *grave*; and in *Psal. 116.9* it is called, *the land of the living*: whereof see *Psal. 27.13*. This also respecteth the better *light of life*, mentioned by our Saviour. *Job. 8.12*.

Annotations, Psalm. LVII.

Verf. 1. **C**orrupt not] or, Bring-not to corruption, or perdition. This word sometime importeth corruption of faith and manners, by sin; as is noted on Psa. 14. 1. sometime, perdition, or utter destruction, the punishment of sin; Psa. 78. 38. 45. Gen. 6. 13. and 9. 11. 15. it is a more vehement word than killing; Exek. 9. 6. 8. This word is also in the title of the 58. 59. and 75. Psalms. Michiam] a golden song. See Psa. 16. 1. from face] or, for fear of Saul. See Psa. 3. 1. into the cave] Saul sought David in the wilderness of Engedi, upon the rocks, among the wild goats: and being there in a cave, David cutt off the lap of Sauls coat, and would not kill him. Which when Saul after perceived, his heart relented for Davids kindnes, and he wept, acknowledging his fault. And taking an oath of David that he should not destroy his seed; he ceased his persecuting for a time. 1 Sam. 24. David, in that distresse, made this Psalm.

Verf. 2. evils passeth] that is, every evil; or, the whole heap of evils, passeth.

Verf. 3. perfectly accomplisheth] or performeth, to weete, his grace, or his promise; or my affairs, bringing them to a full end and stay. So Psa. 138. 8. A like speech the Apostle useth, Philip. 1. 6.

Verf. 4. He will send] or usually sendeth; to weete, his hand, as Psa. 144. 7. or, his Angel, as Dan. 3. 27. or, his mercy and truth, as after here followeth. swallow me] or, breatheth after me. See Psalm. 56. 2.

Verf. 5. Lions] called here Lebaim, hearty, stout, courageous-Lions; of Leb, that is, heart, courage. As there be sundry sorts of Lions, so have they sundry names; see Psa. 7. 3. Lions are mentioned in the scriptures, for the stoutnes of their heart, 2 Sam. 17. 10. boldnes. Prov. 28. 1. and grimmes of their countenance, 1 Chron. 12. 8. Saul and his courtiers are here Lions to David; as were the Kings of Assour and Babel after unto Israel, Ier. 50. 17. the Roman Emperour to Paul, 2 Tim. 4. 17. and all wicked rulers, over the poor people, Prov. 28. 15. inflamers] bouseteuf, meaning, frie fierce, and raging persons, that flamed with wrath and envie, and inflamed others. Of such, David did complain to Saul, 1 Sam. 24. 10. spears] Hebr. the spear; as charret, for charrets, Psa. 68. 18. So Agur speaketh of a generation whose teeth are swords, and their jaws, knives, to eat up the afflicted out of the earth. Prov. 30. 14. See also Psa. 55. 22. and 59. 8.

Verf. 9. Raise-up] or stirr up, to weete, thy self; or Awake. A word of exciting; Iudg. 5. 12. Compare this with Psa. 103. 2. 3. &c. my glorie] my tongue, or soul. See Psa. 136. 9. and 30. 13. at the day-dawning] I will rouse up my self with my instruments. Or, I will raise up the day dawning, that is, I will prevent the early morning, and be up before it; and so stirr it up. A figurative speech.

Verf. 11. That thy mercy] or, For, thy mercy is great, &c. Compare Psalm 36. 6.

Annotations, Psalm LVIII.

Verf. 1. **C**orrupt not] Bring not to perdition, &c. See Psa. 57. 1. and 16. 1.

V. 2. O assembly] O band, Company, or Congregation. The Hebrew Elem, which hath the signification of binding as in a sheaf or bundle; seemeth here to be a company that are combined, and confederate; or, it may be taken for the binding of the tongue; that is, dumbnes; (as before in Psa. 56. 1.) and be read thus: Of a truth, do ye speak dumb justice? or, mutenes of justice? As blaming them for speaking and boasting of justice; when indeed justice was dumb, and opened not her mouth; but they gave most unjust sentence. righteousnesse] or equities; that is, righteous, plain, and equall things. Judges are called Gods; Psa. 82. 6. and therefore should imitate God, who faith, I do speak justice, and declare righteousnesse. Isa. 45. 19.

Verf. 3.

Verf. 3. *ye weigh*] or, *ye balasse* (of the Hebrew *Palas*.) *ye peise*. A similitude takeⁿ from the weighing of things which should be in even peise and proportion; *Prov* 16.11. *so justice should weigh all words and works in equitie, and reward them accordingly*; but these weighed out wrong for right.

Verf. 4. *from the womb*] that is, *even from their mothers womb, the wicked are estranged*, (do alienate themselves) from God, justice, and vertue. This noteth mans naturall corruption.

Verf. 5. *Hot-poyson they have*] or, *Hot-wrath is to them*. The Hebrew *Chamath* signifieth both *poyson*, & *rage*, or *furie*; each of them being hot. The Greek here turneth it *rage*: the similitude of a *serpent*, rather giveth it to be *poyson*; as *Psal*. 140.3. *Rom*. 1.13. *Deut*. 32.24. Though both are fitly applied to the wicked, who like serpents in furie spit out their venom, and malice. *like-as*] or, according to the likenes. It maketh an exact comparison, as no whir inferiour to the serpent, which was the instrument to poyson mankind. *Gen*. 3. *serpent*] or *snake*, called in Hebrew *Nachas*, of expertnes, for it was more subtile than any beast of the field. *Gen*. 3.1. *deaf as*] or, *cockatrice*; or the serpent *Python*; called in Hebrew *Pethen*, which name noeth (by the contrary) the *unperswadednes* which this Psalm sheweth to be naturally in that beast. And so the wicked have the title of *Apeithis*, *unperswaded*, or *Disobedient*. *Tit*. 1.16. *Ephes*. 2.2. *stoppeh*] Hebr. *will stop*, that is, *usually stoppeth his ear*, with his tail (as humane writers report) whiles the other he layeth on the ground; or is naturally deaf of it.

Verf. 6. *the voice of charmers*] which with words use to charm serpents, that they can neither bite nor sting; as may be gathered both by this place, and by *Eccles*. 10.11. *Ier*. 8.17. And these *Charmers* have their name in Hebrew of *whispering*, or, *soft, sweet and eloquent speaking* *Pf*. 41.8. *If*. 3.3. *of him that inchanteth*] or that *conwrath*; conjoineh] associateth. *Inchanters* have this title here, and in *Deut*. 18.11 either, because by *sorcerie* they associate serpents, making them tame and familiar, that they hurt not: or because such persons use to bind and tie bands or things about the body, to heale or hurt by *sorcerie*: or because, by their *conwring art*, they have societie and fellowship with *Devils*. And that these evil arts are not here approved, the law sheweth, *Deut*. 18. Onely similitudes are taken from them, as elsewhere from the thief, *Rev*. 16.15. *the unrighteous Iudge*, *Luke*. 18.1.2.6.7. *the unjust steward*, *Luke*. 16. &c.

of him that is made-wise] of the *wised*, that is, the *learned*, *expert*, the *cunning* *mage*.

Verf. 8. *refused as waters*] that is, (as the Greek explaineth,) *set at naught*; nothing esteemed; as *waters* that passe away and are not regarded. *bend he his arrowes*] or, *his arrow*, (for the Hebrew hath a double reading;) that is, *every of his arrowes*. And this may be meant of the wicked man, whose arrowes bent at the just, shall be broken: or of God, who shooteth at the wicked, and cutteth them off. *be they as cutt off*] or, let them be as if they were cutt-off, or, even as *strawes*: meaning it of the wicked's arrowes: or if of their own persons, let them be even cutt off; as the Greek saith, *untill they be weakened*.

Verf. 9. *snail that melteth*] or, *snail of melting*; that is, a *consuming* *snail*, wich creeping out of the shell, casteth her moistures, and so waiteth to death. Also with salt, a *snail melteth* into water. *let him goe-away*] or, *walk*: meaning, let him die. So where one Prophet saith, *to goe with thy fathers*; *1 Chron*. 17.11. another saith for it, *sleep*, that is, *die*. *2 Sam*. 7.12. *the untimely birth*] or *fallen birth*, meaning, *fallen before due time*. So *Iob* 3.19. *Ecces*. 6.3.5.

Verf. 10. *Ere that they shall perceive*] or, *Before men shall understand*. He speaketh to the wicked, of their suddain destruction. The meaning seemeth to be this: *Ere men shall perceive* (or feel,) the pricking of *your thorns*, which are thorns of the *Bramble*; *God will* as with a *whirlwind* destroy every of them. The *Bramble*, or *brar* (mentioned also in *Jothams* parable, *Judg*. 9.14.15.) hath strong and sharp thorns

fit to resemble the evil counsels and deeds of the wicked. The Hebrue *Sir* is used both for a *thorn*, and a *pot*, wherefore some here translate *pots*; yet yeilding the same sense. The Greek turneth it *thorns*. *as alive* or *even quick*, which noteth subdain destruction; as *Psal.* 55. 16. *let them goe down to hel alive*: or their lively vigour, which made them fear no destruction, as *Psal.* 38. 20. *my enemies are alive, are mighty*. This word is sometime used for *raw flesh*; *1 Sam.* 2. 15. which some that translate the former word *pots*, retain also here. *even in wrath* or *as with burning-anger*. We may also understand the word *thorn*, thus: *as well the living thorn*, (that is, *fresh and green*;) *as the thorn of burning*, that is, *the burnt, or fear thorn*: because on the *bramble*, some of the thorns are parched and dry, when others are *young and green*. *he will tempestuously whirl it away*] *God will take away*, (or *skare away*) it, that is, every thorn, as with a whirlwind, or tempest. For, as with a whirlwind that passeth, the wicked is no more. *Prov.* 10. 25.

Verf. 11. his feet in blood] This noteth both the greatnes of the slaughter: and comfortable use which the just shall make hereof. Compare *Psal.* 68. 24. *Isa.* 63. 3. *Rev.* 14. 20.

Verf. 12. earthly-man] *Hebr.* *Adam*; put here for *men* in general: as *son*, for *sons*, *2 King.* 21. 6. with *2 Chron.* 33. 6. See also *Psalm.* 8. 9. *fruit*] that is, a comfortable reward; after their labours and troubles: As *Heb.* 12. 11. *Lam.* 3. 18. *God, that iudge*] or *Gods judging*. A mystrie of the holy Trinitie; used sundry times in the scripture, as *Gods caused me to wander*, *Gen.* 20. 13. *he is holy Gods*, *Ios.* 24. 19. *he is living Gods*, *Jer.* 10. 10. though most commonly it is otherwise. See the note on *Psal.* 3. 2.

Annotations, Psalm LIX.

Verf. 1. Corrupt not] or *bring not to perdition*. See *Psal.* 57. 1. *Michlam*] a notable song: see *Psal.* 16. 1. *to kill him*] or, *to do him dye*. Saul having cast his spear at David, and missed him; sent messengers after unto Davids house, for to keep (or watch) him, and to kill him. But his wife *Michal* (Sauls daughter,) bewrayed the matter, let David down at a window, and so he escaped. *1 Sam.* 19. 10. 11. 12. Hereupon he made this Psalm.

Verf. 2. set me on high] *set me aloft*, where I may be safe, that my foes reach not to me.

Verf. 4. not for my trespass] to weete, against them: as elsewhere David professeth: *1 Sam.* 24. 10. 12.

Verf. 5. without iniquitie] to weete, of me, or on my part, understanding it of *sin*, as in the former verse: or *without punishment* (understanding it of the enemies) *they run*. &c. *Iniquitie* is often used for *punishment*: see *Psal.* 69. 28. or, *without iniquitie*, (without blame in their own conceit: as in *Ier.* 50. 7. *their enemies said, we offend not, because thy have sinned*, &c. *to meet me*] meaning, for good, that is, to assist me. For sometime, meeting, is to oppose and resist; *Psal.* 35. 3.

Verf. 6. to visit] namely, with punishment, as *Exod.* 20. 5. See otherwise, in *Pf.* 8. 5. *the heathens*] that is, the wicked, mine enemies; called here *heathens*, as elsewhere *strangers*; *Psal.* 54. 5. *unfaithfully-work*] or, *disloyally-commit*. See this word, *Psal.* 25. 3.

Verf. 7. They return at evening] The enemies like hungry dogs, come at evening, secretly to surprise and devour me. So wicked persecutors, are likened to dogs; *Psal.* 22. 17. or it may be a prophesie of their extreme povertie, that when others goe to rest; they goe about howling for meat. *make noyse as a dog*] barking, grinning, howling: as a dog for his meat; as after verse 15. 16. therefore the Greek turneth it, *they are hungry*.

Verf. 8. utter]

Verf. 8. utter] or well-out, as from a fountaine; belch, or babble; as Prov. 15. 2. 28. This similitude is explained Ier. 6. 7. *As the fountain casteth out her waters, so she casteth out her malice.* [words, &c.] that is, they speak sharp devouring words. See Psalm. 57. 5.

Verf. 10. *His strength*] understand, O God that art his strength: And it may be meant of himself, though he speak as of another; 1 because in the Hebrue there is sometime a suddain change of the person, as Dan. 9. 4. *thou keepest covenant towards them which love him*, that is, which love thee. Deut. 5. 10. *that love me, and keep his commandments; for, my commands*; Mic. 1. 2. *Hear ye people all they, for al ye.* 2. because in the last verse of this Psalm, it is repeated, *My strength.* 3 also in this place, the Greek turneth it, *my strength.* 4 because in the next verse it is written in the Hebrue text letters, *his mercie*, but by the vowels and margine, read, *my mercie*; which giveth occasion to suppose the like meaning here. Howbeit the sense is good if we understand it of the enemy, *Saul*, thus. O God that art is strength, and hast given him the kingdom, and this power. For even wicked rulers have no power, except it be given them from above; Iohn. 19. 11. And David much respected Saul, as Gods Anointed. 1 Samuel. 26. 11. 2 Samuel. 1. 14. I take heed] or, will, I keep, observe: that is, wayt upon thee: or keep thanks and prayes for thee; as verse 18.

Verf. 11. *God of my mercy*] or, of his mercie, (as is observed on the former verse:) or, my God of mercy; that is, my mercifull God. prevent me] to weet, with mercy, or blessings, as Psalm. 21. 4. let me see] to weet, vengeance. Psalm. 54. 9.

Verf. 12. *people forget*] to weet, their sin, and punishment for the same. Dead men are forgotten, Psalm 31. 13. Eccles. 9. 5. so their punishment whiles they live, is the more memorable. make them wander] to weet, as vagabounds. The word hath reference to Cains judgment, who was not killed, but marked for a vagabound: Genes. 4. 14. 15. Some punishments are lesse tollerable than death it self. Rev. 9. 6.

Verf. 13. *The sin of their mouth, &c.*] This sentence is difficult; for, 1. it may have reference to the former, that my people forget not their sinns and punishments, but may tell of them: or, 2. it may respect themselves; let them tell (or confesse) their own sinns and punishments, as did Cain, Judas, &c. Gen. 4. 13. 14. Mat. 27. 4. Or, 3. it may shew the cause of their judgements, For the sin of their mouth, &c. when they shall] or, and let them be taken. and of cursing] or, for the curse, (the execration,) which may be understood of the sin, according to Psalm 10. 7. or, of the punishment thereof, as Deut. 30. 7. of false denayal] of their lying, or of their leanneffe: The original signifieth either; and may also be meant of sin, or the punishment thereof. let them tell] or, they shall tell: speaking of his people, or of the wicked themselves.

Verf. 14. *Consume*] to weet, them: as Loose, Matih. 21. 2. for, loose him: Mark. 11. 2.

Verf. 15. *And they shall return*] or, let them return, &c. a prophesie of, or prayer for their punishment, answerable to their sin: as before verse 7.

Verf. 16. *They, shall wander*] or, make themselves wander, scatter themselves abroad. The Hebrue hath a double reading, to include both these: so 2 Sam. 15. 20. See a like punishment of the wicked, Iob 15. 23. shall howl] or, shall tary all night, to weet, hungry and unsatisfied. The Hebrue signifieth either of these: but the Greek chooseth the former, they shall murmur; howling for hunger.

Verf. 17. *sing thy strength*] that is, praise with song, thy strength who canst defeat my foes, and protect me.

Verf. 1. *[Shushan]* that is, the six-stringed instrument, (or *Lilie*.) see *Pfal. 45. 1.*
[Eduth] that is, the testimonie; which here either belongeth to the musick,
 now unknown to us: or meaneth, the Psalm to be a testimonie of Davids faith and
 thankfulness: or to be sung by the priests before the Ark of God in the sanctuarie;
 which Ark, and Tables of the covenant in it, was called the Testimonie. *Exod. 40. 3. 20.*
Michtam] a golden song; see *Pfal. 16. 1.*

Verf. 2. *Aram]* that is, the *Aramites*, or *Syrians*: the posteritie of *Aram*, the son
 of *Shem*, the son of *Noah*; *Gen. 10. 22.* *[Mesopotamia]* a countrey so commonly
 called of the Greek, *Act. 7. 2.* in Hebrue: *Naharayim*, that is, of (or between) the two
 rivers; meaning *Tygris* and *Euphrates*, between which this land lay. *Zobah]* a
 country neer the other, called of Greek writers *Syria Saphena*. *Edom in the*
valley of sale] that is, the *Edomites*, or, *Idumeans in the salt valley*; a place in that
 country, whereof mention is also made *1 King. 14. 7.* *twelve thousand]* in the
 historie *2 Sam. 8. 13.* this victorie is ascribed to David; in *1 Chron. 18. 12.* it is
 ascribed to *Abishai*, *Joabs* brother; and there also the number is *eighteen thousand*.
 It seemeth that captain *Abishai* first set on them, and slew 6000. after him folowed
Joab and slew 12000. moe, here mentioned. And to David is this victorie attributed,
 because he was King.

Verf. 3. *cast us away]* This complaint seemeth to have reference unto that mis-
 erable state wherein Israel was, *1 Sam. 13. 19, &c.* and *31. 7.*

Verf. 4. *the land quake]* that is, change the state thereof; as *Hag. 2. 7.* compared
 with *Heb. 12. 26. 27. 28.* also *Ezek. 31. 16.* *rive it]* as at earthquakes, rifts and
 chinks appear, this word is not elswhere used in scripture. *heale]* that is, repaire:
 see the like phrase. *2 Chron. 7. 14.*

Verf. 5. *astorishing-horror]* or reeling, giddines, meaning, they were drunken with
 afflictions, which caused horrour; as drunkenness with wine causeth giddines. This word
 is also used, *Isa. 51. 17. 20. 21. 22.*

Verf. 6. *a banner]* or ensigne. This word is applied to the flag or ensigne of the
 gospel; *Isa. 11. 12.* and *49. 22.* and *62. 10.* here, to David and his victorie. *to be*
high-displayed] or, to use for a banner; which hath the name of *lifting-high*.
the certain-truth] of thy promises.

Verf. 7. *answer me]* or us, me and my people. The Hebrue hath both readings.

Verf. 8. *shall divide]* this meaneth a full possession, after conquest. *Ios. 1. 6.* and *13. 7.*
Shechem] a citie in the tribe of Ephraim, not far from Samaria, *Gen. 33. 18.* *Ios.*
7. 9. 7. *Succoth]* a citie in the tribe of Gad, beyond the river Jorden. *Ios. 13. 27.*

Verf. 9. *Gilead]* and *Manasseth]* These were the utmost borders of the land of Ca-
 naan without Jorden: which howsoever for a time they resisted David, and clave to
Ishbosheth, *Sauls* son: *2 Sam. 2. 8. 9, &c.* yet were by Gods promise to be subjected
 unto David. *strength of my head]* that is, my hornes wherewith I shall smite the
 people together, according to that promised blessing. *Deut. 33. 17. or, by head,* may be
 meant headship, kingdom, or principality. *lawgiver]* or statute-maker: a title of
 authority; therefore the Greek translateth here, King. This also accordeth to the
 promise, made to Judah; *Gen. 49. 10.* *1 Chron. 5. 2.*

Verf. 10. *Moab]* the land, or people of the *Moabites*, neer to the land of Israel; these
 were the posteritie of Lot, Abrahams nephew; begotten by Lot in his drunkenness, of
 his own daughters; *Gen. 19. 33. --- 36. 37.* they had now forsaken the true God, and
 worshipped *Baal-pehor* and *Chemosh*; *Num. 25. 1. 3. and 21. 29.* were enemies to Israel,
Num. 22. Iudg. 3. 12 and subdued by David; *2 Sam. 8. 2.* *washing pee]* that is used
 for base services; as a vessel to wash my feet in. *over Edom shall I cast my shoe]*
 that is, I shall walk through, possess, and tread down the land of Edom (or Idumea),
 whose inhabitants were Edomites, the posteritie of Edom, that is, Esau the elder
 brother of Jaakob, who profanely selling his birthright for a messe of red pottage,
 (called

(called in Hebrue *Adom*.) had his name therefore *Adom*, to the perpetual shame of him and his seed; *Gen.* 25. 30. and 36. 8. 9. *Heb.* 12. 16. as *Laakob*, by faith obtained the glorious name of *Israel*; see *Psal.* 14. 7. *Palestina* [showt thou] for this in *Psal.* 108. 10. it is sayd, *over Palestina I will showt*. So here it seemeth to be spoken in mockage; intimating, that howsoever the *Philistims* domiered and triumphed for a while, (as appeareth *Iudg.* 10. 7. and 13. 1. 1 *Sam.* 4. 10. and 31. 1.) yet should they by *David* be subdued; as came to passe, 2 *Sam.* 8. 1. Therefore the Greek turneth it, *the aliens are subiect to me*. *Palestina* (called in Hebrue *Pelesbeth*;) was a part of the land of *Canaan*, westward by the sea; inhabited by the *Philistims* which came of the *Casubims*, nephewes of *Mixraim* the son of *Cham*, the son of *Noah*; *Gen.* 10. 14. These with the *Caphtorims* first inhabited *Caphtor*, and from thence came to *Palestina*; *Amos* 9. 7. where they drove out the *Avims*, (the ancient inhabitants of the land) and dwelt in their stead, *Deut.* 2. 23. And this seemeth to be the reason, why usually the *Philistims* are called in Greek *Allophyloi*, *Aliens*, (of an other tribe, or nation;) because they were not the first natural inhabitants.

Verf. 11. *Who will lead*] it is a kind of wish, as *Psal.* 14. 7. yet implying also some difficultie, as the next verse here sheweth. of strong defense] that is, *defensed*, or *fortified*; see *Psal.* 31. 22. This may be meant generally of all strong cities that resisted *David*; or specially, of *Rabbah* the chief city of the *Ammonites*; whereof see 2 *Sam.* 12. 26. 29. &c.

V. 13. from distresse] or from the distresser, the adversarie. for vain] *Heb.* & *vain*: but *and*, is often used for *because*, or *for*: as 2 *Sam.* 22. 28. with *Pf.* 18. 28. so *Isa.* 64. 5.

Verf. 14. do valiantnes] or valour, that is, *valiant acts*: according to the prophetic *Num.* 24. 19. or, *make a power*, that is, *gather an armie*; as the phrase is used, 1 *Sam.* 14. 48. and in *Exek.* 28. 4. it is used, for gathering of *wealth*. See the note on *Pf.* 18. 33. *will tread-down*] in Greek, *will set at nought*, or *contemne*.

Annotations, Psalm LXI.

Verf. 1. *V*pon *Neginath*] or with *neginath*, that is, *the playing on the strings of the instrument*: meaning that this psalm was to be sung with musick of stringed instruments. See *Psal.* 4. 1.

Verf. 3. *end of the land*] the utmost border of the land of *Canaan*, where *David* sometime was driven to abide. 2 *Sam.* 17. 24. or, *end of the earth*. *is overwhelmed*] or, *covered over*, to weete, with grief; (as the Greek explaineth it,) whereby it fainteth; opprest with sorrow. So *Psal.* 102. 1. and 77. 4. and 107. 5. and 142. 4. *lead thou*] or, *thou wilt lead*: a speech of faith, from former deliverances, as the next verse sheweth.

higher then I.] which I cannot get up on, unlesse thou lead me.

V. 4. a safe-hope] or, shrowding-place: where he hoped for, and had found safe shelter.

Verf. 5. *I will forourn*] or, shall abide. See *Pf.* 15. 1. *in the secret*] or, *the hiding-place*; called elsewhere *the shadow of his wings*. *Psal.* 36. 8. and 63. 8. See *Pf.* 91. 1. & 4.

Verf. 6. *my vowes*] that is, *my prayers made with vowes*; as the saints used, *Gen.* 28. 20. *Iudg.* 11. 30. 31. Hereupon, prayer is called in Greek *Proseuche*, of *pouring out* *vowes* to God. *inheritance to them*] or, *given me the inheritance of them*; that is, such a blessing as usually thou bestowest on such as fear thee.

Verf. 7. *Thou wilt add*] or, *prayerwise, add thou*, &c. So the rest. *dayes unto dayes*] or, *upon dayes*; that is, *a long life*. of the King] meaning himself, and (specially) *Christ*, who was to be his son after the flesh. See *Psal.* 72. and 89. 21. 30. 37. 38.

Verf. 8. *He shall sit*] to weete, *on the throne*, that is, *reign*; or *sit*, that is, *dwell*, or *abide*; as *Psal.* 140. 14. *prepare*] or, *appoint*, as his due and ready portion. The Hebr. is *Man*, a name whereby that prepared meat was called, which God gave his people from heaven. *Psal.* 78. 24.

Verf. 9. *day by day*] or, *day and day*; that is, *dayly*. The Hebrue usual phrase is, *day day*; so *Psal.* 68. 20. *Gen.* 39. 10. *Isa.* 58. 2. *Exod.* 16. 5. sometime, *day and day*, as *Heb.* 1. 4. 2 *Cor.* 4. 16. So *two two*, *Mark.* 6. 7. for *two and two*.

Annotations, Psalm LXII.

Verf. 1. **O** *Ver Ieduthun*] that is, *over Ieduthuns posterity, who was a singer in Israel.*
1 Chron. 25. 3. or, to Ieduthun; See also Psal. 39. 1.

Verf. 2. *Yet-furely*] or, *Onely.* It is an earnest affirmation, against some contrary temptation or speech; and excludeth also other things. So verse 3. 5. 6. 7. 10. *keepeth silence*] or is *silent, or still; that is, quiet, submisſe, and (as the Greek explaineth it) ſubject*; the rebellious affections being tamed and subdued. See also *Pſal. 4. 5.*

Verf. 3. *moved much*] or, *moved with a great moving.* *Perſecuted, but not forſaken; caſt down, but I periſh not,* as 2 Cor. 4. 9. for God giveth the iſſue with the temptation. 1 Cor. 10. 13.

Verf. 4. *indeavour-miſchief*] this word is not found elſewhere in the ſcripture. It denoteth both a *purpose in mind, and a thruſting forward in act of any miſchievous deed.* *ye ſhall be killed*] or, *will ye be murdered? violently-killed.* Some Hebrue copies varying a point or vowel, give it an active ſignification, *will ye murder?* This the Greek ſolloweth: but the former ſenſe here ſitteth beſt. *a ſenſe*] *will, or mure*: an other word then the former. *ſbooved at,*] or *thruſt,* namely, *for to fall;* as is expreſſed *Pſalm 118. 13.* Hereby is meant a great and ſuddain ruine; as *Iſa. 30. 13. Ezek. 13. 13. 14.*

Verf. 5. *from his high-dignitie*] or excellencie, whereunto he was exalted of God. David ſpeaketh this of himſelf, (therefore the Greek hath, *mine honours*;) and blameth them here for oppugning his dignitie, as he did before in *Pſalm 4. 3.* *they delight*] or, *readily-like of, and accept of a deceivable-lye.* *each of them bleſſeth*] Hebr. *they bleſſe*: but *his mouth,* leadeth us to mind it of all in generall, and every one in particular. Compare *Pſal. 5. 10.* *Bleſſing* is uſed for *ſair words,* and ſometimes, *flattery, Rom. 16. 18.*

Verf. 6. *my expectation*] that is, *my ſalvation expected, and hoped for:* as verſe 2.

Verf. 9. *in all time*] that is, *alwayes.* See *Pſalm 34. 2.* *powr out your heart*] that is, *the deſires of your heart; your prayers, with tears.* A ſimilitude taken from *pouring out of waters,* as is expreſſed, *Lam. 2. 19.* *powr out thy heart like water before the face of the Lord.* This was practiſed in *Israel,* when they drew water (from their heart) and poured it out (by their eyes) before the Lord. 1 Sam. 7. 6. A like phraſe is of *pouring out the ſoul, Pſal. 42. 5. 1 Sam. 1. 15.*

Verf. 10. *noble-man*] hereby is meant men of all degrees, *high and low.* See the note on *Pſalm 49. 3.* *in ballances to mount up*] or, *to aſcend:* meaning that all men together, if they be put in one ballance, and vanitie in an other, they will mount up, that is, *be lighter, than vanitie it ſelf.* And the word *hebel, vanitie,* here uſed, denoteth a *vain light thing, as the breath of ones mouth, or bubble on the water.*

Verf. 11. *in oppreſſion*] that is, *in goods gotten by oppreſſion, extortion, or fraudulent injurie; this word importeth guileful-wrong;* as the next, more open violent robbery. See also *Iſa. 30. 12.* *become-not rayns*] that is, *fooliſh and vile in reſpect of others; and deceiving your ſelves.* For to *make-vain,* is to *deceive,* 1 Cor. 13. 16. and to *max-vain,* is to be *vile and come to nothing.* *Iob 27. 12. 1 Cor. 2. 5. Rom. 1. 21.* *powerful-wealth*] *riches;* ſee *Pſalm 49. 7.* *ſet not the heart*] that is, *do not affect it, or careſully-regard it, but uſe this world, as though you uſed it not,* 1 Cor. 7. 31. So, to *ſet the heart,* is to *regard, or, care for a thing.* 1 Sam. 4. 20. and 9. 20. 2 Sam. 18. 3. *Exod. 7. 23. Prov. 22. 17.*

Verf. 12. *Once*] Hebrue *Qne,* meaning *one time,* as *Exod. 30. 10.* and as is expreſſed, *Iof. 6. 3.* So *twiſe,* or *two times.* Though it may alſo be interpreted *one thing,* two things, (as *achath, is one thing,* *Pſalm 27. 4.*) The Greek here ſaith, *Once ſpake God, theſe two things have I heard.*

Verf. 13. *to man*] that is, *to every-one;* as this phraſe is opened, *Mat. 16. 27. Rom. 2. 6. Rev. 22. 12.* *to his work,*] whether it be *good or evil.* See the like in *Prov. 24. 12. 1 Cor. 3. 19. Iob 34. 11. Ezek. 7. 27. 2 Cor. 5. 10. Ephes. 6. 8. Col. 3. 25. 1 Pet. 1. 17.*

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Annotations, Psalm LXIII.

Verf. 1. **W**ildernes of Iudah] the Forrest of Hareth, 1 Sam. 22. 5. or, the wilderness of Ziph, 1 Sam. 23. 14. both which were in the tribe of Judah.

Verf. 2. *early*] this noteth care and diligence, Job 3. 5. Hof. 3. 15, Psal. 78. 34. Prov. 1. 28. Luk. 21. 38. *longeth ardently*] this word (which is here onely found) seemeth to denote an earnest, or hot appetite for meat; as the former *thirst* is for drink. *land of drought*] that is, dry land, for so the wilds, or deserts, were usually waterlesse. Psal. 107. 33. 35. Exod. 17. 1. Num. 20. 1. 2. Jer. 2. 6. *wearie*] and consequently *thirstie*, which is caused by wearines. So Psal. 143. 6.

Verf. 3. *the sanctuary*] or the *sanctitie*, the holy place, so called for the more reverence, and because holines became that house, Psal. 93. 5. *for to see*] this may be meant of his present desire to behold it as in time past; or as a continued speech of his passed comfort, when I did behold thy strength. *thy strength and thy glorie*] both these were seen in the Ark of the testimonie, whence Gods oracles were uttered; Exod. 25. 22. Numb. 7. 89. called therefore the ark of Gods strength, Psal. 132. 8. and also his glorie, 1 Sam. 4. 21. 22. See also Psal. 78. 61. and 105. 4.

Verf. 4. *land*] commend, or glorifie thee.

Verf. 5. *So will I blesse thee*] to weete, when thou restorest me again unto thy sanctuary: therefore also it may be taken for a prayer, *So let me blesse thee.* in my life) that is, while I live, here on earth. So Psal. 49. 19. and 104. 33. and 146. 2. *lift up my palms*] that is, pray: which was with this gesture of holding up the palms of the hands towards heaven, as looking to receive a blessing. So Job 11. 13. Lam. 2. 19. and 141. Psal. 141. 2. It is called also the *lifting up of the hands*, Psal. 28. 2. and *spreading out of the palms*. Psal. 44. 21. and 88. 10.

Verf. 6. *fat*] or *jewel*, and *fatnes*. Both words in the originall signify *fatnes*, and hereby is meant *satiety* of pleasures; so Jer. 31. 14. Psal. 36. 9.

Verf. 7. *when I remember*] or *If I remember*, that is, *so oft as*. The Hebrew *im*, if, is here used for *when*; as also 1 Sam. 15. 17. So in Greek, *ean*, if, Mat. 6. 22. is *hota*n, when, Luk. 11. 34. *atches*] or *custodies*, observations, which were in the night, as is expressed, Psal. 90. 4. See the note there.

Verf. 8 *helpfulnes*] that is, a full help; as Psal. 44. 27.

Verf. 9. *cleaveth after thee*] this noteth love, constancie, and humilitie: and union in the spirit: for as man and wife cleaving together, are one flesh, Gen. 2. 24. so he that cleaveth to the Lord, is one spirit, 1 Cor. 6. 17. And this union commeth of the Lord, who saith by the Prophet, *as the girdle cleaveth to the loines of a man, so have I tied to me the whole house of Israel, that they might be my people*; Jer. 13. 11.

Verf. 10. *for tumultuous ruine*] that is, to bring my soul unto destruction, or ruine. See this word Psal. 35. 8.

Verf. 11. *They shall make him run-out*] or, *They (the enemies) shall powr out him*, meaning, some principall, as Saul, or every of his foes: or *He* (every one that seeks my soul) shall be made run-out, that is, his blood shall be shed: as waters, Psal. 79. 3. A like phrase is used, Jer. 18. 21. Exek. 35. 5. *hands*] that is, the edge, or force of the sword: as Job 5. 20. Jer. 18. 21. *portion of foxes*] that is, left unburied, for foxes and other wild beasts to prey upon and devour. So Sauls blood flowed out by the sword, and his company slain on mount Gilboa, lay for a prey to the beasts, 1 Sam. 31. So Christs enemies slain with the sword, are eaten of ravenous fowles, Rev. 19. 21.

Verf. 12. *But the King*] that is, *I who am King by Gods anointing*, 1 Sam. 16. 12. 13. and *Christ the son of David. sweareth by him*] that is, by God; by *sweearing*, meaning, Gods whole worship, whereof *sweearing* was a part, Deut. 6. 13. Isa. 45. 23. and 65. 16, Jer. 4. 2.

Annotations, Psalm LXIV.

Verf. 2. **P** Rayer] or meditation : see Psalm 55. 3. the Greek faith, when I pray unto thee.

Verf. 3. the secret] or secrecie, mysterie, that is, Council, or assembly of evill doers ; that is, the malignant church ; as the holy church, is called the secrecie (or mysterie) of the righteous, Psalm 111. 1.

Verf. 4. bent their arrow] that is, laid their arrow ready on their bended bow. The like phrase was in Psalm 58. 8. See also Psalm 111. 2. bitter word] or bitter thing ; as the Greek explaineth it. So after in verse 6. an evill word, or thing. See the note on Psalm 7. 1.

Verf. 6. they tell, to hide] or, of hiding : that is, impart their counsell one to another, how to hide snares. they accomplish an exquisite search] or, a search searched-out, that is, a curious diligent search. The Greek translateth, they are consumed searching out searches ; in meaning that they spend both their time and themselves, in searching out evils against the just. It may also be read, we are consumed by the search searched out, meaning that in their judgement, we cannot escape their snares. even the inmost] Hebr. and the inmost ; that is, whatsoever any mans wit and deep heart can find out : or, So deep (is) the inward-part and heart of man.

Verf. 8. have been] or assuredly shall be : the time past being used for more certainty ; as in Isa. 9. 6. And by have been, is meant the sure event and accomplishment of Gods judgements on them ; with the continuance of the same. As the Hebrew word of being, signifieth to come to passe, or have event, 1 Sam. 4. 1. Job 37. 6. and to continue to be, Dan. 1. 21.

Verf. 9. they have caused them-every-one] Hebr. caused him : which being spoken of many, as in this place, meaneth them all severally, to one man. to fall, &c.] or to stumble-down : signifying that Gods stroakes should have effect to overthrow them, by their own devises. betake themselves to flight] or shall wander-about in their flight, which noteth great fear and unfaynednes, (which the Greek therefore turneth are troubled,) and is meant of the wicked, their favourites.

Annotations, Psalm LXV.

Verf. 2. **P** Raise, silent wayteth] or, is silent, that is, submissly, and quietly expecteth thee : see Psalm 62. 2. or, Vnto thee there is silence, and prayse : that is, silence looking to receive mercies, and prayse for them being received. The Greek faith, prayse becometh thee. The Hebrew also may imply the same : though it be more significant.

Verf. 3. Thou hearest] or, O thou that hearest ; or he that heareth ; see after in verse all flesh] that is, all sorts of men : as Gen. 6. 12, Psalm 145. 21. Act. 2. 17. This is a prophesie of all nations converted unto Christ.

Verf. 4. words of iniquities] or of perversities ; that is, perverse things, or words, unrighteous deeds. Words, are often put for things ; as Psalm 7. 1. mercifully cover] or expiate, propitiate, purge away, and so cover, and forgive. Of the Hebrew Caphar, which signifieth to cover ; the Cover of the Ark, was called Caporeth, Exod. 25. 17. in Greek hilasterion, that is, the propitiatorie, or mercy-seat ; Heb. 9. 5. which name Paul giveth to Christ, Rom. 3. 25 ; who is the true propitiation for our sinns : 1 John. 2. 2.

Verf. 5. takest-neer] or caustst to approach, to weete, unto thy self ; the Greek faith, takest unto thee. thy courts] or, court-yards, the open-places of the tabernacle and temple. There was an inner court and an outward, 1 King. 7. 12. one for the priests, another for the people, called the great court, 2 Chron. 4. 9. 2 King. 21. 5. good-things] so the Greek explaineth it well : the Hebrew speaking of the good-thing, in generall comprehending the whole store of pleasures and commodities ; as Deut. 6. 11.

Gen. 45. 25. The like here foloweth; *holy*, for all *holy-things*. And among good things, understand the principall, the gift of the *holy Ghost*: as that which in Mat. 7. 11. is good things; in Luk. 11. 13. is called the *holy Ghost*.

Verf. 6. *Fearfull things*, &c.] God out of his tabernacle, gave, *oracles* and answers to his people, Num. 7. 89. and from heaven he answered to their prayers, against their adversaries; Psal. 3. 5. he answered alwayes things *reverent* and *fearfull*.

those farre off by sea] whereby is meant, not onely those upon the sea, whose hope God is, Psal. 107. 23. 28. &c. but those also that dwell farr afunder disjoyned by the sea, as in Ilands, which wait for his law. Isa. 42. 4.

Verf. 7. *O he that stablisheth*] or, which setteth fast: it is a continued speech to God, as the words before and after manifest, but the person changed for more passion; like that in Job 18. 4. *O he that tearest his soul*, for *O thou that tearest thy soul*. See the note on Psal. 59. 10. *mountains*] hereby is often meant, *kingdoms*, *politie*s, and *common-weales*. Ier. 51. 25. See Psal. 30. 8.

Verf. 8. *of the seas*] waters signify peoples, Rev. 17. 15. and seas, are the huge armies of peoples, Ier. 51. 42. All such, as well as the naturall seas, God asswageth, See also Psal. 46. 7.

Verf. 9. *And they*] or, when they fear. *utmost-parts*] or borders, to weet, of the earth: as is expressed Isa. 41. 5. *the out-goings of morning*, &c.] This may be meant, both of the successive course of day and night; and of them that goe out at morning and evening, which be, *men to their labour*, and *beasts for their prey*; as is shewed, Psal. 104. 20. — 23. and of people, inhabiting the East and west parts of the world;

Verf. 10. *plenteously-morshenst it*] This sense the Greek yeeldeth: the Hebrew also may be turned, when thou hast made it to desire rain: or, and givest it the desire thereof. These things are spoken first of the land of Canaan, which God visited and blessed continually, as Moses telleth, Deut. 11. 12. and spiritually are meant of Christs Church: Exek. 36. 8. 9. &c. *very-much*] or, with multitude, to weet, of riches (or good things.) *the stream*] or, brook, riveres. See Psal. 1. 3. and 46. 5. *of God*] that is, with heavenly sweet and wholsome streames of waters; not as Egypt, watered with mans labour, but drinking waters of the rain of heaven. Deut. 11. 10. 11. *The stream* of God, may here be taken for an excellent stream; as mountains of God, Psal. 36. 7. and the word with is to be supplied. Compare herewith Joel. 3. 18. Revel. 22. 1. where a fountain, and pure river of water of life, come forth from the Lords house and throne.

their corn] theirs; that dwell in thy land, and house: after that thou hast thus prepared the land, and watered it; thou makest it fruitful.

Verf. 11. *seilest the furrowes*] or, the clods, that is, with rain thou causest the clods to lye close to cover the seed. The Hebrew words being indefinite, *to settle*, &c. have like signification with the former. See Psal. 49. 15. and 77. 2. and 103. 20. *makest it soft*] or, meltest, resolvest; makest it moist, with drops-of-rain; that fall many. See Ps. 72. 6. *the bud*] or branch, that which springeth up, out of the earth. This name is given to Christ himself. Isa. 4. 2. Zech. 3. 8. and 6. 12.

Verf. 12. *yeer of thy goodnes*] that is, thy good yeer: which thou honourst with singular blessings. So God commanding the sabbath yeer, promised, to bless the sixth yeer, that it should bring forth fruit for three yeers, Levit. 25. 20. 21. But the good yeer, is that acceptable yeer of the Lord, which Christ preached, Isa. 61. 2. Luk. 4. 12.

thy pathes drop] the clouds which are Gods charret, Ps. 104. 3. in which water is bound, Job 26. 8. and from which rain is dropped, to cause the earth to fructifie: Job 36. 28. and 38. 26. 27. And pathes here, are properly such tracks, as are made by charretts wheelles.

Verf. 13. *of the wildernes*] where there is no man; Job 38. 26. that grasse may grow for beasts. Psal. 104. 14. Though sometime shepheards there feed their flocks; as Exod. 3. 1.

girded with gladnes] rejoycing for the store of grasse that grow on them on every side. Things are figuratively said to be glad, when they attain unto, and abide in their naturall perfection: so light is said to rejoyce, when it shineth clear, and continually; Prov. 13. 9.

Verf. 14.

Verf. 14. *the pastures*] or fields, are clothed, that is, covered, abundantly stored with flocks of sheep. For fields, the Greek putteth ramms of the sheep: the Hebrew *Carim*, signifieth both. *Isa.* 30.23. and 34.6. but the grammaticall construction, and coherence, here sheweth it rather to be fields or pastures.

Annotations, Psalm. L X V I.

Verf. 1. *S* How] to weet, with a joyfull, or, triumphant noise: See *Psal.* 41.12. all the earth] or all the land; that is, the inhabitants thereof. So verf. 4. and *Psal.* 93.4. and 100.1. and often in the scripture.

Verf. 2. *put glorie,*] in Greek, give glorie to his praise; that is, make his praise glorious, and honourable. A like phrase is in *Ios.* 7.19. *put glorie, to Iehovah,* that is, give him glory.

Verf. 3. *fearfull* is every *&c.*] or *fearfull* art thou in thy works. One word singular, and another plurall, meaneth exactly, all and every one: as *Psal.* 57.2. and 62.3. *falsly deny*] or, *lye*, that is *feignedly submit*. See *Psal.* 18.45.

Verf. 4. *Let all*] or, *All shall*.

Verf. 5. in his doing] or, in practise, *Gr.* in counsels. See *Psal.* 9.12.

Verf. 6. *sea to drie-land*] the red sea God turned to drie-land by a strong east wind, dividing the waters, that Israel might goe thorow it; *Exod.* 14.21.22. through the river,] *Iorden*, when the banks thereof were full, was dried; the waters stood still on an heap, till all the people went through it. *Ios.* 3.13.14.—17. did we rejoyce] he teacheth them to applie their fathers deliverances to themselves; for all things forewritten, are for our learning and use, *Rom.* 15.4. A like speech another Prophet useth; he found him in Bethel, and there he spake with us, *Hos.* 12.4.

Verf. 7. *essie*] that is, watchfully view in the nations; that is, (as Solomon expoundeth it) in every place, both the evil (persons) and the good, *Prov.* 15.3. the rebellions] or, the off-fallen, forward, and refractarie persons; which exasperate, and provoke the Lord to bitterness; as the Greek here translateth. exalt] or, be exalted, (puff up) in themselves.

Verf. 8. *peoples*] tribes of Israel: called also peoples. *Act.* 4.26. make to be heard] or, cause (men) to hear; sound forth, audibly: See *Psal.* 26.7.

Verf. 9. *That putteth our soul in life*] that is, first giveth, then preserveth life, and finally restoreth our dead souls unto life. Saving from dangers of death, *Psal.* 30.4. quickning them that were dead in sinns. *Ephes.* 2.1. given our foot to be moved] that is, suffred our estate to be changed, to our ruine. So *Psal.* 38.17. and 121.3. See *Psal.* 15.5.

Verf. 10. *as silver is tried*] Hebr. *as to trie silver*; and this meaneth, fore afflictions; as at large is shewed, *Exek.* 22.19.20.21.22. wherefore when God mentioneth lesser trials; he saith, *Loe I have tried thee, but not as silver.* *Isa.* 48.10. Hereby also is meant, a purifying from drosse and corruption by afflictions. See *Mal.* 3.3. *Zac.* 13.9. 1 *Pet.* 1.7.

Verf. 11. *streightnes,*] or affliction, as the Greek also turneth it, but hereby a *streight-chaine* or *wringing-girt* may be meant; such as burdens are tyed with to beasts backs.

Verf. 12. *upon our head*] to use us as beasts for to cary them: it meaneth servile subjection. See the like in *Isa.* 51.23. we came into fire and into waters] that is, passed through afflictions of sundry sorts: *Psal.* 32.6. *Exek.* 15.6.7. Also in *Num.* 31.23. those things are said to come into (or passe thorow) fire which would abide the same, without being consumed; as metals. That sense hath also use here, as after is shewed an abundant place. For, a moist, a wel-watered-land: where we may drink our fill. The Greek collecth it a refreshing, which wel fitteth with the comforts of the gospel, as *Act.* 3.19.

Verf. 14. *opened*] that is, uttered, or promised, distinctly and seriously; as the Greek

Greek saith; distinguished: for the mouth being opened in vowes, signifieth that they may not be called back. *Iudg.* 11. 35. 36. *distresse upon me*] or in my distresse. so *Psal.* 18. 7. and 59. 17.

Verf. 15. marrowed ramms] that is, *fat and lusty*. The word *ramms* is in Hebrew set after the word *incense*: which may therefore be read, *the incense* (or *perfume*) of *ramms*; meaning the *fat* which was burned on the altar. And so it may intend *peace-offerings*; as before he mentioned *burnt-offerings*. See *Levit.* 3. 9. 10. 11. compared with *Levit.* 1. 10. -- 13. *make ready*] or *offer*, as the Greek interpreteth it. The Hebrew word to *make*, or *doe*, is used for *dress*ing, or *making ready* of meat, or *sacrifices*, *Gen.* 18. 8. *Iudg.* 6. 19. *Exod.* 10. 25. and 29. 36. *Levit.* 16. 24. and 22. 23. *beves*,] the Hebrew *bakar* is the *Beef* generally; one for many, as in *Psal.* 8. 9. These were the principall sacrifices, *Levit.* 1. 2. 10.

Verf. 17. under my tongue] that is, *with my tongue*: or it may be meant of the heart and inward parts, which are under the tongue.

Verf. 18. If I had [seen in my heart] that is, *had regarded with it*: so to *see*, is to *behold* with a corrupt affection *Iob* 31. 26. Thus God cannot see evil, *Habak.* 1. 13. *would not have heard.*] for, God heareth not sinners: *Iohn.* 9. 31. nor hypocrites, *Iob* 17. 8. 9. *Prov.* 15. 29.

Annotations, Psalm LXVII.

Verf. 2. Face to [shine] or, to be light, that is, *cheerfull and favourable*. See *Psalm* 47. and 31. 17.

Verf. 3. That they may know, meaning *men*, indefinitely: or, that *thy way may be known*. Gods way is generally his administration in the world: specially his gospel. *Act.* 18. 25. 26. as his salvation, is *Christ*, *Luk.* 2. 30.

Verf. 4. [shall confesse] or, let them confesse: and so after.

Verf. 7. The earth] or land of Canaan, the seat of Gods Church: whose fruitfull increase God promised in the Law. *Levit.* 25. 19. and 26. 4. and the prophets applie it to the spirituall graces of the gospel. *Ezek.* 34. 27. *Zech.* 8. 12. *Isa.* 45. 8. and our land or earth, is our hearts regenerate, to bear fruits to the Lord. *Mat.* 13. 19. -- 23.

Annotation, Psalm LXVIII.

Verf. 2. Let God arise] or, stand up. By God, here is meant *Christ* our Lord; for of him in this psalm interpreted by the Apostle. *Ephes.* 4. 8. 9. 10. This entrance is taken from Moses, *Num.* 10. 35. where when the host of Israel rose up from mount Sinai to journey towards Canaan, the Ark of the covenant of the Lord went before them three dayes journey, to search out a resting place for them. And when the Ark went forward, Moses said, *Rise up Iehovah, and let shine enemies be scattered*, &c. where Moses respected not onely the Ark (the figure of Christ:) but the promise of God, *Behold I send an Angel before thee to keep thee in the way, and to bring thee to the place which I have prepared; beware of him, and hear his voice, &c. for my name is in him*, &c. *Exod.* 23. 20. 21. This was the Angel of the covenant; *Mal.* 3. 1. the Angel of Gods face, or presence, which saved the people, *Esa.* 63. 9. even Christ, whom they tempted in the wilderness, *1 Cor.* 10. 9. in whom God was, *2 Cor.* 5. 19. and who himself is God over all, blessed for ever, Amen, *Rom.* 9. 5. David applieth these things to his own time and action of bringing home the Ark, *1 Chron.* 13. and prophesieth also of things to come: as *Act.* 2. 30. 31.

Verf. 4. let them joy] to weat, inwardly, with delight (as the Greek explaineth it:) as the former word signifieth, outward joyfull carriage, and exultation.

Verf. 5. make-an-highway] or, exalt: but that this is meant of a way, or cause; first the Hebrew word, *Sollu*, naturally beareth, as *Isa.* 62. 10. and 57. 14. secondly, the Greek version *hodoποιεσate*, make-away, confirmeth it; thirdly, the scope of this place

place sheweth it; compared with *Isa. 40. 3.* where the *Voice in the wilderness* cryeth to prepare the way of the Lord Christ. *Mat. 3. 2.* *deserts*] places where things are mixed and confused, as the word *Ghmaraboth*, properly signifieth; So *Ghmarabah* is a desert or wilderness, *Isa. 40. 2.* and there is a declaration of this place, that vallies should be exalted, mountains debased, crooked things made streight; and rough-places, smooth. *Isa. 40. 3. Luk. 3. 5.* The Greek version here, *epi dusmoon*, meaneth also the same: for though the word be ambiguous, and signifieth the west-parts; yet is it often used for the deserts, or plains of the wilderness. *Num. 33. 48. 50. and 36. 13. Deut. 1. 1. Iosb. 5. 10. 2 Sam. 4. 7.* in *Iah his name*] or, by *Iah his name*, to weat, sing and praise him. *Iah*, is the proper name of God in respect of being, or existence, for he is of himself, *Exod. 3. 14.* giveth to all life, and breath, and all things, and in him, we live, and move, and have our being; *Act. 17. 25. 28.* It is the same in effect with *Iehovah*; but more seldom used: of which see *Psalm. 83. 19.*

Verf. 6. a judge] that is, a defense, and avenger of their wrongs. See *Exod. 22. 22. 23. 24. Isa. 1. 17. Lam. 1. 27.* *mansion of his holines*] or, *his holy mansion*, whereof see *Psalm. 26. 8.*

Verf. 7. the solitarie] them which are alone, or desolate: meaning without children. *in house*] that is, giveth them children. See *Psalm. 113. 9.* *in chaines*] or, in conveniences, that is, in convenient and commodious sort; or, into fit (and commodious) places. The Greek saith, *in fortitude.* *dry-land*] or, barren-ground, named in the original of the bleaknes, or whitenes, as wheron nothing groweth. *Sinai it self*] or, *this Sinai*, to weat, quaked, when God came down upon it to give his law: see *Exod. 19. 16. 18. Hebr. 12. 18.* These words David borrowed from Deborahs song, *Judg. 5. 4. 5.* *Sinai* is a mountain in Arabia, *Gal. 4. 25.* in the wilderness through which Israel passed, *Exod. 19. 1.* It was called also *Horeb*. See *Psalm. 106. 19.*

Verf. 10. rain of liberalities] that is, a liberall, plentifull, free and bountifull rain, proceeding of Gods free grace. So elswhere is mentioned, the rain of blessing; *Ezek. 34. 26.* Spiritually, this meaneth the doctrine of the Gospel; *Deut. 32. 2. Isa. 45. 8. Hof. 14. 6. 7. and 6. 3. Hebr. 6. 7.* See *Psalm. 65. 10.* *shake-out*] or shed and sprinkle abroad as with the waving of the hand, the Greek turneth it, *separate.* God drivideth the spouts for the rain. *Iob 38. 25. 26. 28. and 37. 6.* *when it, &c.*] *Hebr. and wearied*, that is, dry, fainting for want of water: as *Psalm. 63. 2.*

Verf. 11. Thy company] the host of Israel, seated in Canaan. The Hebrue word *Chajah*, signifying Life, is used for all living creatures, comonly beasts, and among them wild beasts, in which most life appeareth, *Gen. 1. 24. 25. &c.* also for fishes, *Psalm. 104. 25.* Applied to men, it meaneth, a *Companie*, or *societie*, either good, as in this place, or evil, as after in verse 31. It is used for an host of men. as *2 Sam. 23. 13.* in stead whereof, in *1 Chron. 11. 15.* is written *Machaneh*, a Camp, or Leaguer. The Greek here turneth it *Zoa*, *Living-nights*; which word is used in *Rev. 4. 6. and 5. 8. 9.* where mystical speech is of Christs Church. *prepare*] to weat, thine inheritance, (or, fruitfull blessings therein,) for the poor, (or afflicted;) that is, the Church. This every man was to acknowledge, when he brought the first fruits unto God, See *Deut. 26. 5. 6. -- 9. 10.*

Verf. 12. will give the speech] or, *gave the word*; but it may be taken for a prophesie. And by *giving the speech* (or word,) is meant, either the *ministring of matter and speech unto them*; or the *confirming and performing of that which they have spoken.* So Paul desired the prayers of the Churches, that speech might be given him, *Eph. 6. 19. Col. 4. 3.* *of those that publish glad-tidings*] or, (applying it to Christs time) of the Evangelists, of the soules that preach the Gospel; or, carry good newes. Such are in armies, they that carry tidings of victorie, as *2 Sam. 18. 19.* Such in Christs armie, are the preachers of the gospel, *Rom. 10. 15.* The original word here *mebassuth*, is of the feminine gender, usually understood therefore of women, such as sung songs of victorie, as *Exod. 15. 20. 1 Sam. 18. 6. 7.* but the scripture no where calleth such, the publishers of glad-tidings: we may therefore understand it of men; for 1. as Solomon

Isaiah called himself *Kohleth*, that is, a Preacher, (in the feminine gender,) or a preaching-soul, Eccles. 1. 1. so may any Evangelist in like sort be called *Mebassereth*. Also, 2. the Greek version maketh it the masculine, *the Lord will give the word* (say *euangelizomenoi*) to the men that euangelize. And, 3. in Isa. 46. 9. such are spoken to in this sort and form, as did preach good tidings to Sion and Jerusalem; which seemeth to be principally meant of the Apostles. 4. The Chaldee paraphrast also applieth it to men, though past, as to Moses and Aaron. to the great armie] meaning the Church; of whose warfare, see Isa. 40. 2. Rev. 19. 14. 2 Cor. 10. 4. or if we refer it to the Evangelists, there is a great host of them: or to the tidings that they tell; it is, of much war. The Chaldee refers it to Moses and Aaron that euangelized Gods word to the great hosts of Israel. *shall flee*] this is meant of Christs enemies, as in vers. 2. though here is another word; signifying a waudring flight, seeking where to hide them; as Rev. 6. 15. So five Kings fled from Joshua, and hid them in a cave; Jos. 10. 16. See also Jos. 11. 1. 4. 5. 8. *See that remaineth*] Hebr. *the mansion* (or habitation;) that is, the woman, or women, who goe not out to war, but keep at home, as Iudg. 5. 24. Tit. 2. 5. *divide the spoile*] this is a blessing, Isa. 53. 12. done after victorie, Iudg. 5. 30. Luk. 11. 23. and with joy, Isa. 9. 3. For spoiles are used to denote riches, Prov. 1. 13. and 31. 11. and 16. 19.

Vers. 14. *between the pot-ranges*] or, *between the two-banks*, or *rewes*, to weert, of stones, made to hatig pots and kettles on, in the camp or leaguer: places where f'kullions lie, and so are black; keeping hereby affliction and miserie; as on the contrary by the doves silver wings, is meant prosperity. Or we may understand it of the two bounds and limits, of the enemies, where they are continually assailed, or indangered. And this the Greek seemeth to favour, turning it, [*ana meson toon cleroon*] *amidst* (or *between*) *the inheritances*; even as they also translate the two *barrens*, or *limits*, between which Isachar couched, Gen. 49. 14. which tribe had the Philistians at one end; and Ammonites on the other, that vexed them. *with yellow gold*] understand again, *decked with yellow* (or *greenish*) gold; that is, of a golden colour, and green, as the originall word importeth, *Levi. 13. 49. and 14. 37.*

Vers. 15. *the Almighty*] or *Alfsufficient*; that is, God; named in Hebrew *Shaddai*, of his power and sufficiency to goe through with all things; and for wasting and destroying his enemies, as at the drowning of the world. To this the Prophets have reference, saying, that God, (destruction,) shall come from *Shaddai* (the Almighty.) Isa. 13. 6. Joel 1. 15. *scattereth*] or *spreadeth-abroad*, having discomfited the kings, his enemies, in that his inheritance, vers. 10. 11. So *spreading*, is used for scattering, *Zach. 2. 6.* *it shall be snow-white*] or *thou shalt be snowy*, speaking to the Church; or of it. *Whiteness* denoteth, victorie, joy, glory: Rev. 2. 17. and 3. 5. Luk. 9. 19. and *whiteness as snow*, is a resemblance of purifying from sin. *Psal. 51. 9. Isa. 1. 19.*

[*Tsalmon*] a mount of Samaria, in the tribe of Ephraim neer the citie *Sichem*, as appeareth, *Iudg. 9. 47. 48.* situate in the heart of the country. *Tsalmon* signifieth *shady*, or *dark*, and so it seemeth this mount was, with caues, glinns, and trees that grew thereon: but with snow upon it, was made lightsom. So to be *snow-white* in *Tsalmons*, is to have light in darbyes, joy in tribulation.

Vers. 16. *A mount of God*] that is, *high* and full of divine blessings; for *Basan* was a fat and fruitfull mountain. See *Psalm 22. 13. and 36. 7.* *an hilly mount*] or, *a mount of hills*, or *knobs*; having many tops. This seemeth to be a comparison; *Basan* is a goodly large mountain, but this *Sion* doth excell it; for here God dwelleth with his Angels, &c.

Vers. 17. *leap ye*] *insult ye proudly*; or *lay ye wait for*. The originall *Raisad*, is no where found in Hebrew, but here onely. In Arabik, it signifieth to *espie*, and *be in wait*, for the hurt of others; which agreeth wel with the argument here.

for his seat) to dwell in it. The Lord chose *Sion*, and desired it for his seat: this shall be my rest forever. *Psal. 132. 13. 14.* So, the Lamb, Christ, is on *mount Sion*; Rev. 14. 1.

Verf. 18. *Gods charret*] which he useth for his own service, for defense of his Church, and destruction of his foes: see *Psal. 18. 11.* *Charret* is put for *charrets*, (as *Ship. 1 King. 10. 22.* for *ships*; *2 Chron. 9. 21.*) or to note out the joynt service of all the Angels, as of one. *twise-ten-thousand*] or *double-miriads*, that is, innumerable: in the Greek, *ten-thousand-fold*: meaning, innumerable. *Angels*] The Hebrew *Shinan*, translated *Angels*, is not elsewhere found in scripture. It seemeth to come of *Shanah* to *second*; as being *second*, or *next* to God; the *chief Princes*, *Dan. 10. 13.* as those in place next *Kings*, are called the *second* unto them, *2 Chron. 28. 7.* *Ezra. 10. 3.* If we refer it to the number, we may turn it, *redoubled*, or *manifold*. If to the *charrets*, and derive it of, *Shanan*, to *sharpen*, it may note a *kind of charrets with sharp books*, used in wars as many humane writers record, *2 Maccab. 13. 2.* *Statius*, lib. 10. *Thebaid.* *Macrobius*, &c. How ever the word be doubtfull, the meaning seemeth to be of *Angels*; which the Greek here translate *cheerfull-ones*, as of the Hebrew *Shaan*, to be in tranquillitie, and joy: and the Apostle seemeth to have reference to this place, where he mentioneth *mount Sion*, the *celestiall Ierusalem*, and the company of *ten-thousands of Angels*, which now we are come unto in Christ. *Hebr. 12. 22.* And *Angels* have appeared like *ferie charrets*, *2 King. 6. 17.* with them] or in them. as in *Sinai*] as God was in *Sinai*, with *ten-thousands of holy ones*, when he gave the first law, *Deut. 33. 2.* so is he in *Sion*, with *ten thousands of Angels*; *Hebr. 12. 22.* Here the words, as in, seem necessarily to be supplied: or the word *Lord*, as, the *Lord of Sinai*; with like meaning as before.

Verf. 19. *Thou art ascended*, &c.] *Thou* (Lord *Iesus*) art gone up, to the highest heaven, having first descended to the lowest earth: So the Apostle teacheth us to understand this place, *Eph. 4. 8. 9.* to on high; or, to the high-place: see *Psal. 7. 8.* *led-captive*] or, *captived*, a *captivitie*, that is, a company of captives; a prey, of people taken in warr. See the like phrase, *2 Chron. 28. 5. 11.* *Judg. 5. 12.* *Num. 21. 1.* *Deut. 21. 10.* So proverbie, is used for a company of poor people. *2 King. 24. 14.* Christ's enemies, *Satan*, sin, death, hell, &c. were by him subdued, *Colos. 2. 15.* his elect captived by *Satan*, were by him redeemed: of whom also this may be meant, as *Psal. 126. 1. 4.*

hast taken gifts unto] that is, *hast given*, (and distributed) *gifts among men*. As Hebrew phrase often used, as *Take me a sword*, *1 King. 3. 24.* that is, *give*, or *bring* it me. *Take her me to wife*, *Judg. 14. 2.* *Take me an offering*, *Exod. 25. 2.* *Take me a little water*, *1 King. 17. 10.* that is, *Give*. Rightly therefore doth the Apostle turn this in Greek, *given*, *Ephes. 4. 8.* and the next words *ba-Adam*, is *unto men*, as Paul explaineth it, or *among men*, as *Ier. 49. 15.* And the *gifts*, are the *Ministers of the gospell*, given for the good of the Church, *Ephes. 4. 11. 12.* and also the rebellious, or *disobedient*, to woe, *thou hast led captive*. They that continue rebellious are subdued to destruction, *Psal. 2. 9.* *Isa. 11. 4.* others by conversion, as *Saul*, breathing out *threatnings and slaughter*, was by Christ subdued, *Act. 9.* And after spake of himself and others, *we our selves were in times past unwise, disobedient, &c. but when the boundfulness and love of God our Saviour towards man appeared, he saved us* &c. *Tit. 3. 3. 4.* to dwell] understand, in Gods mount, as verse 17. or, with *Iah God*, meaning, it of the captives. Or, that thou O *Iah God*, maist dwell, to woe, in mens hearts by faith, *Ephes. 3. 17.* or in the Church; which by those thy gifts (the ministers) is builded as a spirituall house for God to dwell in. *1 Cor. 3. 9. 10. 16.* *1 Pet. 2. 5.* So God dwelt among the Israelites, *Num. 5. 3.* and *35. 34.*

Verf. 20. *day by day*] or *dayly*: see *Psal. 61. 9.* lodeth us] to woe, with *humbleings*, or *gifts*: verse 19. or with *afflictions*, wherewith the saints are burdened, and yet blesse him for his comforts in them. *2 Cor. 5. 4.* and *1. 3. 4.* and *6. 4.*—6.

Verf. 21. *Our God*, &c.] or *God to us*, is a God for *salvations*, that is, all manner *health*, *help*, and *deliverance*; that fully saveth. *Iehovih*] so the name of God is written usually, when *Adonai*, Lord, next followeth it; as here and *Psal. 109. 21.* *God* before it, as *Gen. 15. 2.* having the vowels of *AJohim* God, and so is by the Jewes

pronounced; as oftentimes having the vowels of *Adonai*, it is so pronounced.
 Lord. So, for *Adonai*, *Iehovih*, 2. Sam. 7. 18. is written *Iehovah* *Elshim*, 1. Chron. 17.
 16. See *Psalm* 33. 19. *giffues*,] or *passages*, that is, *ways* and *means*, of death, or to
 death; meaning that he hath many waies to bring his enemies to death, and to deliver
 his people out of it. For, he hath the *keyes* of death; *Rev.* 1. 18. he *killeth*, and *groveth*
life, *woundeth* and *healeth*, and none can deliver out of his hand. *Deut.* 32. 39. So, *giffues*
 of life, *Prov.* 4. 23.

Verf. 22. *hairie scalp*] *Hebr.* the crown (or scalp) of hair: meaning, open and inevi-
 table judgement on the chiefeft and most sic ce enemies. *guiltinesse*] *guilty-fims*:
impieties. So *Psalm* 69. 6.

Verf. 23. *I will bring again*] or, *will return*, *reduce*, to weat, *thee* my people; as I
 brought thee from the perill of *Oph* in *Bashan*, *Num.* 21. 23. 35. and of *Pharaoh* at the
 red sea, *Exod.* 14. 22. 23. 28. 29. Former deliverances are often by the Prophets ap-
 plied to the times and works of Christ. See *Isa.* 11. 1. 11. 15. 16. and 51. 10. 11. *gulfs*] *or deeps*, *bottoms*: see *Psalm* 69. 3.

Verf. 24. *That thy foot may embrew*] that is, *be embrewed*: or, *Thou*
shon mayst embrew thy foot. It is the same word, which before in *verse* 22. is
 Englished *wound*, and signifieth, to *make* *gore* *bloudy*; and is here by consequence put
 for *embrewing*, or *dipping* in *gore* *bloud*; as the Greek turneth it, *That thy foot may be*
dipped. And this noteth a great slaughter of the enemies: as the *dipping* of the foot in
gile, *Deut.* 33. 24. meaneth, *abundance* thereof. in *bloud* of *thine enemies*] or,
 which floweth from *thine enemies* from him: that is, from each of them, or from the
 greatest of them, *Antichrist*: or of the same *bloud*. Compare herewith the slaughter of
 Christs enemies, *Rev.* 19. 17. 18. ~21.

Verf. 25. *They have seen*] that is, *Men have seen*, (not naming any speciall persons)
thy goings, or *ways*, and *administration*. in the] that is, which are in the *sanctua-*
ry, or, into the *sanctuary* referring it to *Dauids* carying of the *Ark* into the holy *Tent*.
 1. *Chron.* 13. 6. 8. and 15. 28.

Verf. 26. *beating-on-timbrels*] or *on tabers*; to weat, with the hand: so in the
 triumph at the red sea, *Marie* the *sister* of *Aaron*, and all the women after her with *tim-*
brels and *pipes*, sung praise to God. *Exod.* 15. 20. 21. So at the slaughter of the *Phi-*
listims, 1. *Sam.* 18. 6. 7. and at the slaughter of the *Ammonites*, *Iudg.* 11. 34. A *tun-*
brel (or *taber*) is in *Hebrew* named *Toph*; of the like sound that it maketh when it is
 stricken.

Verf. 27. *In the churches*] or *congregations*: see *Psalm* 26. 12. ye of the foun-
 tain] that come out of *Israel*, as out of a well, or fountain: as the phrase taken from
Deut. 33. 28. *Esaia*s hath also one much like it, *Isa.* 48. 1. It seemeth to be meant of
 the people: though it may also be referred to Christ; bleste the Lord, who is of the foun-
 tain of *Israel*. For, of the *Israelites*, concerning the flesh Christ came, who is God over all,
 blessed for ever, *Amen.* *Rom.* 9. 5.

Verf. 28. *There*] in the churches, be little *Beniamin* the tribe, or posteritie of *Beniamin*,
 who was himself little, that is, youngest of all *Israels* children; and his tribe little, that is,
 few in number, being almost all destroyed for the sin of *Gibeab*; *Iudg.* 20. 44. &c.
 their ruler] the Prince of that tribe, The Greek version saith, in a *trance*; taking the
Hebrew *Rodem*, to be of *radam*, though it be not found elsewhere in this form; yet rare
 words but once used, are sundry times found in this, and other *Psalmes*. These things
 applied to Christs times, and after, are very mysticall. *Beniamin* the least, is here put
 first: so in the Heavenly *Jerusalem*, the first foundation is a *Isasper*. *Rev.* 21. 19. which
 was the last precious stone in *Aarons* Breast-plate, on which *Beniamins* name
 was graven, *Exod.* 28. 20. 10. 21. In this tribe *Paul* excelled as a Prince of
 God, though one of the last *Apostles*, 1. *Cor.* 15. 8. 9. 10. who was converted in a
naunce, or, *ecstasie*, *Act.* 9. 3. 4. &c. and in *ecstasies* he and other *Apostles* saw
 the

the mysteries of Christs kingdom, *Act. 10. 10. 11. &c. 2 Cor. 12. 1. 2. 3. 4.* their *assembly*] in Greek, *their governors*; the Hebrew word *Regamah*, but once used, causeth this ambiguity: for coming of *Ragam*, to throw an *heap of stones*, *Levit. 24. 14.* may either be taken for an *heap*, or *assembly*; or for a *stone*, that is, a *ruler*; as elsewhere a *stone* signifieth. *Gen. 49. 24.* Of this tribe of *Judah*, were the Apostle *Tames* and other our Lords brethren. *Gal. 1. 19. Act. 1. 14.* *Zebulun*, *Naphthali*] these tribes were situate in the furthest parts of *Canaan*, as *Iuda* and *Benjamin* were in the first & cheefest parts: meaning by these few, all other tribes, gathered to praise God. In these coasts Christ called to Apostleship, *Simon Peter, Andrew, &c.* fishers of *Galile*.

Verf. 29. *commanded thy strength*] that is, *powerfully appointed it*, (speaking to the church.) See the like phrase *Psal. 133. 3. and 44. 5.* By *strength* also, *Kingdom* is often meant.

Verf. 30. *For thy pallace*] or temple, which was after Davids dayes to be built; in the heavenly *Jerusalem*, the *Lord*, and the *Lamb*, are the Temple of it. *Rev. 21. 22.*

bring a present] or, *lead-along a gift*: that is, *gifts*, or *presents*. So *Psal. 76. 12.* which presents, are sometimes of the persons of men. See *Isa. 18. 7. and 66. 20. Rom. 15. 16. and 12. 1.*

Verf. 31. *Rebuke*] that is, *Destroy*: see *Psal. 9. 6.* *company of spear men*] or of archers; the *vowt* (or *crew*) of the *cane*; that is, such as use *cane*s or *reeds*, whereof *spear*s, or *arrow*s were made. Of this word *company*, see before, verse 11. It may also be read, the *wild-beasts* of the *reeds*; meaning, the *salvage wicked people*. *mighty bulls*] the *high Priests*, and great personages; see *Psal. 22. 13.* *that submitteth*] that is, the hypocrite which feigneth subjection; (as the former were professed enemies), or till he (that is; every one) submit; as *Deut. 33. 29.* The word signifieth such submission, as when one casts down himselfe at the feet, as to be troden on: so *Prov. 6. 3.*

he hath scattered] this is spoken to the Church of God. The Greek turneth it as the former, *Scatter thou*.

Verf. 32. *Princely-ambassadors*] Hebr. *Chasbmannim*, a word not used but here: The Greek saith *Presbeis*, *Ambassadors*. *Egipt*] in Hebrew called *Misraim*; the name of the son of *Cham*, the son of *Noah*, *Gen. 10. 6.* who called the countrie where he and his posteritie dwelt, by his own name. In Greek, and in the new Testament, it is alwayes called *Egipt*. *Ethiopia*] in Hebrew *Cush*, another son of *Cham*, brother to *Misraim* and *Canaan*; *Gen. 10. 6.* the countrie where he and his children dwelt, is called by his name *Cush*, in Greek *Ethiopia*; The people, we call *black-Moors*. *hastily-stretch*] Hebr. *make run*: noting the readines of that nation to offer gifts and sacrifices, and to receive the gospel. See *Act. 8. 27. &c.*

Verf. 34. *of heavens of antiquitie*] that is, *the most ancient and highest heavens*, which were since the world began: noting hereby Gods powerfull majestie, and help to his Church; as *Dint. 33. 26.* *will give*] or giveth usually *his voice*; that is, *speaks aloud*, or *thundreth*: see the note on *Psal. 46. 7. and 29. 3.* Some Apostles were called *Sonns of thunder*, *Mark. 3. 17.* and Christs powerfull voice, raiseth the dead. *Iohn. 5. 25.*

Verf. 35. *Give the strength*] that is, *strong-praise*, and the glorie of the kingdom. See *Psal. 8. 3.*

Verf. 36. *sanctuaries*] the holy and most holy places of the tabernacle; and heaven it self: see *Psal. 43. 3.* *the people*] that is, as the Greek explaineth, *his people*. So the soul, *Psal. 6. 92.* for my soul: see *Psal. 43. 4.* *Blessed be God*] Hereupon God was called in *Israel*, the *Blessed one*: as *Mark. 14. 61.* *Art thou Christ the son of the Blessed* that is, *the son of God*, *Mat. 26. 63.*

Annotations, Psalm LXIX.

Verf. 1. *S* *Hofbannim*] that is, *six-stringed instruments*: or *Lilies*, See *Pfal. 45. 1.*

Verf. 2. *Save me, &c.*] David in his troubles being a figure of Christ, prayeth for deliverance from tentations and persecutions, under the similitudes of waters, mud, myre, pit, deeps, streams, &c. and that this Psalm had accomplishment in Christ, the Evangelists shew; *Mat. 27. 48. Ioh. 19. 29.* that the use hereof is for us, the Apostle sheweth, *Rom. 15. 3. 4. that we through patience, and comfort of the scriptures might have hope.* the soul] to weet, of me; as the Greek explaineth it: that is, are ready to drown and choake me; so *Iohn. 2. 5.* see also *Pfal. 45. 4.*

Verf. 3. *mud of the gulf*] or, of the deep, that is, the deep, or gulfy mud, in the bottoms of the sea; as *Pfal. 68. 23. Iohn. 2. 4.* another signe of great calamitie, as also in *Pfal. 38. 7.* wherefore *Babylon* that held captive Gods people, is called a *Gulf*, or *Deep*: *Isa. 44. 27.* no standing] no stay, or ground: but I sink more and more.

Verf. 4. *is burnt*] that is, parched, dried; or (as the Greek explaineth it) *hearse.* eyes say] or, are consumed, to weet, with tears, and earnest expectation, as *Lam. 2. 11. and 4. 17.* This was a curse of the law, *Levit. 26. 16. Deut. 28. 65.* but Christ became a curse for us, *Gal. 3. 13.* So after, *Pfal. 119. 82.*

Verf. 5. *took not away*] or which I robbed not, took not by force and rapine. This though it may be taken for all unjust criminations, whereof David and Christ were innocent: yet in special it was verified in Christ, who being in the form of God, thought it to be the son of God, he was put to death by the Jewes, *Ioh. 19. 7.*

Verf. 6. *my foolishnes*] that is, my sin: see the note on *Pfal. 38. 6.* In David were sins properly; in Christ, by imputation: for God made him sin for us, which knew no sin, *2 Cor. 5. 21.* Or this may be meant of false imputation, O God thou knowest my foolishnes, if any such be, as my foes charge me with. So *Pfal. 7. 4. 5.*

Verf. 7. *abased for me*] for my sake, to weet, if I be not delivered. So of Christ, his disciples hoped that he should be the saviour of Israel; but when he was killed, they began to doubt and fear, Satan winnowing their faith, to make them ashamed; but Christ prayed for their confirmation. *Luk. 24. 20. 21. and 22. 31. 32.* So great are Christs afflictions, that blessed is he that is not offended in him. *Mat. 11. 6. Iehovah*] or, God: it hath the vowels of *Elohim.* See *Pfal. 68. 21.*

Verf. 8. *bear reproach*] that is, are reproached: contrary hereunto is, to bear grace and favour; that is, to be favoured and well liked. *Esth. 2. 15. 17.* Compare herewith *Pfal. 44. 23. 16.*

Verf. 9. *forreignour*] to weet, in their estimation and cariage towards me. This also was the case of Job, and others, *Iob 19. 13. Gen. 31. 15.* and of Christ the Jewes sayd, they knew not whence he was, *Ioh. 9. 29.* and his brethren believed not in him. *Ioh. 7. 5.*

Verf. 10. *Zeale of thine house*] or *jealousie*, indignation, for the polluting of thine house, and studious fervent care to have it conserved holy. See this performed by Christ, when he whipped buyers and sellers out of the temple, *Iohn. 2. 15. 16. 17.* eaten me up] devoured, or consumed. For love and jealousy, are a fire and vehement flame: *Song. 8. 6.* See also *Pfal. 119. 139.* are fallen on me] that is, I have taken them on me, and willingly bear them; as the Apostle gathereth from these words, that Christ pleased not himself, (that is, sought not his own pleasure or profit,) but for his fathers sake and his brethrens did bear all things: and this is an example for us to do the like. See *Rom. 15. 1. 2. 3. 4.*

Verf. 11. *afflicted my soul*] the word *afflicted*, is here supplied from, *Pfal. 35. 19.* for often there is want of a word to be understood, which the Hebrew text sometime sheweth: as *2 Chron. 10. 11. 14.* I, with scorpions; for which, in *1 King. 12. 11. 14.* is written:

written, I will chastise you with scorpions. See the like in the notes on Ps. 18. 7. 29. and 2. 7. *it was for*] or, *it was turned to reproaches*, that is, *to much reproach, and opprobry*. So Johns fasting, turned to his reproach, they said he had a devil, Luk. 7. 33.

¶ Vers. 12. *And I made*] or, *when I gave*, that is, made, or put on. So giving is for putting, Psal. 8. 2.

¶ Vers. 13. *That sit in the gate*] that is, great men in the publike assemblies. The rulers of the Jewes, Deut. 25. 7. Ruth 4. 1. 2. &c. *spake*] or talked and meditated: communed how to work me evill, Luk. 22. 2. 4. *Strong-drink*] Hebrew *Sheker*, which is all manner strong drink which will make drunken, as, *ale, beer, wine, fider, methaglin*, &c. The Greek here turneth it *wine*. *melodies*] or songs, sung with instruments of musick, of me. So Job also complaineth, Job. 30. 9.

¶ Vers. 14. *And I*] that is, *And (or but) as for me*.

¶ Vers. 14. *Time of acceptance*] that is, *an acceptable time*: as the Apostle interpreteth this phrase, 2 Cor. 6. 2. from Isa. 49. 3. *In truth of thy salvation*] that is, for thy laying truths sake, or, faithfull salvation.

¶ Vers. 16. *Shutther mouth*,] so that I cannot get out of misery: as Dathan, Abiram, &c. went down alive into the pit, and the earth covered over them, that no hope was left of their return. Num. 16. 33. But Christ in all troubles had comfort, even in the grave, his flesh rested in hope, Psal. 16. 9. 10.

¶ Vers. 17. *Turn the face*] or respect, regard me, with favour. See Psal. 25. 16.

¶ Vers. 18. *Disbonour*,] or, *ignominie, slander, calumnie*: see Psal. 4. 3.

¶ Vers. 21. *Ful-of-heaviness*] or, *sick, sorrowfull*: of this word in Hebrew man hath his name, *Ephs*: see Psal. 8. 5. *to mone*] *to pity, and solace me*; or, *to shew compassion*, so Job 42. 11. *found none*] in Christs greatest need, all his disciples forsook him and fled, Mat. 26. 56. and all his acquaintance stood afar off, Luk. 23. 49.

¶ Vers. 22. *Gal*] in Hebrew *Rosh*, an herb bitter as wormwood; with which it is often joyned; Deut. 29. 18. Amos 6. 12. Lam. 3. 19. It groweth in corn fields, Hos. 10. 4: the *water*, or *wyce* hereof, signifieth bitter affliction, Jer. 9. 15. These things were also actually done to Christ, whom the Jewes refreshed with gal and vineger, Mat. 27. 34. Job. 19. 28, 29, 30.

¶ Vers. 23. *And for recompences*] that is, *and for a full recompence of that which they did to me*, (let their table be) *a trap unto them*. Or, *and for peace*; that is, *and the things which they expect peace and welfare by, let become a trap unto them*. But the first sense agreeth with the Apostles interpretation, Rom. 11. 9. These are Davids imprecations against the Jewes, and prophesies of their rejection, as the Apostle sheweth; and by their table, we are to understand all means of comfort and refreshing, both of body and soule, which turn to the ruine of the wicked, even an odour of death unto death, 2 Cor. 2. 15, 16.

¶ Vers. 24. *That they see not*] so the Apostle explaineth the Hebrew phrase, *from seeing*: Rom. 11. 19. The like in Isa. 44. 18. And hereby is meant the eyes of their understanding, that seeing they see and perceive not, because a veile is over their hearts. Job. 12. 39, 40. Act. 18. 26, 27. 2 Cor. 3. 14, 15. *make their loyns to (bake)*] bow down their backs, saith the Apostle, Rom. 11. 10. and this meaneth bondage and misery, as appeareth by the contrary blessing of going upright, which God once vouched safe unto that people, Levit. 26. 13.

¶ Vers. 26. *Their castle*] or their tower, palace, habitation, faire and orderly builded, Gen. 25. 16. Num. 31. 10. Cant. 8. 9. This which David speaketh of all Christs enemies; Peter applieth to Judas that betrayed him. Let his habitation bee desert, Act. 1. 20. but Christ threatneth the like to them all, Mat. 23. 38. *Castle* here is for *Castles*, or *palaces*: as charret, for charrettes, Ps. 68. 18.

¶ Vers. 27. *Whom thou hast smitten*] Christ, the shepheard, who was smitten of God, and wounded for our sins, Isa. 53. 4, 5. Mat. 26. 31. *they tell, of the sorrow*] that is, *tell one another*; vantly, of the sorrow, (smart, or pain) of thy wounded, thy ser-

servants who are wounded for thy sake ; or they preach hereof : see the like phrase' *Psal.* 2. 7. or they tell, to the sorrow ; *that is*, adde unto, and increase it ; as the Greek turneth it.

Verf. 28. *Give thou iniquity.* &c.] that is, *Adde sin unto their sin*, give them over to a reprobate minde, which was Gods heavy judgment first on the Gentiles, *Rom.* 1. 24. 28. afterward on the Jewes, who fulfilled their sins, when wrath came on them to the utmost, *1 Thef.* 2. 16. *Rom.* 11. 3. *Mat.* 23. 32. Or, by iniquity, may be understood, punishment for it, as *Psal.* 31. 11. *not come into thy justice*] that is, *not believe thy gospel*, and so come to the justice of God, which is, by faith, as the scriptures shew, *Rom.* 10. 3. &c. *Phil.* 3. 9. *Ioh.* 12. 39. 40.

Verf. 29. *Book of the living*] or, *book of life*, wherein the just that live by faith are written ; that is, let them be cut off from being any longer counted thy people, or registred in the writing of the house of Israel, as *Exek.* 13. 9. *Rom.* 11. 20. *Philip.* 3. 2, 3. *Psal.* 87. 6.

Verf. 30. *Lift me up*] or *set me on a high place*; that is, *safely defend me*.

Verf. 32. *Better to*] that is, *more pleasing and acceptable*. *a young bull*] so the Greek explaineth the Hebrew phrase, a bull, a bullock, that is, a bull which is but young, or a bullock. So in *Judg.* 6. 25. where the order is changed, take the bullock of the bull ; that is, the young bull, or bullock. Some understand it here of two, better than bull, or bullock. *that hath horns*] Hebrew, *horneth*, that is, brings forth, or beareth horns, and parteth the hoof : for such were fittest for sacrifice : but confession and thanks are more pleasing to God ; specially Christs obedience, see *Pf.* 50. 13, 14, 15. and 40. 7.

Verf. 33. *The seekers*] or, *ye seekers of God*, to weet, shall see it, and your heart shall live ; ye shall have inward life, joy, and consolation. See *Psal.* 22. 27.

Verf. 34. *His prisoners*] such as are persecuted, and bound in prisons for his truth: Thus Paul calleth himself, *the prisoner of Christ*, *Eph.* 3. 1.

Verf. 36. *Save Sion*] that is, *his church*, figured out by Sion, and Judah, see *Psal.* 2. 6. and this building of Judas cities, is by preaching the Gospel, *1 Cor.* 3. 9. 10. a figure of this work, was done by Jehoshaphat, *2 Chron.* 17. 9, 12, 13. and Isaiah prophelieth the like, *Isa.* 44. 26.

Annotations, Psalm. LXX.

Verf. 1. *To record*] or, *to cause remembrance* : see *Psal.* 33. 1.

Verf. 2. *To deliver*] or, *to rid me free*; understand, make hast, or, vouchsafe, as *Psal.* 40. 14. for this Psalm, is the same in substance, and almost in words, with the end of that psalm : see the annotations there.

Verf. 3. *That seek my soul*] *to make an end of it*, as *Psal.* 40. 15.

Verf. 4. *Turn-back*] *desolate, or wasted*, as *Psal.* 40. 16.

Annotations, Psalm LXXI.

Verf. 2. *Deliver*] or *make me to escape safe*.

Verf. 3. *Of habitation*] or, *of mansion* : *a rock whereto I may flie and where dwell safe*. God is often called a Rock, *Psal.* 18. 3. and a mansion (or habitation) to his people, *Psal.* 90. 1. The Greek here makes it plain thus, *Be to me for a God* *pro-est* *clow*. *hast commanded*] to weet, *thine Angels*, as *Psal.* 91. 11. or, *hast effectually appointed*. See *Psal.* 44. 5.

Verf. 4. *Evil-doer*] or *injurious, wrong-doer*, *the leavened*] that is, *the malicious* : for maliciousnes and wickednesse is likened to leaven, *1 Cor.* 5. 8. The Hebrew *Chomets*, properly signifieth that which is leavened, or *sour*, *Exod.* 12. 39. hete used for the malicious, or violent cruel man, as the Greek turneth it, *the injurious* ; or *Chomets*, may be used for *Chomes*, the violent.

Verf. 5. *Iehovah*] or God; for it hath the vowels of *Elohim*: So after, verse 16. See *Psal.* 68. 21.

Verf. 6. *Tookest me*] or *didst rid me*, to weet, from danger: Compare this with *Psal.* 22. 10. 11. of thee] or in thee: but, *in*, is often used for *of*, as *Psal.* 63. 7. and 87. 3. See the note there.

Verf. 7. *A wonder to many*] or, *a monster to the mighty*: a sign whom the many (or mighty) do gaze upon; speak of, and shew to others, and wonder at. A wonder, and a signe, are sometimes used as one: 2 *Chron.* 32. 24. with 2 *King* 20. 9, 9. So, Christ and his disciples were as signes and wonders in Israel, *Isa.* 8. 18. *Heb.* 2. 13. *Jehoshuah* and his fellows, were monstrous persons, *Zach.* 3. 2. the Apostles, a gazing stock to the world; 1 *Cor.* 4. 9. hope] or refuge; a place where one hopeth for safety.

Verf. 8. *With thy glory*] or *glory of thee*, that is, *with glorifying thee*, honouring, beautifying, and commending thy majesty.

Verf. 10. *Speak of*] or, *say of me*, that God hath forsaken me, *vers.* 11. or, *they speak against me*: observe] that is, *lay-nail for*: it is meant here, for evil: as is the observing of the steps, *Psal.* 56. 7. but often this phrase is used for good, to keep, regard, and preserve the soule, or life, 97. 10. and 121. 7. *Prov.* 22. 5.

Verf. 14. *Add unto all thy praise*] that is, *increase it*; I will praise thee more then I have done: or, more then others doe: as 2 *Chron.* 30. 11. I will add unto your yoke, that is, *increase it*.

Verf. 15. *Though I know not*] or, *for I know not the numbers*, to weet, of them; Gods justice and salvation is innumerable waies administered: which are to be celebrated, but cannot be reckned, *Psal.* 40. 6.

Verf. 16. *I will enter*,] to weet, into this work of praying God, in his power, not mine own: or, *I will enter*, that is, *begin with his powerfull works*, to praise them: or *I will enter*, that is, *goe in hand*; or *go forward with my business*, through his power.

Verf. 18. *Into old age*] or, *whiles old age is upon me*: as *ver.* 9. So elsewhere God saith, that he had born Israel from the womb and birth, and would beare them still unto old age and the hoare haire, *Isa.* 46. 3. 4. *thine arme*] that is, *strength, help, salvation*, So *Psal.* 77. 16. *Isa.* 51. 5. and 53. 1. *Deut.* 33. 27. this generation] the men of this age. The word *thou* (or present) is understood by that which followeth. See also, *Psal.* 45. 4.

Verf. 19. *And thy justice o God*, which is, *to on high*] that is, *which reacheth up to heaven*, viz. *I will shew it*. The Greek understandeth it. We may also translate, *For thy justice is unto the high place*, that is, *to heaven*, incomprehensible: as *Psal.* 36. 6. 7. And, may be instead of *For*, as *Psal.* 60. 13. and the *High place*, is by the Chaldees expounded the *high heavens*, So *Psal.* 93. 4. *Mat.* 21. 9.

Verf. 20. *Didst make me see*] or *us see*: shewedst-me, and us: for the Hebrew hath a double reading, meaning David in speciall, and other Gods people with him: so after it is read in the margine, *quicken me*, *bring me up*, (as also the Greek hath it,) but written in the line, *quicken us*, *bring us up*. By *making see*, is also meant experience and feeling: as *Psal.* 49. 10. and *evill*] or *evils*, that is, *calamities*. *didst return*] that is, *didst again quicken*; or, *wilt again quicken me*. So after. But the Greek turneth it in the time past. *deeps*] *abysses of the earth*: gulfs of affliction and death, elsewhere called the *lowest parts*, *Psal.* 12. 7. such Christ in his humanity, sorrows, and death, went down unto, and returned, *Eph.* 4. 9. *Rom.* 10. 7.

Verf. 21. *My greatness*] or *magnificence, majesty, honour*. For Christ after afflictions, entered into his glory, *Luk.* 24. 26. 1 *Pet.* 1. 11. *Phil.* 2. 8. 9. and the godly must suffer with him, that they may also bee glorified with him, *Rom.* 8. 17.

Verf. 22. *Psaltery*] or *lute*: see *Psal.* 33. 2. even thy faith] or, for thy faithfull trust. *holy one*] or *saint of Israel*: God is so called, both for that he is holiness it self, and sanctifieth his people, *Levit.* 20. 8. 26. and against sanctified, that

that is, holily praised and honoured of them, *Isa. 8. 13. So Psal. 73. 41. and 89. 19.*

Verf. 14. *Talke of*] or, meditate, that is, *speaks advisedly and after due meditation, See Psal. 1. 2. for they*] or, when they are abashed, that is, destroyed: See *Psal. 6. 11.*

Annotations, Psalm LXXII.

Verf. 1. **F**Or Solomon] the Greek addeth, a psalm of David for Solomon: and the last verse sheweth it to be made by David, and it concerneth Christ and his kingdom, figured by Solomon, *Cant. 3. 11.* and therefore called by his name, as elsewhere he is called David: *Hof. 3. 5* Such also is the title of the 127. Psalm. *Kings son*] to whom the right of the kingdome belongeth by birth and inheritance. So Christ was King Davids son, and born King of the Jewes. *Mark. 11. 10. Mat. 2. 2. and 22. 42.* to him the Father gave all judgement, *Ioh. 5. 22.*

Verf. 2. *That be may*] or, *Let him widge*, that is, govern thy people in justice, that is, *justly*: wherefore he is named *Melchi-zedek*, that is, King of justice, *Heb. 7. 2.* of whom it was prophesied, behold a King shall reign in justice, *Isa. 32. 1.*

Verf. 3. *The mountains* [shall bring-forth] or shall beare, to weet, as their fruit; for so this phrase importeth, *Iob 40. 15.* This, and the rest that follow, may also be read prayerwise, *let the mountains beare, &c.* *peace*, [that is, prosperity, plenty of fruits, which should be enjoyed with peace; as all Solomons dayes, Israel dwelt without feare,

every man under his vine and figtree, *1 King. 4. 25.* And under Christ, the work and effect of justice, is peace, quietnes, & assurance for ever, *Is. 32. 17. Rom. 5. 1.* the mountains drop down new wine, and the hills flow with milk, *Isa. 3. 18. Amos 9. 13.*

hills, with justice, [that is, the hills also shall beare peace, with justice: both, peace and justice; as these two are said to kiss each other, *Psal. 85. 11.* and Christ is King both of justice and peace, *Heb. 7. 2.* his kingdome is justice, peace, and joy, *Rom. 14. 17.* it may also be read, for justice.

Verf. 4. *The fraudulent-oppressor*] whom the Greek here calleth *sycophant*; which word is used for *injurying*, by forged cavillation, *Luk. 19. 8. and 3. 14.* see before *Psal. 62. 11.*

Verf. 5. *They shall fear*] men shall reverence, that is, *worship*, and serve thee. So feare is used for worship, *Isa. 29. 13. Mat. 15. 9.* *with the sun*] or before the sun,

as is after expressed, *vers. 17.* and as the Hebrew *ghnim*, *with*, is elsewhere used for before, *Ezra. 7. 8.* and before the sun and moon, meaneth continually, *so long as they shine on the earth*, which is so long as the world endureth, *Gen. 8. 22. Psal. 89. 37. 38.* The Chaldee interpreteth it, *with the rising of the sun, and in the light of the moon*, that is, at morning and evening; day and night: as the twelve tribes are said so instantly to serve, *Act. 26. 7.*

Verf. 6. *The mowen-grasse*] the meadow, which being mowen in the beginning of summer, craveth rain that it may grow again. The originall word signifieth also a *storm-sleece* of wool; which sence some keepe heere, and referre it to the dew that fell on *Gedions-sleece*, when the land was dry, and againe on the land, when the sleece was dry, *Judg. 6. 37. — 40.* Solomon and Christ are here said to come down as rain, in respect of the doctrine and administration of judgment by them. So Moses said, *My doctrine shall drop as the rain, &c. Deut. 32. 2.* and Job said, *they waited for me as for the rain, &c. Iob 29. 23.* and the Lord shall come unto us as the rain, &c. *Hof. 6. 3.* the *despered-moisture*] understand, which are the moisture, that is, which showers doe moisten the earth. *ZarZiph*, the Hebrew word used onely in this place, hath the signification of dispersing moisture, or water, as is by showres, God having divided founts for the rain, whereby it is throwed abroad uppon the earth, *Iob 38. 25.* Wherefore the former word *showers*, implieth rain that falleth with manifold (or millions of) drops, as *Psal. 65. 11.*

Verf. 7. *Abundance of peace*] to weet, *shalbe*, or, shall flourish; and this *Shalom*, peace, may

may respect the name of *Shelomoh*, or *Solomon*, which signifieth *peaceable*, as was promised to David, *Behold a son is born to thee, which shall be a man of rest, for I will give him rest from all his enemies round about; therefore his name is Solomon; and I will send (Salom) peace and quietnes upon Israel in his dayes.* 1 Chron. 22. 9. moon be not] or be taken away, as the Greek explaineth it: that is, *till the worlds end*: as before, *vers. 5.*

Vers. 8. from sea to sea] from the salt sea, (the Lake of Sodom, Gen 14. 3.) to the main sea. See Num. 34. 3.—6. &c. where the limits of the land are described. from the

river] the great river *Euphrates*, Gen. 15. 18. Deu. 11. 24. In *Solomon* this was accomplished, when he reigned over all kingdoms, from the river, to the land of the *Philistims*, and to the border of *Egypt*, 1 King. 4. 21. in *Christ*, when all nations were brought into his subjection by the gospel, as *Mat. 28. 18. 19. Act. 1. 8. Col. 1. 5. 6. Rev. 11. 15.*

Vers. 9. in dry-places] or, in deserts; which the Greek explaineth the *Aethiopians*. The Hebrew *Tsyim*, signifieth here, and *Psal. 74. 14. people that dwell in dry desert places*: sometime it is used for wild beasts that haunt such deserts, as *Isa. 34. 14. and 13. 21. Ier. 50. 39. lick the dust*] like a serpent, as is expressed in *Mic. 7. 16. noting hereby great fear and subjection*; testified by bowing down their faces to the ground; as is the manner in the Eastern countries. In *Isa. 49. 23. a like promise is made to the Church of Christ.*

V. 10. of Tharshish] or, of the Ocean; that dwell by the main sea. See the note on *Psal. 48. 8. Sheba and Seba*] that is, of *Aethiopia* and *Arabia*, farr southern countries, inhabited by the posterity of *Sheba* and *Seba*, the nephew and son of *Cush*, the son of *Cham*, the son of *Noah*, Gen. 10. 7. The *Queen of Sheba* (or of the South) came from the utmost parts of the earth, to hear the wisdom of *Solomon*, and gave him much gold, sweet odours, and precious stones: 1 King. 10. 1.—10. Mat. 12. 42.

Vers. 12. to whom no helper] or, him that hath no helper. See the like by *Iob, Iob 29. 12.*

V. 14. precious shall their blood be] that is, *their death*; meaning, that he regardeth their life, and will not easily suffer them to be killed; for that it is precious and dear unto him: as on the contrary *Paul* said, *his life was not dear unto himself*, when he was willing and ready to looke it for *Christs* cause, *Act. 20. 24. See Psal. 116. 15.*

Vers. 15. he shall give] meaning man in general, or each one, brought in subjection; as the Greek saith, *to him shall be given*; meaning to *Solomon*. gold of *Sheba*] the Greek saith, of *Arabia*: see *vers. 10. all the day*] or *dayly*.

Vers. 16. There shall be a parcell, &c.] where a handfull of corn shall be sown, on the top of the mounts (the most barren places) there shall be such increase that the fruit shall shake and make a noise like the trees of *Lebanon* shake] or stirr with noise; rustle.

Lebanon] that is, trees of *Lebanon*; as the earth, for, the inhabitants of the earth, *Psal. 66. 1. of this mount*, see the note on *Psal. 29. 5. they of the city*] that is, the citizens; as, they of the world, are worldlings, *Pj. 17. 14. ye of the heavens Psal. 148. 1. are, the inhabitants there. Compare herewith Esa. 20. 7. 6.*

Vers. 17. continued] to weat, as a son continueth his fathers name: for the original *immon* or *amin* cometh of *Nin*, which is a Son: the Greek also turneth it, his name continueth: and *Christs* name is continued in us that beleve in him, called *Christians*, *Act. 11. 26. and his children. Heb. 2. 13. 14. before the sun*] that is, so long as it endureth, as *verse 5. So Psal. 120. 29. they shall blesse*] to weat, men of all nations shall count and speak of their blessednes in him. So *Gen. 22. 18. call him blessed*; or, happy, shall beautify him.

Vers. 19. name of his glory] that is, his glorious (or honourable) name. So *Lord of glorie, 1am. 2. 1. for, glorious Lord. filled with his glorie*] that is, with the manifestation of his glorious works, and praying him for the same. See the like speeches, *Num. 14. 21. Isa. 6. 3. Revel. 18. 1. Ezek. 43. 2. Amen*] So be it. This second book of *Psalms* is concluded with twice *Amen*, as was the former, see *Psal. 41. 14.*

Vers. 20. Ended] or *Complete* are: meaning, that this *Psalm* was the last of *Dauids* prayers

prayers or hymnes, (as the Greek translateth it;) howsoever it is not set last in order, as neither other be. Or, that his matter touching Christs kingdom, is the last thing whereof David prophesied, and for which he prayed: as 1 Pet. 1. 10. 11. *Iesse*] or *Ishai*, as the Hebrew soundeth it; and sometime, *Ishai*, 1 Chro. 2. 12. 13. which name signifieth strength and manhood; as David, amiable.

The third book.

Annotations, Psalm LXXIII.

THe third book,] to weet, of Psalmes. See the note on Psal. 42.
 V. 1. of *Asaph*] or, to *Asaph*; who was both a Prophet, and a singer: see Ps. 50. 1. The like title is of the 10 Psalmes following. These are for the most part, complaints and meditations of the troubles of Gods people.
 Verf. 2. *almost*] or, a very little lacked but my feet had *swarved*: so after, well nigh; or, almost nothing lacked but my steps had been shed: noting hereby his great danger to have fallen through his own infirmitie, had not faith in God sustained him. *swarved*] or turned, declined. This, and the next word *slipped*, have a double reading in the Hebrew; by the vowels, *they had swarved*, *they had slipped*: by the consonants, *it had swarved*, *it had slipped*, meaning, each of his feet, and every of his steps, to his utter ruine. *slipped-out*] or, been poured out, to weet, as water; and so I had been lost

Verf. 3. *invied*] or was zealous, had invious Zeale. See Psal. 37. 1.

Verf. 4. *bands*] or *knots*, that is pains, sores, diseases, &c. in their death] or till their death; meaning that they live long in pleasure, and dye at ease; as is explained Job 21. 13. They spend their dayes in wealth, and suddenly they goe down to the grave. but *lust*] or, and fat is their fortitude; (their firm strength of body:) as Iob saith, one dieth in his full strength, being in all ease and prosperitie; his breasts are full of milk, and his bones run full of marrow. Job 21. 23. 24.

Verf. 5. *molestation of sory-man*] that is, such turnoyl as other miserable men endure. See the like phrase in 2 Sam. 7. 14. *Knosh* and *Adam* are here the names of all wretched mankind See Psal. 8. 5.

Verf. 6. *compasseth*, &c.] or, is a chaine to them, and to him, that is, every of them: as a collar that is hanged for an ornament about the neck. And of this word *Anak*, to hang a chaine, that grant *Anak* had his name, whose children were called *Anakims*, men great of stature, proud, and cruel. See Num. 13. 23. 34. Ios. 15. 13. 14.

a garment] a set, habit, or ornament, finely fitted to the body, such was the harlots habit, Prov. 7. 10.

Verf. 7. *eyes standeth*] that is, *Each eye standeth*, or *starteth-out* of the hole for fatnes. So in Iob 15. 27. he hath covered his face with his fatnes. they passe the imaginations, &c.] that is, they exceed in prosperity above that they could imagine, or think: or, they surpasse in wickednes above that which mans heart can think; according to that which here followeth; and as in Ier. 5. 28. it is said, they are waxen fat and shining; they doe passe the words (or deeds) of the wicked.

Verf. 8. *They doe corrupt*] or *consume*, dissolve, or, make dissolute, by their wicked speeches, and by their oppression of men. It may be understood of corrupting or making rotten with sin, themselves, or others; or consuming, and wasting with oppression. with maliciousnes] or in evil, that is, maliciously; or malignantly. from aloft] that is, loftily. Or of the Most-high; that is, of God: as in the next verse.

Verf. 9. *against heavens*] that is, against God and his saints, whom they blaspheme, as it is written, he opened his mouth unto blasphemie against God, to blaspheme his name and

and his tabernacle, and them that dwell in heaven: *Reve. 13. 6.* So elsewhere heavens are used for God, *Dan. 4. 23. Luk. 15. 18.*

Verf. 10. *his people*] Gods own people are by this afflicted. Therefore the Greek saith, *my people*; the Psalmist speaking of his brethren, as after of himself, *vers. 13.*

hither] to these thoughts and tentations, which follow in the next verses.
a full] the word *cup*, or *basen*, is here, to be understood; as *Strong*, for *strong-pawes*. *Psal. 10. 9.* See the note there. By *waters of a full cup*, are meant abundance of tears, which they must drink; that is, of afflictions, and tentations, which they suffer; as in *Psal. 80. 6.* *wrung-out to them*] or drunk, (*juoked up*) by them; as in *Psal. 75. 9.*

Verf. 12. *in tranquillitie*, or quiet, safe, wealthy, at ease. Compare herewith *Ier. 13. 1. 2.* *wealthy-power*] *abulitie* by riches; see *Psal. 49. 7.*

Verf. 13. *cleansed*] that is, laboured to cleanse and purge, by faith and continual sanctification, *Act. 15. 9. 1 Iohn. 3. 3.* otherwise, *who can say, I have made mine heart clean* *Prov. 20. 9.* *innocencie*] or cleannes: see *Psal. 26. 6. and 24. 4.*

Verf. 14. *am plagued*] or touched with afflictions, punished, which the wicked are not, *vers. 5.* *my rebukes*] or blame, to weat, *I bear*: the chastisement for my sinns. *in the mornings*] that is, every morning, or early: the like phrase is, *Psal. 101. 1. Iob 7. 18. Lam. 3. 23. Isa. 33. 2.*

Verf. 15. *I will tell thus*] that is, if these tentations prevail against me: so that I should tell and declare for truth these my carnal thoughts. Telling is often used for publishing and preaching to others: see *Psal. 2. 7.* *unfaithfully-wrong*] or faithlessly transgressed against the generation of thy sonns, (O God:) that is, of thy people, called the sonns of God, *Deut. 14. 1. 1 Iohn. 3. 1.*

Verf. 18. *prudently-attend to*] or, consider their latter-end. A like speech Moses useth, *Deut. 32. 29.*

Verf. 19. *wondrous-desolation*] such as astonisheth the beholders. Such suddain strange desolation God brought on Babylon of old. *Ier. 51. 37. 41.* and will again, *Rev. 18. 10. 17.*

Verf. 20. *As a dream*] to weat, *so they are*, or, *so vanisheth their prosperitie*; which when one awaketh, is gone; as is plainly set forth in *Isa. 29. 7. 8.* So elsewhere it is said, *he shall flee away as a dream, and not be found, and shall passe away as a vision of the night, the eye which saw him, shall do so no more, &c.* *Iob 20. 8. 9.* *thou raysest up*] to weat, *thy self*: that is, *risest up* to punish them, as *Psal. 35. 23.* or, *raysest up*, to weat, them, at the last day of judgment. So the Chaldee paraphrast turneth it, saying, *in the day of the great judgment they shall rise up out of the house of the grave, in wrath thou wilt despise their image.* The Greek saith, *in thy citie thou wilt despise their image*: the Hebrew word *baghmur* being ambiguous. In this sense compare herewith, *Ecclef. 8. 10.* *disperse their image*] or, *their shadow*, that is, *destroy their transitorie estate*; for, *man walketh in an image*, *Psalm 39. 7.* Or, referring it to the last judgement; their image may mean their corrupt sinfull state, *Gen. 5. 3.* and the despising of it, is their utter rejection; for then they shall rise to shame and contempt eternal. *Dan. 12. 2.*

Verf. 21. *was levened*] or levened it self, that is, *was vexed, grieved, swelled*; *was fow as leven*; with my fretting grief and anger. *I was pricked*] or, *sharpned* (*pricked*) *my self*; that is, *felt sharp paines*, to weat, with my fretting thoughts and desires.

Verf. 22. *brutish*] that is, *foolish, sensual*, like a brute beast, not having the understanding of a man in me: as is explained *Prov. 30. 2.* See also *Psalm 49. 15.* *as the brasts*] that is, as one of them, or a great beast; Hebr. *Behemoth*; which is used for the vast Elephant, *Iob 40. 10.* The Greek here turneth it *Bestial*: or, *brutish*.

Verf. 24. *to glory*] or *with glory*; that is, *gloriously, honourably*. See *1 Tim. 3. 16. Phil. 3. 21. Heb. 1. 10. 1 Pet. 5. 1. 4.*

Verf. 25.

Verf. 25. *whom have I] or who is for me, but thee to trust in, or call upon. delight not] or take no pleasure, in any person, or thing.*

Verf. 26. *the Rock] that is, the strength and hope: the Greek saith, the God of my heart.*

Verf. 27. *gone far;] that is, the wicked who are here said to be farre from God; and in Psal. 119. 150. are farre from his law, and therefore salvation is farre from them, Psal. 119. 155. as here they perish: whereas the righteous are a people neer God, Psal. 148. 14. that goeth a whoring, from thee] that is, goeth after idols, departing from the true God, as Hos. 1. 2. for idolatrie, or breach of Gods covenant, is often called whoredome, or fornication. Ier. 3. 9. 20. Ezek. 23. 3. 5. 7. &c. Psal. 106. 39.*

Verf. 28. *to draw nigh] so both the Greek and Chaldee doe explain the Hebrew phrase, the drawing-neer of God: and thus it is also used in Isa. 58. 2. and is done by the faith of the Gospel, Heb. 7. 19. Iehovih] or God: see Psal. 68. 21. to tell] that I may tell, or declare; as the Greek explaineth it.*

Annotations, Psalm LXXIV.

Verf. 1. **O***F Afaph] or, to Afaph; see, Psal. 50. 1. If Afaph (who lived in Davids daies) made this psalm; it was a prophesie of troubles to come. If soine other prophet made it when calamities were on Israel; then was it committed to Afaphs posteritie, the singers, called by their fathers name; as Aarons posteritie are called Aaron. 1 Chron. 12. 27. thine anger smoke] or, thy nose smokes; that is, burn: as was threatned Deut. 29. 20. A manifestation of sore displeasure: see Psal. 18. 9. and 30. 5. sheep] or flock, that is, as thy people, as Psal. 79. 13. The flock comprehendeth sheep and goats, Levit. 1. 10.*

Verf. 2. *purchased of old] or, bought of yore, when thou broughtest them out of Egypt, Exod. 15. 16. or understand, that thou hast purchased it, hast redeemed, &c. the rod of thine inheritance] that is, Israel, Ier. 10. 16. called elswhere the line of Gods inheritance, Deut. 32. 9. which he measured out for himself, as land is meted with a rod, or line. It may also be read the scepter, or the tribe of thine inheritance, as Isa. 63. 17. for the Hebrew Shebet, which properly is a rod, or staffe, is sometime a scepter, Psal. 45. 7. sometime a tribe, Psal. 78. 67.*

Verf. 3. *Lift up thy feet] or, thy hammers, that is, thy stroakes, to stamp, or beat down the enemy unto perpetuall desolations. Thus the feet are used to tread down with, Isa. 26. 6. and so the Greek taketh it here, changing the metaphor, and translating it, thy hands, which are also instruments to strike down with. Or lift up thy feet, that is, Come quickly to see the perpetuall desolations which the enemy hath made. hath done evill] that is, broken, robbed, burned, wasted all things. As did Nebuchadnezar in the temple, 2 King. 24. 13. and 25. 9. 13. 14. &c.*

Verf. 4. *thy synagogues,] or assemblies, either the courts and places about the temple, where the people assembled; or the other synagogues in Ierusalem (which they say were above 400.) as after in verse 8. he speaks of all the synagogues in the land; places where prayers and lectures of the law were used: Act. 16. 13. and 15. 21. The assemble of Christians is called also by this name, synagogue, Iam. 2. 2. their signes] or banners, which are signes of victorie, or of idolatrie. See after verse. 9.*

Verf. 5. *He was known] He, that is, A man, or every one of the enemies was known, that is, renowned, or famous, as having done some notable act. as he lifted on high] or, as he that bringeth aloft: that is, as a man brings the axe aloft over his head, to fell down the thick wood with might and main. They cut down the wood of the temple, as men doe trees in a forest. thicket of the wood] that is, the thick wood, or trees, whose boughes are wrapped one in an other: or, (if we understand it of the woodworke in the temple,) the unfoulded graven wood: which he thus did most egerly cut down, was most renowned.*

Verf. 6. *And now] or, And then, at the same time. So Psal. 27. 6. carved-works] gravings, or (as the Hebrew phrase is) openings; used for graven, or carved works, Exod.*

or (as the Hebrue phrase is) *openings*: used for *graven* or *carved works*. *Exod. 28. 11.* The Greek here turneth it *doves*; which also have their name of *opening*.

Verf. 7. *thy sanctuaries* the temple, (which had divers holy places) *was burned* by Nebuzar-adan, 2 *King. 25. 9.* *to the earth* to weet, *burning*, or *raising down* to the ground.

Verf. 8. *Let us make spoil* or; *wee will oppresse, prey upon them*. Of this Hebrue root, the Dove hath her name in that tongue, as being subject to the prey and spoil of Hawks. &c. wherefore in verse 19. he calleth the Church a *turtle-dove*.

verf. 9. *our signes* the testimonies of Gods presence and favour; extraordinary, or ordinarie, as the sacrifices, &c. *Dan. 11. 31.* So *Circumcision*, the *Passover*, the *Sabbath*, &c. were for *signes* to Israel; *Gen. 17. 11.* *Exod. 12. 43. and 31. 13.* any Prophet that could see and foretell by the spirit, an end of these troubles. A Prophet (Nabi) is one that from the inward counsel of God, uttereth oracles. In old time he was called a *Seer*, 1 *Sam. 9. 9.* *Amos. 7. 12.* how long] to weet, *this affliction shall indure*. The like speech is in *Psalm. 6. 4.*

Verf. 11. *draw it*, &c. this word, or some such, seemeth here to be understood, as often in the Hebrue: see *Pf. 69. 11.* The drawing the hand out of the bosome, denoteth a performance of the work without slacknes; as we may see by the contrary, *Prov. 26. 13.* *ful-end* by consuming our enemies, and accomplishing our deliverance.

Verf. 13. *of the dragons* or *whales*, meaning the noble men of Egypt, who pursuing the Israelites were drowned in the red sea. *Exod. 14. 28.* For great persons are likened to *dragons*, or *whalefishes*: as *Ezek. 29. 3.*

Verf. 14. *the heads* that is, the head, as the Greek translateth it, called heads for the excellencie and principality. of *Liathan* or of the *Whale*, meaning, *Pharaoh*

King of Egypt, who was drowned with his Princes, *Psalm. 136. 15.* *Liathan* is the name of the great *whalefish*, or *sea Dragon*; so called of the fast joining together of his scales; as he is described *Iob 40. 20.* and *41. 6.* &c. and is used to resemble great tyrants; here, and in *Isa. 27. 3.* in drye deserts] that is, to the wild beasts of the wilderness, which might devour the Egyptians after they were drowned, and cast up on the shore, *Exod. 14. 30.* The beasts may be called a people, as *Conies*, *Pismires*, *Locusts*, &c. are called peoples, and nations, *Prov. 30. 25. 26.*

Joel. 1. 6. See also the note on *Psalm 72. 9.* unlessse by these dwellers, in dry places, wee understand the Israelites in the wilderness; to whom the spoil of the Egyptians was as meat; as elsewhere they said of the Canaanites, *they are bread for us.* *Num. 14. 9.*

Verf. 15. *didst cleave the fountain* bringing a wel and stream of water to thy people out of the rocks, *Exod. 17. 6.* *Num. 20. 11.* *Isa. 48. 21.* *Psalm. 105. 41.* rivers of strength] that is, strong, rough, or vehement rivers, as the waters of Jordan were dried up, that Israel might goe through, *Ios. 3. 15.* -- 17. The Chaldee paraphrast addeth also the rivers, *Arnon* and *Iabok*; whereof see *Num. 21. 14.* *Deut. 2. 32.*

Verf. 16. *the light* The Hebrue *Maor*, is properly a *lightsome-body*, as is the *Sun*, *moon*, *stars*, &c. *Gen. 1. 14. 15.* and here may be meant of the *Moon*; for the *Sun* next followeth. For these God is elsewhere also celebrated. *Psalm. 136. 7. 8. 9.*

Verf. 19. *soul of thy turtle-dove* that is, the life of thy Church called a *turtle-dove*, for their danger to be preyed upon by the wicked, as before, verse 8. being of themselves weak, mournful, and timorous; also for their faith and loialtie towards God, and innocencie of life. In these respects are *doves* mentioned, *Hos. 11. 11.* *Ezek. 7. 16.* *Isa. 38. 14.* and *59. 11.* *Song. 4. 1.* and *6. 8.* *Mat. 10. 16.* wild-company] or wild-beasts, as the Greek translateth it, meaning the cruel people like wild beasts, as the Chaldee explaineth it. The same word straightway followeth for the Church, or lively flock of Christ. See the note on *Psalm. 68. 11. 31.*

Verf. 20. *the covenant* which thou didst make with our fathers, (as the Chaldee explaineth it;) it may be meant of the covenant with Abraham and his seed, as is expressed, *Psalm. 105. 8. 9. 10.* or, which was made with Noah, that the world should no

more

more be drowned, as once it was, when it was full of cruelty, Gen. 6. 13. 17. 18. and 21. 22. which covenant the Prophets apply to the Church after. Isa. 54. 9. the darknesse] that is, dark places, as in Psal. 88. 7. and 143. 3. he meaneth, that the base obscure places were full of violence, even folds, or, habitations of cruelty; no cottage being free from the rapine of the enemies. Dark places, may be put for base, or means; as in Prov. 22. 29. dark, or obscure persons, are the base sort. The Greek here also translateth it dark persons, meaning, the vile gracelesse enemies.

Verf. 22. plead thy plea] defend thine own cause: see Psal. 35. 1. from the fool] understand, which thou suffrest from the fool, or impious, Nabal, which word was also before verse 18. whereof see Psal. 14. 1.

Verf. 23. ascendeth] that is, cometh up unto thee, it is so great; as Iona. 1. 2. or, it increaseth: as the battel is said to ascend, when it increased, 1 King. 22. 35.

Annotations, Psalm. LXXV.

Verf. 1. **C**orrupt not] see Psal. 57. 1. of Asaph.] or to Asaph: see Psal. 50. 1.

Verf. 2. and neer is] to weete, neer in our mouthes and hearts to celebrate it. Thus Gods word is said to be neer, Rom. 10. 8. and, thou art neer in their mouth, Ier. 12. 2. In this sense the Greek also explaineth it, and we will call on thy name. they tell] that is, I and others with me: so the Greek saith, I will tell.

Verf. 3. receive the appointment] or, take the appointed thing, (or time) that is, the office appointed and promised. They seem to be the words of the Psalmist (as appeareth more plainly by verse 10. and 11.) in person of Christ; to whom the kingdom of Israel was appointed in due time: whom David was a figure of, in taking and administering the kingdom when it was distracted with troubles. See 2 Sam. 3. 17. 19. and 5. 1. 2. 3. righteousnesse] that is, most-righteously.

Verf. 4. dissolved] or melted, that is, saint with troubles, feares, &c. as Ios. 2. 9. set-sure] or, will fitly fasten, artificially stablish, as by line and measure: that they fall not. Pillars] the mountains; which may also mean governours; for great personages, are likened to Pillars, Gal. 2. 9.

Verf. 5. the horn] the sign of power and glorie, Ps. 112. 9. and 89. 18. 25. Luk. 1. 69. In 1 Chron. 25. 5. mention is made of propheties to lift up the horn.

Verf. 6. to on high] that is, aloft: or, against the High God. with a stiff neck] like untamed oxen shaking off the yoke of obedience Or, speak not a hard thing (as Psal. 31. 19.) with a neck stretched out, that is, arrogantly; or with one neck, that is, with joynt force: as heart, in Psal. 83. 6. is for one heart.

Verf. 7. the desert] that is, the South, or North: for deserts were on both ends of the land of Canaan. promotion] or exaltation: or, as the Greek translateth, desert of the mountains; that is, the mountainy desert; meaning, that preferment or deliverance, comes not from any of the nations round about. The Hebrue Harim is ambiguous, signifying both exaltation, and mountains.

Verf. 8. abaseth one] Hebr. this man. another] Hebr. this man. It may also be read, He (this God) abaseth, and he advanceth.

Verf. 9. a cup] to measure out afflictions; as Psal. 11. 6. a similitude often used: see Hab. 2. 16. Ezek. 23. 31. 32. Ier. 25. 28. wine] that is, wrath, or indignation, as is expressed. Ier. 25. 15. Iob 21. 20. Rev. 14. 10. red] or thick, troubled, muddy, noting fierce indignation. The Greek turneth it, acraton mere, meaning strong wine, nor allayed. So in Rev. 14. 10. where mere, or pure wine, meaneth great afflictions. The Greek there is taken from this Psalm. of mixture] that is, of liquor mixed; ready to be drunk: as wisdom is said to have mixed her wine; Prov. 9. 2. that is, tempered it ready. So Rev. 14. 10. he powreth out] to weete, unto his owne people, afflicting them, as is expressed. Ier. 25. 17. 18. 28. 29. the dreggs] the most grievous afflictions; as Isa. 51. 17. 22. wring-out] or suck up, that is, feel, and be afflicted with it. So Ezek. 23. 34. Isa. 51. 17.

Verf. 10. with

Verf. 10. *will [be] to weet, this work of Gods his mercie, and iudgement.* *horns of the wicked* their power, dominion, and pride, whereby they afflict and scatter Gods people, *Ier. 48. 25. Lam. 2. 3. Zach. 1. 21. Revel. 17. 12. 13. as by horns of the just man,* is meant his power, dominion, glory, *Psalm 132. 17. and 92. 11. and 148. 14. 1 Sam. 2. 10.*

Annotations, Psalm LXXVI.

Verf. 1. **O**N *Neginoth* or, *with stringed instruments*: see *Psalm 4. 1.* *of Asaph* or, *to Asaph*: see *Psalm 50. 1.*

Verf. 3. *Shalem* or *Salem*, the city of *Melchisedek*, *Gen. 14. 18.* afterwards called *Ierusalem*: whereof see the note on *Psalm 51. 20.* The Greek translateth it, in *Peace*; which is the interpretation of the name *Salem*, as the Apostle sheweth, *Heb. 7. 2.* The Chaldee paraphrase saith, *Ierusalem.* *his tabernacle* or *tent, pavilion*, which is both a mean dwelling, and a moveable, *Levit. 23. 42. 43. Heb. 11. 9. 20.* For both *Moses Tabernacle* and *Solomons Temple*, were mean cottages in respect of Gods glory. *1 King. 8. 27.*

Verf. 4. *burning-arrows* or *fire-darts* (as the Apostle calleth the tentations of that wicked one, *Ephes. 6. 16.*) The Hebrew *Rishphei* is properly *burning-coales*, *Song. 8. 6.* figuratively here, *the glistering-brasse-headed arrows*, elsewhere *the fire thunderbolts*, *Psalm 78. 48. and burning-plague*, *Deut. 32. 24. Habak. 3. 5.* likened to *arrows*, *Psalm 91. 5.* Here it may lead us to mind this Psalm to celebrate the victories against Satan, figured by the vanquishing of the Assyrians and other enemies, *2 King. 19. 35.*

and the warr that is, *the army of warriers*; *the battel-ray*. See *Psalm 27. 3.* And thus *Shalem*, or *Peace*, is maintained, by breaking all warlike instruments: as *Isa. 2. 4.*

Verf. 5. *Bright* made-light, that is, *Glorious*: speaking to God, as *verse 7.* *wondrous-excellent* magnificent, see *Psalm 8. 2.* *mounts of prey* the mountains of the Lions and Leopards, *Song. 4. 8.* meaning, the kingdoms of this world, which make prey and spoil one of another, like wild beast, *Dan. 7. 4. 5. 6. 7.* whom the Lamb on mount Sion, excelleth in power and glorie, *Revel. 14. 1. and 17. 14.* Or from the *mounts of prey*, that is, when thou comest from conquering the enemies, which lye in the mountains to make prey of thy people.

Verf. 6. *mighty of heart* or *stout, stubborn hearted*; a title of the wicked, that are farr from justice, *Isa. 48. 12.* called here in Greek, *unwise in heart.* *their sleep* their eternall sleep, *Ier. 51. 39. 57.* the sleep of death, *Psalm 13. 4.* So in the next verse.

none of Hebr. all (or any) have not found; that is, *none found.* So *1 Ioh. 3. 15.* every manslayer hath not, that is, *none hath life.* See also *Psalm 143. 2.* *men of power* able men, for strength, courage, and riches (in which last sense the Greek taketh it here), these did not resist, or could not; as *Psalm 77. 5.*

Verf. 7. *thy rebuke* that is, *punishment, destruction*: see *Psalm 9. 6.* *charret* that is, *princes and captains riding on charrets and horses*, on which they were wont of old to fight. *Iudg. 4. 3. 1 King. 22. 31. 34.* These all by Gods rebuke have been slain, as in the camp of *Asshur*, *2 King. 19. 35.* and the host of *Antichrist.* *Revel. 19. 18. - 21.*

Verf. 8. *when thou art angry* Hebr. *from then* (that is, *from the time of*) *thine anger*: after thine anger is once kindled.

Verf. 11. *shall confesse thee* that is, *shall turn to thy praise*, when thy people are delivered from the rage of their foes. *the remnant* or, *the remainder*, that is, thy people which remain and perish not in the rages of the wicked. *thou wilt gird* to weet, *with joyfulness*, that they shall sing praise to thee: as the Greek explaineth it; *shall keep a feast to thee.* As in *Isa. 1. 13.* *Gird ye*, there is understood *with sorrow*, or *sackcloth*: so here seemeth to be understood *joyous gladnes*, wherewith persons (or things) are said to be girded, *Psalm 40. 12. and 65. 13.* or *thou wilt gird with strength*, as *Psalm 18. 40.*

Or if we refer it to the hot rage of the wicked, the residue

side thereof thou wilt gird, that is, bind, or restrain; from attempting further evil.

Verf. 12. *Vow ye*] men in danger, or delivered from it, were wont to make vows unto God; *Gen. 28. 10. Iona. 1. 16. Psal. 66. 13. 14.* round about him] a description of his people, as the twelve tribes pitched round about the Tabernacle, *Num. 2. 2.* and the 24. Elders were round about Gods throne, *Rev. 4. 4.* to the Fear] that is, the most Fearful God; called Fear, or Terror, for more reverence and excellencie, unto whom all fear is due, as *Isa. 8. 12. 13. Mal. 1. 6.* So Jaakob called God, the Fear of his father *Isaak. Gen. 31. 53.* And this was performed, when after Afshurs overthrow, many brought offerings to the Lord, *2 Chron. 32. 21. 23.*

Verf. 13. To him that gathereth] so the Greek, to him that taketh away: or wee may read, *He gathereth,* (or *Cutteeth off as in vintage;*) a similitude from grate-graters which cut off the clusters of the vines; aplyed here to the cutting off the lives of men. The like is in *Rev. 14. 18. 19. 20.* also in *Judg. 20. 45.* Governours] or Princes, Captains, that lead and goe before the people. So Gods Angel destroyed all the valiant men, and Princes, and Captains in the camp of the King of Asshur. *2 Chron. 32. 21.*

Annotations, Psalm LXXVII.

Verf. 1. **T**O Ieduthun] or, for him: see *Psal. 39. 1. and 62. 1.*

Verf. 2. *he gave ear*] so the Greek explaineth the Hebrue phrase, to give ear: see the like, *Psal. 65. 11.*

Verf. 3. *reached out*] or *flowed, was poured out;* that is, *was stretched out* in prayer: (a vehement figurative speech, like that of *pouring out the heart*, *Psal. 62. 9.*) or was wet with continual wiping of mine eyes; or, by hand, may be meant plague, or sore (as in *Iob 2. 3. 2.*) which continually ran.

Verf. 4. *meditated*] or *prayed.* See *Psal. 55. 3. 18.* overwhelmed] or covered it self, that is, *swounded,* or *fainted* with sorrow. So *Psal. 142. 4. and 143. 4. and 107. 5. Lam. 2. 12.*

Verf. 5. *the watches*] or *the wards, custodies,* (that is, as the Chaldee explaineth it, the lids) of mine eyes; so that I can not sleep. *Striken-amazed*] beaten with terror, as with a hammer, or, as the Greek saith, *troubled.* So *Dan. 2. 1. 3. Gen. 41. 8.* could not speak] so the Hebrue phrase *spake not,* is sometime to be interpreted: as, *who shall judge,* *2 Chron. 1. 10.* for which in *1 King. 3. 9.* is written, *who can* (or, *is able to*) judge, So *Psal. 78. 20.*

Verf. 6. *of ancient times*] or, *of eternities,* that is, *of ages past.* This he did according to the commandement, *Deut. 32. 7.* for former histories are written for our learning. *Rom. 15. 4. 1 Cor. 10. 11.*

Verf. 7. *my melodie*] or *musical-play,* to weet, *how I had afore time played and sung songs of prayse for thy benefits;* (see *Psal. 33. 2. 3.*) or, *I remembred my musick,* and took my instrument, and thus I sung.

Verf. 11. *dooth this make me sick,* dooth it grieve and weaken me, that the right hand (the administration of God is changed, and he keepeth not one constant course in his works? The prophet seemeth to check himself for his infirmities. Or, (taking it not for a question) it maketh me sick; or, *this is my infirmities.* the change] or, *that changed us;* for so the Hebrue phrase, *to change,* may be resolved.

Verf. 12. *will record*] will remember for my self, and mention to others: the Hebrue implieth both these, by a double reading. *miracle*] that is, *miracles* or *wondrous-works* (as the Greek explaineth it,) all, and every of them, done of old. So after in verse 15.

Verf. 13. *discourse*] or *meditate, intreat of,* both in mind and talk.

Verf. 14. *in the sanctuary*] or *in sanctities, in the holy place,* as the Greek turneth it: meaning, it is most holy, and secret, hidden from the eyes of the world: as holy things were hidden in the sanctuarie, especially, the Ark and Cherubims where God sate. So as it was not lawful for people, or priests to see them. *Num. 4. 6. 7. 15. 20. Levit. 16. 2.*

Compare also herewith, Psalm 73. 16. 17: a God] or, a mighty one, a Potentate. Hebr. *El*. So in the next verse. as God] in Greek, as our God.

Verf. 15. *marvellous-work*] that is, *works*: *wonders*. This is taken from Exod. 15. 11. Verf. 16. *with arm*] that is, *with power*: an arm stretched out, as Exod. 6. 6. in Greek, *with thine arm*. of *Isaak*] that is, the tribes of Israel, born of him. of *Ioseph*] this may be meant (as the Chaldee paraphrast taketh it) of all the Israelites whom Joseph nourished. Gen. 45. 10. 11. and 50. 21. called therefore his *sons*: or in special, of the tribes of Ephraim and Manasses, the sons of Joseph, noted from the rest, for more honour. Compare also herewith, Psal. 80. 2. 3.

Verf. 17. *The waters*] of the red sea. Exod. 14. 21. Psalm 114. 3.. *trembled*] or *were-pained*, as a woman in travail. So Psal. 29. 8. and 97. 4.

Verf. 18. *streamed*] or *gushed* with a tempest. These things were when the Lord looked unto the host of the Egyptians out of the fry and cloudy pillar, and so feared and hindred them with stormy tempests that their charret wheels fell off, &c. Exod. 14. 24. 25. And thus, Israel was baptized in the clowd, and in the sea, 1 Cor. 10. 1. 2. *thine arrows*] or *stones* (as thus word also signifieth Lam. 3. 16.) meaning *hail-stones*. See Psal. 18. 15. Ios. 10. 11.

Verf. 19. *in the round-aier*] in the sphere, or globe. The aier is so called of the round form, which it (with all the heavens) hath. Of the thunder in the aier, see Iob 37. 2. — 5. Psal. 29.

Verf. 20. *Thy way*] wherein thou wentest, and leddest thy people; confounding thy foes. Exod. 14. 19. 20. 22. Nehem. 9. 11. So elsewhere, *his way is in the whirlwind*; Nahum. 1. 3. *were not known*] to weat, before that time; nor after, for the waters returned to their force, and drowned the Egyptians. Exod. 14. 27. So his other wayes are past finding out, Rom. 11. 33. that men must walk by faith, not by sight. 2 Cor. 5. 7.

Verf. 21. *lead thy people*] through the sea, and after, through the wilderness towards Canaan; Moses being their King, and Aaron their Priest. The memorie of which mercy is often celebrated. Deut. 8. 2. — 5. 15. and 32. 10. Ier. 2. 2. 6. Amos 2. 10. Mic. 6. 4. Psal. 136. 16. Act. 7. 35. 36.

Annotations, Psalm LXXVIII.

Verf. 1. **M***Y law*] or my doctrine; for of it the Law hath the name in Hebrue; see Psal. 19. 8. *Christ* speaketh in this Psalm, to his people, as the next verse sheweth. So Isa 51. 4.

Verf. 2. *in parable*] that is, in (or with) *parables*; as the holy Ghost expoundeth it. Mat. 13. 34. 35. All these things spake Iesus to the multitude in parables, &c. that it might be fulfilled which was spoken by the Prophet, saying, I will open my mouth in parables, &c. Here the narration, and applying of ancient histories, are called *Parables*, because all these things came unto our fathers as types, and were written to admonish us. 1 Cor. 10. 11. What a parable meaneth; see Psal. 49. 5. *will utter*] or, *well-out*, as from a spring or fountain. *hidd-things*] so the holy Ghost expoundeth it in Greek, Mat. 13. 35. the Hebrue word signifying sharp, or obscure speeches, or riddles: see Psal. 49. 5. of *antiquitie*] or from old: that is, ancient things, since the foundation of the world. Mat. 13. 35.

Verf. 5. *stablished*] or *reared-up*. a *testimonie*] or *witnes*, meaning the Covenant: see Psal. 19. 8. in *Isaak*] among the Israelites, the children of *Isaak*. to their *sons*] of their posteritie, as Deut. 4. 9. *teach them thy sons*, and thy sons sons. So Deut. 6. 6. 21.

Verf. 8. *pervers[e]* or *froward*, *stubborn*. So Israel is noted to be, Exod. 32. 9. Deut. 31. 27.

Verf. 9. *Ephraim*] the ten tribes of Israel, of which Ephraim was chief, though they were valiant warriors, yet for their sins, fell before their enemies. 1 King. 17. Hof. 10. 11. 14. Some understand it of that slaughter of Ephraims sons, mentioned, 1 Cirron. 7. 21, 22, 23. which was while their father lived in Egypt.

Verf. 10. *refused*

Verf. 10. refused to walk] as 2 King. 17. 14. 15. they would not obey, but hardened their necks, &c. and refused his statutes, and his covenant, which he made with their fathers, &c.

Verf. 12. a miracle] that is, miracles, marvels, as in verse 2. parable, is for parables. of Tfoan] or of Tanu, as the Greek and Chaldee calleth it. It was a chief citie in Egypt, and the kings Court, or pallace; and a place of great antiquitie, Isa. 30. 34. Num. 13. 23. So after, verse 43.

Verf. 13. cleft the sea] the red sea; where the Israëlites were baptised, Exod. 14. 1 Cor. 10. 2.

Verf. 14. a cloud] to shadow them from the sun; and to guide them in their journeyes: a figure of Gods protection over his Church, and guidance of the same. Exod. 13. 21. and 40. 38. Num. 9. 17-22. Nehem. 9. 19. Isa. 4. 5.

Verf. 15. the Rocks] once at Horeb, Exod. 17. 6. and again at Cadesth, Num. 20. 1. 11. The Rock was spiritually Christ, 1 Cor. 10. 4. great deeps] that is, the great deeps, as the Greek turneth it: the phrase is taken from Gen. 7. 11. though here deeps is put for deep; for the more vehemencie. Or wee may turn it, as in deeps very much, to weer, drink.

Verf. 17. to provoke-bitterly] by rebellion, exasperating and causing wrath and bitternes; as both the Hebrue and Greek words signify. Psal. 5. 11. Heb. 3. 16.

Verf. 18. for their soul] that is, their last, their appetite: see Psal. 27. 12.

Verf. 20. bread] that is generally, food, Psal. 136. 25. and in special, flesh, as after is explained, and the Hebrue, lechem, sometime signifieth, Levit. 3. 11. Num. 28. 2. Of this their lusting, see Num. 11. 4. &c. can be prepare] The word, can, is again to be repeated from the former sentence. See also the note on Psal. 77. 5.

Verf. 21. ascended] that is, burned: for fire mounteth upward: so verse 31.

Verf. 24. Manna] or as in Hebrue, Man, a smal round thing like Coriander seed, coloured like Bdellum, (that is, like waxe, and clear, but white;) hard, to be ground in mills, or pounded; of it cakes were made, whose tast was like the best fresh oil, and like wafers made with honey: when the dew fel on the host by night, the Manna fel with it, when the dew was ascended, the Manna appeared like the hoar frost on the earth; then the people gathered it, for when the heat of the sun came, it was melted. It was a meat which they knew not, nor their fathers: when they saw it, they said, It is Manna (that is, a ready meat, or; What is this?) for they will not what it was: and Moses said, This is the bread which the Lord hath given you to eat. Num. 11. 7. 8. 9. Exod. 16. 14. 15. 31. Dent. 8. 3. Of this they had to eat fourty yeres in the wildernes, till they came into Canaan. Exod. 16. 35. Ios. 3. 12. It was a figure of Christ, and his spiritual graces, Iohn. 6. 31. 32. 33. Rev. 2. 17.

Verf. 25. man did eat] or Every one did eat. bread of the Mighties] that is, of the Angels, (as the Chaldee and Greek explaineth it,) which are mighty in strength, Psal. 103. 20. and Manna is called their bread, either because by their ministry God sent it; or because it came from heaven the habitation of Angels, as the Chaldee paraphraseth: or because it was excellent, so as the Angels (if they needed any food) might eat it. So the tongue of Angels, 1 Cor. 13. 1. is the most sweet and excellent tongue. meat] The Hebrue tseidah, properly signifyeth venison, that is, meat caught with hunting: but generally is used for all food. So Psal. 132. 15. to satietie] or yenough: for every man had an Omer full (that is, the tenth part of an Ephah, or Bushe) of Manna for a day. Exod. 16. 16. 36. and of flesh, they had store, till it came out at their nostrills, and was lothsome unto them, Num. 11. 19. 20.

Verf. 26. brought on] led, or drove forward; as Num. 11. 3. Then there went forth a wind from the Lord, and brought quails from the sea, &c.

Verf. 27. flesh as dust] that is, quails in great abundance; so that he that gathered least, gathered ten Homers full, (that is, an hundred Ephahs, or Busbels;) for one Homer contained ten Ephahs, Num. 11. 32. Ezek. 45. 11.

Verf. 28. *made it fall*] the flesh, the quails, being fat and heavy fowle, and by the moyst fourth-east wind made more heavy, fell upon the camp, a dayes journey on each side, round about the host, and they were about two cubits above the earth. Num. 11. 31. *his camp*] the Lords, because he dwelt among them, Num. 5. 3. *called elswhere the hosts of the Lord*, Exod. 12. 41. or *his*, that is, Israels; so verf. 63. 64.

Verf. 30. *They were not estranged*] that is, (as the Greek explaineth it) *they were not deprived*, their desired meat was not taken away from them: as it is written, *the flesh was yet between their teeth, it was not yet cut-off*: that is, taken from them, (as Joel. 1. 5.) and the wrath of the Lord was kindled against the people. Num. 11. 33. Or it may be understood, of their affections and lust not yet changed.

Verf. 31. *ascended*] that is, *burned*; as *verse 21*. This is meant of the plague wherewith God smote the people, Num. 11. 33. 34. *fat*] that is, *the chief, and strongest*; as Iudg. 3. 29. So weak, poor, or base men, are called *lean*, or *thin*, Psal. 41. 2. *Fat*, (or *fatness*), is here figuratively put for *fat persons*. See the notes on Psal. 36. 12. and 106. 15. *chose yong-men*] *yong-men* are called *chosen*, because they are selected for wars and other serviceable affairs; when ancient men are let rest. Num. 1. 3. 8. and 8. 24. 25. 26. Exod. 24. 5.

Verf. 33. *hasty-terroure*] or, *a suddain-plague*; as was threatned. Levit. 26. 16.

Verf. 36. *flatteringly-assured*] or *deceived*, that is, went about to deceive, by perswading flattering words.

Verf. 37. *firmitly-prepared*] *aright-fedled, ready, and stable*; as is the heart of the godly, Psal. 112. 7. and 57. 8.

Verf. 38. *mercifully-covered*] *made expiation, and forgave*; so Psal. 65. 4. and 79. 9. *corrupted*] that is, *destroyed utterly*: so Deut. 4. 31. *multiplied to turn*] that is, *much and often turned away his anger*.

Verf. 39. *flesh*] that is, *weak, and corrupt*. see Psal. 56. 5. *a wind*] mans life is a vapour that appeareth for a litle time, and afterward vanisheth away. Iam. 4. 14.

Verf. 40. *How oft!*] *ten times* (as the Lord sayd, Num. 14. 22.) *this people tempted him, and obeyed not his voice*. 1. At the red sea, for fear of the Egyptians; Exod. 14. 11. 12. 2. At Marah, where they wanted drink; Exod. 15. 23. 24. 3. In the wilderness of Sin, where they wanted meat; Exod. 16. 2. 4. In keeping Manna till the morrow, which God had forbidden, Exod. 16. 20. 5. In going out for Manna, on the Sabbath day; Exod. 16. 27. 28. 6. At Rephidim, murmuring for lack of water, Exod. 17. 1. 2. 3. 7. At Horeb, where they make the golden calf. Exod. 32. 8. In Taberah, murmuring for tediousnes of their way, Num. 11. 1. 9. At Kibroth hattraavah, where they lusted for flesh; Num. 11. 4. 10. In Paran, where they refuse the land of Canaan, being discouraged by their spies, Num. 14. 1. 2. &c. And after this they sinned seven times; as 1. In pressing to goe to fight, when God forbid them, Num. 14. 44. 45. 2. In the rebellion of Korah, Dathan, and Abiram. Num. 16. 1. &c. 3. In the murmuring for the death of Korah, and his company, Num. 16. 41. &c. 4. At Meribah, murmuring for lack of water, Num. 20. 2. 3. &c. 5. For grief of their way, murmuring, and loathing Manna, Num. 21. 4. 5. &c. 6. At Shittim, committing whordom with the daughters of Moab; 7. And in the same place, coupling themselves to Baal-peor, and eating the sacrifices of the dead. Num. 25. 1. 2. 3. &c.

Verf. 41. *returned and tempted*] that is, *efi-soones, again and again tempted*; contrary to the law, Deut. 6. 16. *limited*] *prescribed limits, bounds, or marks*; as before *verse 20*.

Verf. 44. *to blood*] The first of the ten plagues, wherewith God smote the Egyptians, which had drowned his children in their rivers. Exod. 7. 19. 20. 21. and 1. 22. whereto agreeth the third vial of wrath powred out on Antichrists kingdom; spiritually called Egypt, Rev. 16. 4. 6. and 11. 8.

Verf. 45. *a mixed-swarm*] *a mixture, sundry sorts of flies, vermin, or hurtful beasts*: by

by the Greek, they were *flies*. It was the fourth plague of Egypt. *Exod. 8. 24.* the frog] that is, *frogs*, (as afterward caterpillar, locust, for locusts, &c.) The second plague of Egypt, *Exod. 8. 6.* figures of unclean spirits, which gather the Kings of the world to the battel of the great day of God. *Rev. 16. 13. 14.* corrupted] that is, *marred* and destroyed.

Verf. 46. *their fruit*] all that growes out of the earth. caterpillar] a worm that consumeth and spoileth grasse and fruits. *Joel. 1. 4.* Locust] or grassehopper, (which have their name of their multitude, for they flye many together. *Prov. 30. 27.* *Nalm. 3. 15.* *Judg. 6. 5.*) Locusts in those countries flye in the ayer, multitudes together; and wheresoever they fall, they devour every green thing. This was the eight plague of Egypt, whereby all herbes and fruits were consumed, *Exod. 10. 14. 15.* Figures of Antichrists ministers, *Rev. 9. 3. 4.* &c.

Verf. 47. *blasting-haylstone*] a word no where found but in this place. The seventh plague of Egypt was *grievous hail mixed with fire*, that killed men, beasts, herbes, and trees, *Exod. 9. 24. 25.* So in *Rev. 16. 21.* *hail of talent weight*, falleth on blasphemers.

Verf. 48. *he shut up*] that is, *gave*: see *Psal. 31. 9.* so verse 50. *lightnings*] or, the flying-fire-coles: thunderbolts: see this word *Psal. 76. 4.* The Greek here turneth it, *fire*.

Verf. 49. *messengers*] or, *Angels of evils*; or as the Greek sayth, *evil Angels*: such indeed God useth to punish men by; *Iob 1. 12. 16.* &c. but hereby may be meant *Moses and Aaron*, whom the Lord sent to denounce these plagues before they came, and by their hand brought them on Egypt. *Exod. 7. 1. 2. 19. and 8. 1. 2. 5. 16. 21. and 9. 14. 15.* &c.

Verf. 50. *He weighed*] to weete, making his punishments proportionable to their sinns and obstinacie: for as men increase sin, so doth God judgment. *Levit. 26. 21. 23.*

24. 27. 28. *wild-beast*] that is, *beasts*, which have their name of *livelyness*, (as is noted *Psal. 68. 11.*) therefore some turn it here, *life*; but the Greek plainly sayth, *cattel*. The fifth plague of Egypt, was the pest, or morayn, of all beasts and cattel, *Exod. 9. 3.*

Verf. 51. *the first born*] the tenth and last plague, was the death of all the firstlings of Egypt, in the night that Israel kept the paslover, and departed the land; *Exod. 12. 27. 29. 30.* The first born usually ministred to God: but God smote al such idolatrous ministers in Egypt, and upon their Gods also, he did execution. *Num. 33. 4.* but spared the first born of Israel, by the blood of the Lamb, and after chose the tribe of Levi, to minister in their stead. *Num. 3. 40. 41. 45. and 8. 16. -- 19.* *beginning of strengths*] or *chiefest of painful mightes*; so the eldest child is named: *Gen. 49. 3.* *Deut. 21. 17.* Therefore were they to be given to the Lord. *tents of Cham*] the dwellings of the Egyptians, which were the posteritie of Cham, the son of Noah; *Gen. 10. 6.* See the note on *Psal. 68. 32.*

Verf. 52. *his people passe-forth*] the Israelites took their journeyes from Rameses, *Exod. 12. 37.* See *Psal. 77. 21.*

Verf. 54. *border of his holines*] his holy border, meaning the land of Canaan, sanctified to be the possession of his people, and limited in all the borders of it, as *Num. 34. 2. 3. -- 12.* or, border of his sanctuary. *this mountain*] that is, *mountainous countrie*, Canaan, called a land of mountains and vallies, *Deut. 11. 11.* So *Exod. 15. 17.* Or in special, he may mean, *mount Zion*: whereof after, in verse 68.

Verf. 55. *the heathens*] the seven mighty nations of Canaan, where Joshua and Israel killed one and thirty kings. *Deut. 7. 1.* *Ios. 12. 7. -- 24.* *made them fall in the line*] that is, *made their country fall out by line and measure, to be the inheritance of Israel.* *Ios. 15. and 16. and 17: chapters.* *tribes*] the posterity, of the 12. sonns of Israel, called *tribes*, after the Romane name, where at first, the whole multitude was divided into three parts, called thereof *tribes*: but the Hebrue name signifieth, *Staves*, or *rodde*, as growing out of one stock, or tree: and these were twelve. *Num. 13. 3. 5. -- 16.*

Verf. 56. *And they tempted*] The Israelites notwithstanding all former mercies, tempted God, and sinned in Canaan their possession, as is manifested in the book of Judges.

Verf. 57. *like their fathers*] whose karkesses fell in the wilderness. For of six hundred thousand men that came out of *Agypt*, not any one came into Canaan, save Caleb and Joshua. *Exod.* 33. 26. *Num.* 14. 29, 30. and 26. 64, 65. *a warping bow*] or bow of deceit, that shooteth awry, and so deceiveth. So *Hos.* 7. 16.

Verf. 58. *high-places*] Temples, Chappels, and consecrated places on mountains, where the nations used to sacrifice, and Israel imitated them. *Num.* 33. 52. *Deut.* 12. 2. *1 King.* 11. 7. and 12. 31, 32. and 14. 23. *to jealousy*] to jealous anger, for which, a man will not spare in the day of vengeance, nor can bear the sight of any ransom, *Prov.* 6. 34, 35. unto this God is moved by idolatrie, which is spiritual fornication. *Exod.* 20. 4, 5. *Deut.* 31. 16, 17. and 32. 21.

Verf. 59. *abhorred*] or refused, with loathsomnes and contempt. So after, verse 67.

Verf. 60. *the dwelling-place*] the tabernacle set in Shilo; *1 Sam.* 1. 3. There God dwelt among men, *Exod.* 29. 44, 45, 46.

Verf. 61. *his strength*] the Ark of his covenant, (called the Ark of his strength, *Psalm* 132. 8.) this was captured by the Philistims, *1 Sam.* 4. 11. *beauteous-glorie*] or fairness; magnificence; meaning the Ark forementioned, as Phineas wife said, the glorie is departed from Israel; for the Ark of God is taken. *1 Sam.* 4. 20, 22.

Verf. 62. *but up*] that is, delivered his people to the sword of the Philistims, who killed thirtie thousand Israelites, *1 Sam.* 4. 10.

Verf. 63. *The fire*] that is, Gods wrath, by the sword of the Philistims, as verse 21. *were not praised*] himnes, and songs, as was the wont at their espowfals and marriages: that is, they were not married.

Verf. 64. *Their Priests*] Hophni and Phineas, *1 Sam.* 4. 11. The Hebrew is singularly, *His Priests*, and so before and after, *his chosse young men*, &c. meaning Israel; who is spoken of, as of one man. But the scripture useth these phrases indifferently, as *All Edom was servants*, *2 Sam.* 8. 14. for which in *1 Chron.* 18. 13. is written, *All Edom were servants*. Of this name Priests; see *Psal.* 99. 6. *wept not*] that is, lamented not at their funerall; for Phineas wife her self died in travel, *1 Sam.* 4. 19, 20.

Verf. 65. *awaked*] stirred up himself to punish the Philistims, whereas before he seemed to sleep; as *Psalm* 44. 24. *after wine*] or, by reason of wine: that is, when he hath drunk wine, which cheareth and encourageth the heart; so did God behave himself.

Verf. 66. *behind*] that is, in the hinder secret parts; for so God smote the Philistims with piles, or hemoroids, for abusing his Ark; *1 Sam.* 5. 1, 6, 9, 12. *eternall reproach*] by this punishment, and the monuments thereof; for the Philistims were forced to make similitudes of their hemoroids, and secret parts, of gold, and send with the Ark home to Israel, as an oblation for their sin. *1 Sam.* 6. 4, 5, 11, 15, 17.

Verf. 67. *he refused*] or abhorred, despised; as verse 59. *the tent of Joseph*] that is, the tribe of Ephraim the son of Joseph, where the Tabernacle and Ark had remained many yeres in Shiloh: God returned not the Ark thither, but to Bethshemesh, and Kirjath-jearim, cities of Judah. *1 Sam.* 6. 12. and 7. 1, 2. Wherefore Shiloh is used after for an example of judgement, *Ier.* 7. 12. 4. and 26. 6, 9. Or this may be meant of the ten tribes of Israel, (of whom Ephraim of Joseph was chief) which were cast off for idolatrie, and captured by the Assyrians. *2 King.* 17.

Verf. 69. *builded his sanctuary*] the glorious Temple, by Solomon, Son of David, *1 King.* 6. 1, 2, 3. &c. *like high-places*] kings pallaces or towers. The Greek and Chaldee turneth it *Vnicorns*, whose horns are high, *Psal.* 92. 11. For *Ranum*, high places; they read, *Remim*, *Vnicornes*.

Verf. 70. *from the fold of sheep*] that is, from base estate. For David keeping his fathers sheep, was by Samuel anoynted King over Israel. *1 Sam.* 16. 11, 13. *2 Sam.* 7. 8. So *Amos* 7. 14, 15.

Verf. 71. 10

Verf. 71. *to feed Iakob*] so the Greek well explaineth the Hebrew phrase, *to feed in Iakob*; where, *in*, is to be omitted in English, as the like phrase sheweth, 1 Sam. 16.11. and 17.34. and the Hebrew it self often omitteth it, as 2 Sam. 5.2. and 7.7. So here in the former verse, *he chose in David*, that is, *he chose David*. Kings are said *to feed their people*; because their office is like to the good shepherds, in guiding and governing. See Psalm. 23.1. And *Pastours*, are *Princes*, Ier. 6.3. and 12.10.

Verf. 72. *Prudencies of his palms*] that is, *with most prudent and discreet administration managed he them*; figuring Christ herein, who is called *David*, and the great and good *Pastour of his flock*, Ezek. 34.23. Ioh. 10.11. Hebr. 13.20.

Annotations, Psalm LXXIX.

Verf. 1. **O** *F Asaph*] or *to him*: see Psalm. 50.1. *thine inheritance*] or *possession*; the Land of Canaan, invaded by the Gentiles. Exod. 15.17. 2 Sam. 20.19. Ier. 30.10.11. Lam. 1.10. *heaps*] that is, *ruines*, Mic. 1.6. and 3.12.

Verf. 2. *karkess*] for *karkesses*; as *after*, *beast*, for *beasts*: and *prisoner*, verf. 11. for *prisoners*. see Psalm. 34.8.

Verf. 3. *none to bury*] which is a thing most dishonourable. Ecclef. 6.3. Compare herewith Rev. 11.2.9.

Verf. 5. *jealousy*] that is, *hot wrath burn*, as Psalm. 39.47. So Ezek. 36.5. elsewhere, it is said *to smoke*, Deut. 29.19. *this fire is the flame of Iah*, Song 8.6.

Verf. 6. *which call not*, &c.] a note of prophanenes, Psalm. 14.4. This sentence Jeremiah useth, Ier. 10.25.

V. 8. *former iniquities*] *iniquities of former times* (or *persons*) *done by us, or our fathers*, as Psalm. 25.7. Lam. 5.7. both are joynd together, Lev. 26.40. *Former*, and *iniquities*, differ in gender, yet many times such are coupled, the sense being regarded more then strict form of words; which the Hebrew text sometime manifesteth; as *tabo*, 2 Sam. 8.5. for which in 1 Chron. 18.5. is *jabo*, *laben*, 2 Chron. 18.16. *labem*, 1 King. 22.17. So again in this Psalm, verse 10. *brought low*] or *weakned*, emptied, impoverished. See this word, Psalm. 41.2. and 116.6.

Verf. 10. *known be*] *to weet*, the *vengeance*; *let it be open and manifest*. Here again the words differ in gender, (as was noted before, verse 8.) wherefore some turn it, *let him* (that is, *God*) *be known*, by the *vengeance*, &c. Compare herewith Deut. 32.42.43. Ier. 51.36.37.

Verf. 11. *the sighing*] or *the groning*, *mournfull-cry*: 10 Psalm. 102.21. *reserve*] or, *make to remain*, that is, *keep alive from destruction*; which if God had not done, they had been as *Gomorrhah*, Isa. 1.9. And this God promised to do; Ezek. 6.7.3. and 12.16. *sons of death*] that is, *persons appointed to die*, or *worthy of death*; as 1 Sam. 20.31. Deut. 25.2. So Psalm. 102.21. and, *Son of perdition*, 2 Thes. 2.3.

Verf. 12. *sevenfold*] that is, *fully and abundantly*. See Psalm. 12.7. *into their bosome*] that is, *largely*, and *that it may affect*, and *cleave unto them*; so Isa. 65.7. Ier. 32.18. see also Luk. 6.38.

Annotations, Psalm LXXX.

Verf. 1. **S** *Hosbannim*] that is, *six-stringed-instruments*; or *Lilies*: see Psalm. 45.1. *Eduth*] that is, a *testimonie*, or *Ornament*. An excellent testimonial, of the faith of Gods people in afflictions. See also Psalm. 60.1.

Verf. 2. *feedest Israel*] *O God, pastor of the Israelites*. See Psalm. 23.1. *Joseph*] the posteritic of *Joseph*, and with them, the other tribes. *Joseph* is named as principal, the first birth-right being taken from *Ruben*, and given to him. 1 Chron. 5.1.2. So Psalm. 77.16.21. *on the Cherubims*] which were upon the Ark of the covenant, in the sanctuary; from whence God gave oracles to his people, when they sought unto him. Exod. 25.22. Num. 7.89. 1 Sam. 4.4. 2 Sam. 6.2. 2 King. 19.15. Of these

these Cherubs, see the note on Psal. 18. 11. *shine-bright*] that is, *show thy glorie,* and *thy savour* to us, as Psal. 50. 2. and Iob 10. 3. where *Shining*, is *savour*. This is taken from Deut. 33. 2. So after in Psal. 94. 1.

Verf. 3. *Ephraim, Benjamin, and Manasseh*] that is, *the tribes, or posterity of these three Patriarches*: which were all joyned together in one quarter, on the west side of Gods tabernacle; and when it removed, they went next after it; Num. 2. 17. 18. 20. 22. and 10. 21. 22. 23. 24. After the captivity of Babylon also, the remnants of these tribes, dwelled in Jerusalem, for which they were thanked by the people, 1 Chron. 9. 3. Nehem. 11. 2. *a salvation*] or *full salvation*, and *deliverance*. By adding a letter, the signification is increased; as in Psal. 3. 3.

Verf. 4. *return us*] or *restore us*, to weer, from sorow, to joy; from captivity, to libertie, &c. Psal. 126. 1. and 23. 3. *face to shine*] or, *to be light*, that is, *cheerfull, comfortable*. See Psal. 4. 7. and 31. 17. and 67. 2. Dan. 9. 17. *and we shall*] or, *that we may be saved*: as Psal. 43. 4. to verf. 8. and 20.

Verf. 5. *smoke*] be very angry, against the prayer; that is, *not hear*, but *shut it out*; as Habak. 1. 2. Lam. 3. 8. See *smoke*, for *anger*, Psal. 74. 1.

Verf. 6. *bread of tears*] *bread steeped in tears*, as the Chaldee saith; or *tears* in stead of *bread*, as Psal. 42. 4. meaning *great afflictions*, *a great-measure*] The Hebrew *Shalish*, is the name of a measure, so called of *three*, as containing a *third part of the greatest measure*, four times as big, as the usuall cup to drink in.

Verf. 7. *a strife*] *contention*, or *contradiction*; that our neighbours contend and speak against us, or strive who shall vanquish and possesse us. *among themselves*] for their pleasure; or, mock at them, (as Psal. 2. 4. that is, at thy people, as verf. 6. that is, at us, as the Greek translateth it. This may be the meaning, though, *us*, went before; for the Hebrew sometime changeth person, though it mean the same; as Deut. 5. 10. *that love me, and keep his* (that is, *my*) *commandements*. See also Psal. 59. 10. and 65. 7. and 115. 9.

Verf. 8. *and wee shall*] or, *that we may be saved*; This verse is the same with the 4. save that there was, *only God*; here is added, *God of hosts*; and in verse 20. where it is the third time repeated, is added; *Iehovah God of hosts*: thus increasing faith and earnestnes in their prayers.

Verf. 9. *removedst a Vine*] that is, *a Church*, *the common wealth of Israel*; as it is written, *the Vineyard of the Lord of hosts is the house of Israel*, and the men of *Judah*, are his pleasant plant. Isa. 5. 7. Ier. 2. 21. And *removing*, or *translating*, is the word so often used in Num. 33. where all the journeyes of Israel are rehearsed. *the heathens*] the seven nations of Canaan. See Psal. 78. 55.

Verf. 10. *preparedst*] or *madest ready*; so this word is translated in Greek, Mat. 3. 3. from Isa. 40. 3. and Mat. 11. 10. from Mal. 3. 1. where the word, *way*, is expressed, and here also the Greek saith, *thou madest way*; properly it signifieth, *to take away all impediments, that the plain way may appear*. *rootedst in*] that is, *madest to take deep root*.

Verf. 11. *Cedars of God*] that is, *the great and goodly Cedars*, as Psal. 36. 7. or, *Cedars planted of God*, as Psal. 104. 16.

Verf. 12. *the river*] *Euphrates*; see the notes on Psal. 72. 8.

Verf. 13. *the hedges*] *the fences*, whereupon the spoil of it foloweth, as Isa. 5. 5. So after Psal. 89. 41. 42.

Verf. 14. *bore*] *beastly tyrants*, like *swine*, as the *Affyrians, Babylonians, &c.* which wasted the land of Canaan. 2 King. 17. 6. and 25. 1. 2. &c. *store-of-beasts*] as Psal. 50. 11. So the law threatned, *I will send wild beasts upon you, which shall spoil you*, &c. Levit. 26. 22. But here, *beasts*, are *wicked people*.

Verf. 16. *the stock*] or *vine-yard*; the *base*, or *place* which beareth up the *vine-branches*. *and the son*] or *branch*: understand againe, *visit him*, or *look upon him*. By the *son*, may be meant *Christ*, as the Chaldee paraphrast plainly saith, *the King Messias*; (called in verse 18. *the son of man*, and so here also in the Greek version: who

who is the true *Vineshis Father*, the husbandman; his disciples, the branches; *Iob. 15. 1. 5.* who taketh part with the afflictions of his people, was himself called out of *Egypt*, *Mat. 2. 15.* and when his servants are vexed, it is done unto him. *Act. 9. 4.* Otherwise, by the son, may be understood a young vine, or branch, as elsewhere, boughes are called daughter; *Gen. 49. 22.* And so by the son, be meant *Israel*, as *Exod. 4. 22.* the Lords plant, *Isa. 5. 7.*

Verf. 18. man of thy right hand] whom thou lovest, honour'st, and powerfully help'st. So Jaakob called the son whom he loved, Ben'ammin, that is, the Son of the right hand. *Gen. 35. 18.* Hereby also is meant Christ; called the son of Gods love, *Col. 1. 13.* and the Church his body, translated into his kingdom.

Annotations, Psalm LXXXI.

Verf. 1. G Ittith] see the note on Psalm 8. 1.

Verf. 3. Take up] to weat in your monthes, or lift up your voice with psalm, or song. So in *Isa. 42. 2.* to lift up, is meant the voice. give] that is, bring the timbrell, &c. of these instruments, see *Psal. 68. 26.* and 33. 2.

Verf. 4. Blow the trumpet] or, the Cornet; (whereof see *Psal. 98. 6.*) this was done, both to proclaim the solemnitie unto men, and to be a memoriall for them before God. *Levit. 23. 4.* *Num. 10. 10.* for in their publik worship, the Israelites used trompets with other muscicall instruments, 2 *Chron. 5. 12. 13.* and 29. 27. the new-moon] when as a solemn feast, with speciall worship was appointed of God, *Num. 28. 11. 14.* and at these times (as on the Sabbaths) they used to assemble to worship, and hear Gods word, 2 *King. 4. 23.* *Ezek. 46. 3.* *Isa. 66. 23.* these feasts were a shadow of things to come, but the body is in Christ, *Colos. 2. 16. 17.* the appointed-time] or, the solemnitie, solemn feast, which was thrice in the yere, 1. at the Passover, 2. at Pentecost, and 3. at the feast of Tabernacles, *Deut. 16. 16.* of which last, some understand this festivity, *Cesell*, as having the name of covering in boothes; others, of the covering, that is, the change of the moon, when it is hid by the sun. feast] or dawning; see *Psal. 42. 5.* This may be meant of all feasts: or in speciall, of the feast of blowing trompets, in the first day of the seventh moneth, *Lev. 23. 24.* or of the passover, as after, verse 6.

Verf. 5. a judgment] that is, a rite, or ordinance, made by God; and a dutie to be performed to him. So judgment, is for dutie, *Deut. 18. 3.*

Verf. 6. in Ioseph] among the posterity of Joseph, and the other tribes of Israel. Ioseph is named, as principall, having the birthright. 1 *Chron. 5. 1. 2.* So *Psal. 80. 2.*

from the land] so the Greek turneth it; the Hebrew *ghmal*, being here for *meghnal*; the same, that min, from: as 2 *Chron. 33. 8.* with 2 *King. 21. 8.* *Zach. 4. 3.* At their going out of Egypt, the feast of the Passover was appointed, *Exod. 12.* after, in the wilderness, the other feasts. *Levit. 23.* or we may read it, against the land; viz. to destroy it, and the first born. *Exod. 11. 4. 5.* I heard a language] Hebr. a lip, used for the speech, or language, as *Gen. 11. 1.*

Verf. 7. from the burden] that is, burdens, wherewith they were vexed in Egypt, making bricks, building cities, &c. *Exod. 1. 11.* and 5. 4. 5. 7. 8. basket] or pot; such vessels as wherein they caried straw, mortar, brick, &c.

Verf. 8. Thou caldest] Israel having left Egypt, Pharaoh with his host pursued them, and they were sore afraid, and cried to the Lord, *Exod. 14. 10. 15.* secret place of thunder] out of the black cloud, wherewith God guided and protected Israel, but with thunder, rain, &c. dismayed the Egyptians; *Exod. 14. 19. 20. 24. 25.* See also *Psal. 77. 18. 19.* of Meribah] that is, of Strife, so named, because Israel there strove with Moses, and almost stoned him. *Exod. 17. 1. 2. 3. 4. 7.* There God proved them, to know what was in their heart, whether they would keep his commandements or no, *Deut. 8. 2.* *Exod. 15. 25.* and there they prov'd God, *Psal. 95. 9.*

Verf. 9. *testify*] or *protest*, take to witnesse, namely, the heavens and earth, &c. as Deut. 31.28. and 32.1.46. and 30.19. and deeply charge thee. Compare herewith, Exod. 19.3,4,5. &c. and 20.22,23. Ier. 11.7,8.

Verf. 11. *open wide*] that is, *speake and ask freely*. This sentence our Saviour openeth thus, *If ye abide in me, and my words abide in you; ask what ye will, and it shall be done to you*, Ioh. 15.7. and the Apostle thus, *whatsoever we ask of God, we receive of him, because we keep his commandments*, &c. 1 Ioh. 3.22.

Verf. 12. *not well-affected*] had no will, or good inclination; which they shewed presently after the giving of the law, by making themselves Gods of gold, and by their continuall rebellions afterward. Exod. 32.1.—31.

Verf. 13. *perverse-intendment*] or, *stubborn-opinion, withing, and obstinate intention*, which they looked after in their erroneous heart. This word is taken from Deut. 29.19. and after often objected to them by Jeremie; Ier. 3.17. and 7.24. and 9.14. and 11.8. And this is noted for a judgment of God, when he suffreth people to walk in their own wayes, Acl. 14.16.

Verf. 16. *falsly-denied*] or *feignedly-submitted*, see Psal. 18.45. and 66.3. *their time*] if this be referred to the enemies, it is meant, *their time of distresse*; as Psal. 10.1. and 31.16. So, *time* is used, Ier. 27.7. Isa. 13.22. if to Gods people, it meaneth their continued settled state.

Verf. 17. *fed him*] that is, *his people*, verse 14. *fat of wheat*] the principal, or *stow of corn*. So Deut. 32.14. Psal. 147.14. *out of the rock*] out of which God had made his people suck honey and oil. Deut. 32.13. Spiritually, the *Rock* is *Christ*, 1 Cor. 10.4. the *honey* is the gracious words that flow from him; *sweetnes to the soul*, and *health to the bones*; Prov. 16.24. Psal. 19.11. Song. 4.11.

Annotations, Psalm LXXXIII.

Verf. 1. **T**He assembly of God] that is, the *assembly* (or *session*) of Magistrates; whose office is the ordinance of God, Rom. 13.1,2. Deut. 16.18. and who are to execute not the judgements of man, but of the Lord, who is with them in the cause and judgement. 2 Chron. 19.6. Deut. 1.17. *in mids of the Gods*] that is, among the judges, or Magistrates, (verse 6.) who in the law are also called, Exod. 22.8,9,28. because the word of God was given to them, Ioh. 10.34,35.

Verf. 2. *How long, &c.*] Thus God by his Prophet judgeth and reproveth the Gods, or judges, for unrighteous judgment. *accept the faces*] respect the persons, lift up, admire, honour, or favour the faces; a thing forbidden both concerning rich and poor, Deut. 1.17. and 16.19. Levit. 19.15. Prov. 18.5. Lam. 2.1.—9.

Verf. 3. *Judge ye*] that is, defend, deliver; see Psal. 43.1. Isa. 1.17. *justifie*] that is, do justice, as 2 Sam. 15.4. and acquitt, or absolve him, his cause being right. Deut. 25.1. Ier. 22.3.

Verf. 5. *They know not*] The judges are ignorant of their duty, Mic. 3.1. Ier. 10.21. Prov. 29.7. *they will walk on*] that is, continue wilfully ignorant, and sinfull in perverting justice, Mic. 3.9. To walk in darknes, is to live in sin. 1 Ioh. 1.6. Eph. 4.17.18. and 5.8. *moved* (halbe)] to weet, therefore moved, or though moved be all the foundations; though all lawes and orders be violated, all estates disturbed, and strongest helps come to ruine. Isa. 24.18,19.

Verf. 6. *sons of the most high*] the Chaldee paraphraseth; as the Angels of the high God. And Magistrates should be as Angels for wisdom; 2 Sam. 14.20.

Verf. 7. *as earthly-men*] as Adam; that is, as any other mortall man: so after, as one of the Princes, that is, of the other Princes of the world: for this Psalm was spoken to the Magistrates of Israel: for whatsoever the law saith, it saith it to them that are under the law, Rom. 3.19.

Verf. 8. *inherit*] that is, have sovereignty and dominion. So this word meaneth. Lev. 25.45,46. Ier. 49.2. And Christ is called, *heir*, (that is, Lord) of all. Hebr. 1.2.

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Annotations, Psal. LXXXIII.

Verf. 2. **K** *Keep not silence, &c.*] Hebr. *let not silence (or stilnes) be to thee: that is, sit not still, but stir up thy self, to help, and avenge us on our enemies.* So silence is used for sitting still, *Judg. 18. 9.*

V. 3. *lift up the head, insolently, and boldly, vaunting themselves, and warring against us.* So *Judg. 8. 28.* on the contrary, Gods people shall lift up their heads, that is, be of good comfort and courage, when their redemption draweth neer, *Luke. 21. 28.*

Verf. 4. *thine hidden ones*] that is, as the Greek explaineth it, *thy saints; which are hidden of God in his tabernacle in the day of evils, from the strife of tongues; Psalm 27. 5. and 31. 21. whose life is hid with Christ in God, Colos. 3. 3.*

Verf. 5. *from being*] or, *that they be no more a nation; Moab, and others consult thus against Israel; after, the like is against Moab, and effected, Jer. 48. 2.*

Verf. 6. *in heart together*] this noteth, their earnestnes, craftines, & joint consent in evill.

Verf. 7. *The tents*] that is, *armies with their kings and captaines.* *Judg. 7. 13. 14.*

Gal. 4. 22. 29. 30. *Jer. 6. 3. Hab. 3. 7.* *Edoni*] the *Edomites*, or *Idumeans*, which were the sons of *Eſau*, named *Edom*: the brother of *Israel*: see the note on *Psal. 80. 10.*

the Ismaelites] children of *Ismael*, the son of *Abraham*, who was (with the bond-woman *Hagar* his mother,) cast out of his fathers house for persecuting his brother *Isaak*; in whose evil wayes his children here walk. *Gen. 16. 1. 15. and 21. 9. 10. 14. Gal. 4. 22. 29. 30.* *Moab*] the *Moabites*, the posterity of *Lot*; see *Psal. 60. 10.*

the Hagarens] the *Chaldee* paraphrast calleth them *Hungarians*. They were the posterity of *Ietur*, *Maphish*, and other like children of *Ismael*, son of *Hagar*, of whom came twelve princes of their nations, *Gen. 25. 12. 15. 16.* Some of which were called by their fathers name, *Ismaelites*, (as before,) some by their granmothers name, *Hagarens*, and dwelt in Arabia, eastward from *Gilead*, neer to the *Israelites*. 1 *Chorn. 5. 10. 19.* The word *Hagarinis*, signifieth fugitives, or strangers, (as the Greek turneth them *pariskous*, 1 *Chorn. 5. 10.*) they were after called *Saracens*, which in the Arabik tongue is, *theeves*.

Verf. 8. *Gebal*] that is, the *Gebalites*, or *Gibleans*, that dwelt in the Province or Citie *Gebal* (or *Gabala*) in *Phoenicia* neer *Sidon*, whence *Solomon* had *Masons*, or stone-hewers; 1 *King. 5. 18. Exek. 27. 9.* *Ammon*] the *Ammonites*, that came of

Lot, as did the *Moabites*, *Gen. 19. 37. 38.* These nations which were neereſt allied unto *Israel*, and whom God would not suffer the *Israelites* to molest, when they came out of *Egypt*, *Deut. 2. 4. 5. 9. 19.* combine here together against *Israel* to cast them out of Gods inheritance, so evill did they reward them, as *K. Jehoshaphat* complained, 1 *Chorn. 20. 10. 11. 12.*

Amalek] the *Amalekites*, which were of *Eliphaz* the son of *Eſau*, the brother of *Israel*, *Gen. 36. 12. 16.* they dwelt in the south country neer *Canaan*, *Num. 13. 30.* were the first that fought against *Israel*, *Exod. 17. 8. &c.* for which God would have had their remembrance put out from under heaven, *Deut. 25. 17. 18. 19.* and *K. Saul* was sent to performe it, but did it nor fully, 1 *Sam. 15. 2. 3. 9. and 28. 18.* and was himself slain by an *Amalekite*. 2 *Sam. 1. 8. 9. 10.* *the Philistines*] or *Paleſtina*, see the note on *Psal. 60. 10.* *Tyrus*] the *Tyrians*, which remem-

bered not the brotherly covenant that had been between them and *Israel*, *Amos 1. 9.* See the note on *Psal. 45. 13.*

Verf. 9. *Aſſhur*] the *Aſſyrians*, the posterity of *Shem* the son of *Noah*, *Gen. 10. 22.* This nation was the rod of Gods wrath against *Israel*, who in the end captived ten tribes, *Iſa. 10. 5. 6. 2 King. 15. 29. and 18. 9. 11. 13. &c.* *an arm*] that is, *an help* (as the Greek saith,) and a strength to *Lots* sons, the *Moabites* and *Ammonites*. Thus were these ten peoples, confederates against God, and his people.

Verf. 10. *as to Midian*] the *Midianites*, the posterity of *Abraham*, by his concubine *Keturah*, 1 *Chorn. 1. 32.* who being turned Idolaters; drew *Israel* to sin in the wilderness, for which *Moses* revenged the *Israelites* of them, by the slaughter of all their

their males, and their five Kings, and a wonderfull great spoil, Num. 31. 1. 7. 8. 16. 32. &c. but after that, recovering, and oppressing Israel in their own land, were by Gedeon and 300 men, vanquished, when they lay in the valley, like grasshoppers in multitude, Judg. 6. 1. and 7. 7. 12. 22. &c. and to this victory hath the Psalmist here reference.

as to Sifera] the Captain in the host of Iabin, King of the Canaanites; he had nine hundred charrets of yron, and vexed Israel sore, but by Deborah a prophetesse, and Barak a captain of Naphthali, the Lord destroyed Sifera, with all his host and charrets, there was not a man left: and Sifera flying, was killed by Iael, Hebers wife; who drove a nail into the temples of his head. Judg. 4. 2. 3. — 21.

Iabin] the King of Canaan, who upon the death of his captain Sifera, forementioned; was subdued and destroyed before the Israelites, Judg. 4. 23. 24.

at the brook] or, in the bourn, that is, the valley of Kishon; the Hebrew, Nachal (as our English, bourn,) signifieth both a valley, and a river running in it. Kishon was a river at the foot of mount Carmel, by it, Sifera and the Kings of Canaan fought, and were vanquished; and the bourn Kishon swept them away, Judg. 4. 13. and 5. 19. 21.

Endor] a citie by Kishon, neer unto Taanach and Megiddo where the Canaanites perished, Josh. 17. 11. Judg. 5. 19. downy for the earth] that is, lay rotting above ground, unburied, as is explained, Jer. 8. 2. and 16. 4.

Verf. 12. Put them] or him; that is, every one of their nobles, and all jointly. See the note on Psal. 2. 3. Oreb and Zeeb] two Princes of the Madianites, whom Gedeon slew, Judg. 7. 25.

Zebach and Salmuniah] two Kings of the Madianites, whom Gedeon also pursued, and killed, Judg. 8. 12. 21. authorized] or, anointed] that is, Princes, as the Greek expresseth. See the note on Psal. 2. 6.

Verf. 14. as a rowling-thing] or wheels; but here is meant a light thing, as chaff, or straw, that rolleth or turneth round before the whirlwind, as the next words shew, and a like speech in Isa. 17. 13. plainly manifest. Elsewhere the word signifieth also a wheel, Isa. 28. 2. 8. and the sphere, or round orb of the aier; Psal. 77. 19.

Verf. 15. fear] or burn up. See the like similitudes Deut. 32. 22.

Verf. 17. with shame] or dishonour, contempt: the Hebrew word properly signifieth lightnes; as the contrary honour, is so called of weightines; Psal. 3. 4. that they may seek] or, and let them seek: it may be meant of the enemies forementioned, forced to seek and call on God, as Psal. 18. 42. or indefinitely, that men may seek. So after in verse 19.

Verf. 19. Iehovah] This is the chiefest name of the Eternall and most blessed God, so called of his Essence, Being, or Existence, which is simply one, Deut. 6. 4. The force of this name the holy Ghost openeth by, He that is, that was, and that wilbe, or, is to come, Rev. 1. 4. 8. and 4. 8. and 11. 17. and 16. 5. and the form of the Hebrew name, implieth so much, Ie, being a signe of the time to come, Iehveh, he will be: ho, of the time present, Hoveh, he that is; and vah, of the time past, Havah, he was. It importeth that God is, and hath his being of himself from before all worlds, Isa. 44. 6. that he giveth being or existence unto all things, and in him all are and consist, Act. 17. 25. that he giveth being, unto his word, effecting whatsoever he hath spoken, whether promises, Exod. 6. 3. Isa. 45. 2. 3. or threatnings, Exek. 5. 17. and 7. 27. It is in effect the same that Eveh, I wilbe, or I am, as God calleth himself, Exod. 3. 14. Of this the Gentiles named the greatest God, Iove, and Iu-piter, that is, Iah, father, (of the shorter name Iah, mentioned Psal. 68. 5.) and Varro the learnedest of the Romans, thought Iove to be the God of the Jewes, August. l. 1. de consens. evan. chap. 22. Hereof also in Greek writers he is called Iao, Diodor. Sicul. l. 2. c. 5. Clem. Alex. Strom. l. 5. Macrob. l. 1. Saturnal. c. 18. But in the Greek tongue the name Iehovah cannot rightly be pronounced; and for it the Greek Bibles have Lord, which the new testament foloweth, as Mark. 12. 29. from Deut. 6. 4. and elsewhere usually; and the Hebrew text sometime putteth Adonai, Lord, or Elohim, God, for Iehovah, as Psal. 57. 10. compared with Psal. 108. 4. 2 Chron. 25. 24. with 2 King. 14. 14. When Adonai,

Lord,

Lord.
Elohim
at all
histori
lasting
is, w
Idol
Elohim
this is
comm
Jerem
1 John

Verf. r
Verf. 2
Ver
the Te
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Lord, is joynd with it, it is written *Iehovih*, as *Psal. 68. 2. 1.* then the Jewes read it *Elohim*, God; as at other times they read it, *Adonai*, Lord; and pronounce not *Iehovah* at all at this day; though in ancient dayes it appeareth to be otherwise. The Greek historie of Baruch, seemeth to use in stead of it, *Aionios*, that is, the *Eternal*, or *Everlasting*. *Bar. 4. 10. 14. 20. 22. 24. 35. and 5. 2.* *only thou* or, *only thine*, that is, *which only hast Iehovah for thy name*; for the true God, hath *only being*; and *Idols are nothing in the world*, *1 Cor. 8. 4.* and *Angels*, and *Magistrates* are called, *Elohim*, Gods, *Psal. 8. and 82.* but *Iehovah* is peculiar to very God alone. And this is that name (I suppose) which the authour of the book of Wisdom, calleth *incommunicable*, *Wisd. 14. 21.* Yet this is the name of *Christ*, called *Iehovah*, *our justice*, *Jerem. 23. 6.* for *Gods name is in him*, *Exod. 23. 21.* and he is *very God*, and *eternall life*, *1 John. 5. 20.*

Annotations, Psalm LXXXIV.

Verf. 1. **G** *Ittish*,] see *Psal. 8. 1.*

Verf. 2. *dwelling-places*] or *habitaclcs*, see the note on *Psal. 43. 3.*

Verf. 3. *for the courts*] that I may come into them: for the Priests *only* went into the Temple; the people stood in the courtyards, which were two. *2 King. 21. 5.* See *Psal. 65. 5.* *(sout)* to weete, for desire to come unto God.

Verf. 4. *the sparrow*] or bird: the Hebrew *tippor* is generally any bird. *Psal. 111. 1. Gen. 7. 14.* specially the sparrow; when other birds are named, as here, and *Pf. 102. 3.* for such haunt mens houses. *swallow*] or free-bird, called in Hebrew, *dror*, or *liberie*, which this bird seemeth to have above others, flying boldly, and nestling about houses: so *Prov. 26. 2.* The Greek and Chaldee take it here for the Turtle dove; which hath in Hebrew another name, *Psal. 74. 19.* *thine altars*] to weete,

are the places where the birds nestle neer unto them, in houses, or trees, which sometime were by Gods tabernacle, *Ios. 24. 26.* or understand as before, (*I long for*) *thine altars.*

Verf. 6. *the high-ways*] or *caufeyes*; namely, *which lead to thy house*: that is, *they which affect heartily, long after, and delight to goe up to thy house.* Spiritually, these *ways, or pathes*, are made by preaching of the gospel; *Isa. 40. 3. and 35. 8. and 11. 16.*

Verf. 7. *They that passing*] or, *of them that passe.* *of Baca*] that is, of *mulberie trees*; which use to grow in dry places. The Greek saith, *vale of tears*. Both mean, that through wants and afflictions we must come into the kingdom of God. This valley was neer into Ierusalem, as may be gathered by *2 Sam. 5. 22. 23. Ios. 15. 8.* *put him*] or *set him*, that is, *God*; making him by faith a *wel of life* unto them: for he is *the fountain of living waters*, *Ier. 2. 13.* Or, *set it*, that is, *the valley*, making it a fountain, by digging wells therein. And this may be an allusion to that *Wel digged* by the Princes and Captains of Israel, *Num. 21. 16. 18.* *also with blessings, &c.*]

that is, *bountifullly, and abundantly*, *the rain shall cover them.* *Rain* figureth out the doctrine of the gospel; *Deut. 32. 2. Isa. 45. 8. Joel. 2. 23. Revel. 11. 6. the rain of blessings*, is a *bountifull abundant rain*, *Exek. 34. 26.* (as to *sow with blessings*, *2 Cor. 9. 6. is to sow abundantly, or liberally*; and *blessing*, is *liberalitie*, *2 Cor. 9. 5. Prov. 11. 25.*) So God would cause a bountifull rain of grace and comfort, to cover them that goe up to his house in Ierusalem; as elswhere he is said to refresh his inheritance, with the rain of liberalities shrowed upon it, *Psal. 68. 10.* whereas on the contrary, *who so will not goe up to Ierusalem, to worship the King, the Lord of hosts, upon them shall come no rain*, *Zach. 14. 17.* The Greek turneth this sentence thus, *the Lawgiver (or Teacher) shall give blessings*; the originall *Moreh* being ambiguous, sometime signifying a *Teacher*, *Iob 36. 22.* sometime *rain*, *Joel. 2. 23. Isa. 30. 20.* so that from the Hebrew it may also be interpreted, with *blessings: the teacher shall cover them*; the meaning much like the former, the *Teacher* being God, or *Christ*, in whom we are blessed with all spirituall blessings.

blessings in heavenly things, Ephes. 1. 3. Some understand, *bracoth*, blessings, to be here as *brēcōth*, pools, digged and filled with rain. Both mean one thing.

Vers. 8. *from power to power*] that is, *increasing their power* (or strength) *daily more and more*; as the Apostle saith, *we are changed into Gods image, from glory to glory*, 2 Cor. 3. 18. and Gods justice is revealed *from faith to faith*, Rom. 1. 17. our faith and glory *increasing more and more*. Prov. 4. 18. Or *from army to army*, (from troupe to troupe) respecting the *troups* of Israel, which went, all the males, thrice every yeer, to appear before the Lord, Exod. 23. 14. 17. The Hebrew *Chaul*, power, is used sometime for an *army* of men, Psal. 33. 16. and sometime for *riches* Psalm 49. 7. which also may be implied here. *he shall appear* or, till *he*, that is, *every one of them appears*, according to the law, Exod. 24. 23. Zach. 14. 16.

Vers. 10. *of thine Anointed*] or *Messiah*; our Lord Christ, in whom God respecteth us: or David, his figure, and father in the flesh, called also Gods anointed, 2 Sam. 23. 1.

Vers. 11. *than a thousand*] to weet, in any other place. *fit at the threshhold*] that is; *be in the lowest room, and basest estate*: as the Greek saith, *be cast down*, (or an abject). And by Gods house, may be meant his tabernacle; as Luk. 11. 31. with Mat. 23. 35. *to remain* or *abide my whole life long*.

Vers. 12. *is a Sun*] or will be a *Sun*, that is, a *light*, Isa. 60. 19. Revel. 21. 23. understanding hereby, all blessings and comforts by Christ, *the Sun of righteousness*. Mal. 4. 2.

Annotations, Psalm LXXXV.

Vers. 1. **T**O the sonns] or, of them. See Psal. 42. 3.

Vers. 2. *hast been favourable to*] or, *hast favourably-accepted*, been well-pleased; to weet, in times past. This also respecteth the promise, Levit. 26. 42. *captivity*] that is, *the company of captives*, or *prisoners*; as Psal. 68. 19. See also Psal. 14. 7.

Vers. 4. *gathered-away*] that is, *withdrawn*, *ceased*, or *asswaged*; as the Greek interpreteth it. So in Joel. 2. 10. the stars *gather-away*, (that is, *withdraw*) their shining.

Vers. 5. *Turn us*] to our former estate. *cause to cease*] or *dissipate*; as Psal. 33. 10.

Vers. 6. *wilt thou draw*] that is, *continue*: see Psal. 36. 11.

Vers. 7. *wilt not thou turn and revive*] that is, *again revive us*. See Psal. 71. 20. The Greek saith, *O God, thou turning wilt revive us*. For, *halo*, they read *ha-al*: the letters transplaced.

Vers. 8. *Shew us*] or *let us see*, that is, *injoy*. So Psal. 50. 23.

Vers. 9. *the God*] or, *the Almighty*: *Ed.* *and let them not*] or, *that they turn not to folly*: that is, *to sin*: see Psal. 12. 5. 3. The Greek saith, *and to them that turn the heart to him*.

Vers. 10. *that glory may dwell*] or, *glory shall dwell*; meaning, that *glory of God*; which we are destitute of by sin, Rom. 3. 23. shall be restored by grace in Christ, and God will dwell among men, and communicate with them his glory, Revel. 21. 3. 11. Isa. 60. 1. and they are changed into the same image, from glory to glory, as by the spirit of the Lord, 2 Cor. 3. 18. Or, by *glory* is meant, *Christ*, the *salvation of God*, who *dwells in our land*; when the Word was made flesh, and men saw the glory thereof, as the glory of the onely begotten of the Father, full of grace and truth, Joh. 1. 14.

V. 11. *are meet*] that is, *come together*, which before seemed asunder; and they have mutual societie; (so *meeting* importeth; Prov. 22. 2. Isa. 34. 14.) The *truth* of Gods promises, are in Christ fulfilled. Luke. 1. 68. 69. c. c. *Att.* 13. 32. 33. *have kissed*], as friends use when they meet, Exod. 4. 27. and 18. 7. a sign of concord, love, and joy. So Christ is king of *justice*, and of *peace*, Hebr. 7. 2. and the *work of justice* by him, is *peace*, Isa. 32. 17. for, *being justified by faith*, men have peace towards God. Rom. 5. 1. Luke. 2. 14

Vers. 12.

Verf. 12. Faithfulness springeth] or Truth buddeth out of the earth (or land;) that is, the land bringeth forth faithfull increase, answerable to Gods blessings upon it. The land figuring the minds of men Heb. 6. 6. 7. 8. which by faith apprehend Gods mercy in Christ. from heaven] the justice of God through faith, not our owne justice which is of the law. Philip. 3. 9.

Verf. 13. the good] or good things; that is, the good gift of the holy Ghost, to sanctify his people, as Luk. 11. 13. compared with Mat. 7. 11. See also the note on Ps. 63. 5. our land] our earthly nature sanctified, brings forth good fruits in Christ. Mat. 13. 23. See Psal. 67. 7.

Verf. 14. Justice shall goe] or, He will cause justice to goe before him. will put her footsteps] or, will set (her,) in the way of his footsteps: which seemeth to mean a settled course of walking in vertue. Or, when he shall put his footsteps into the way.

Annotations, Psalm LXXXVI.

Verf. 1. **A** Prayer] the like title is of Psalm 17. To Christ may this Psalm fitly be applied.

Verf. 2. mercifull] or, a gracious-saint: pious, holy. See Psal. 4. 4. This title God taketh to himself, Ier. 3. 12.

Verf. 4. Lift I up] see the note on Psal. 25. 1.

Verf. 5. mercifully-pardonest] or art propitious, a forgiver. See Psal. 25. 11.

Verf. 8. Among the Gods] Though there be that are called Gods, whether in heaven or in earth, (as there be many Gods, & many Lords;) yet unto us there is but one God, &c. 1 Cor. 8. 5. 6. all the Gods of the peoples, are idols, Psal. 96. 3. and none] to weet, can doe works like thine; or, no works are like thy works. Psal. 136. 4.

Verf. 11. Unite my heart] apply and knit it to thy fear onely, and that with simplicity.

Verf. 13. bel] or grave; the state of death: see Psal. 16. 10.

Verf. 14. the proud,] Compare this with Psal. 54. 5.

Verf. 15. pitifull] or, full of truth, mercy, and tender love. When Gods name was proclaimed before Moses, this title with other, was in it, Exod. 34. 5. 6. long suffering] Hebr. long of nostrils, that is, of anger; long ere thou be angry. The nose, and anger, have one name in Hebrew, see Psal. 2. 5.

Verf. 16. son of thine handmaid] that is, born thy servant, of godly parents that were thy servitors. Of Christ this also was true, the son of Marie the virgin, the handmaid of the Lord. Luk. 1. 48. See the like speech, Psal. 116. 16.

Verf. 17. Doe with me a sign] or Shew it me: that is, So deal with me, in my deliverance and preservation, that I may have myself, and may be to others a signe, for good. Korah and his company were for a signe to the Israelites, Num. 16. 38. and 16. 10. Iona, a sign to the Ninevites, and Christ to the Jewes. Luk. 11. 30.

Annotations, Psalm LXXXVII.

Verf. 1. **H**is foundation] or, The foundation thereof, Gods groundwork of the Temple which was built upon the mountains Moriah, and Sion. 2 Chro. 3. 1. Psal. 2. 6. Some refette it to the Psalm, the foundation (or argument) whereof, is of the Church of Christ.

Verf. 2. gates of Sion] the publik assemblies of his people: see the note on Psal. 9. 15. The law was to come out of Sion, Mich. 4. 2. and the scepter of Christs kingdom; Psal. 110. 2.

V 3. spoken is] that is, are particularly spoken; all, and every of them. of the citie of God] that is, Ierusalem: so called also Psal. 46. 5. and 48. 2. a figure of the Church. What honourable things are spoken of this city, see Isa. 54. and 60. and 62. and 65. Revel.

Reve. 21. and 22. chapters. The Hebrew phrase, *in thee*, is rightly turned according to the Greek, *of thee*, or *concerning thee*: which many times hath such signification, as Psalm. 63. 7. and 71. 6. and 119. 46. 1 Sam. 19. 4; so also in the Greek, as Rom. 11. 2.

Verf. 4. *Rahab*] that is, as the Chaldee paraphrast saith, *the Egyptians*. So *Ægypt* is called *Rahab*, in Psalm. 89. 11. *Isa.* 51. 9. either for the *strength* and *pride* of *Ægypt*, (which the word *Rahab*, signifieth;) or of some chief city so named; as elsewhere *Ifoan*; Psalm. 78. 12. The calling of *Ægypt* to the fellowship of the Church, is also prophesied, *Isa.* 19. 19. 21. 25. *Babel*] the *Babylonians*, see Psalm. 137. 1. their chief city was *Babel*. Of a Christian Church there, mention is made, 1 Petr.

5. 13. *to them*] or, *among them that know me*; to meet, *my familiars*.

Palestina] the *Philistines*: see Psalm. 60. 10. *Tyrus*] the *Tyrians*: see Psalm. 45. 13. Of them were Christian disciples, *Act.* 21. 3. 4. *Cush*] the *Æthiopians*, as the Greek translateth; see Psalm. 68. 32. *thū-man*] that is, (as the Greek saith,) *these-men*; meaning, all before mentioned. So the Hebrew often speaketh of a whole nation, as of one man. See Psalm. 25. 22. and 130. 8. *was born there*] in the city of God, aforesaid. There, of immortal seed by the word of God, are men born anew, 1 Petr. 1. 23. *Iam.* 1. 18. A thing to come, is here set downe as already done: so in *Isa.* 9. 6.

Verf. 5. *man and man*] so the Greek also expresseth the Hebraisme. Hereby seemeth to be meant every man, successively, as *Hest.* 1. 3. For Jerusalem is the mother of us all, *Gal.* 4. 26. (So day and day, is every day; *Hest.* 3. 4. Psalm. 61. 9.) Or, *man and man*, is many men, of this, and that nation, of each state and degree. *stablish her*] that the gates of hell shall not prevail against her, *Mat.* 16. 18. Therefore this city lieth foursquare settled in all changes. *Reve.* 21. 16. *Ezek.* 48. 16. — 20.

Verf. 6. *writing the peoples*] in the writing of the house of Israel, that is, the Church, *Ezek.* 13. 9. *Isa.* 4. 3.

Verf. 7. *And singers*] or, *And singing* are, &c. This may have reference to the solemn worship of God, used in the Church of Israel; where *singers* and *players on instruments*, had in charge continually to laud the Lord, &c. 1 *Chron.* 9. 33. and 25. 1. 2. &c. and dances were used at their holy feasts, to honour him with, *Iudg.* 21. 19. 21. So Christ the Lamb, hath harpers with him on mount Sion, that sing, as were, a new song before the throne, *Revel.* 14. 1. 2. 3. Or, it may respect that which followeth, *all my springs in thee* (or of thee) are *singing* (that is, *doe sing*) as also dance, (or, as they that dance,) that is, *show joyfulness*. *players on flutes*] or, *dancers*, for so this word may also be taken for dancing, (to meet, at the sound of the flute or pipe;) as *Iudg.* 21. 21. Compare herewith *Isa.* 30. 29. The Greek here turneth it, *rejoycers*. *my wel springs*] or *fountains*; *streams of water*, as Psalm. 104. 10. that is, all gifts and graces; which the Scripture noteth by *lively fountains of waters*, where-with they are refreshed that serve God in his temple, day and night, *Revel.* 7. 15. 17. and *wel springs of salvation*, *Isa.* 12. 3. And as Christ is called a *fountain*, so is his Church, *Song.* 4. 15. 12.

in thee] for now, unto principalities and powers in heavenly places, is known, by the Church, the manifold wisdom of God, *Ephes.* 3. 10. 1 Petr. 1. 12. Or we may read it, as before in the 3. verse. *of thee all my springs, doe sing*, &c.

Annotations, Psalm LXXXVIII.

Verf. 1. **M** *Achalath*] a kind of wind-instrument, or, by interpretation, *Infirmities*. See Psalm. 53. 1. *leannoth*] or, to sing-by-turns, which is, when one

part answereth an other in singing; it may also be interpreted to *afflict* (or *humble*). This Psalm is the most dolefull of all the Bible; full of complaints even to the end.

Heman the Æzrachite] so the next Psalm is intituled of *Æthan the Æzrachite*; there were two of this name, *Heman*, and *Æthan*; sons of Zerah, the son of Judah the Patriarch,

Patriarch, 1 Chron. 2.4.6. men renowned for their wisdom, 1 King. 4.31. also Heman, and Athan, Singers, and Musicians of the posteritie of Levi the Patriach, 1 Chron. 15. 17. 19. and 16.42. Heman being son of Joel the son of Samuel the Prophet, 1 Sam. 6.33. himself being also a Seer, or Prophet, in K. Davids dayes; 1 Chron. 25.5. And of the kingdom promised to David, doth Athan intreat, Psal. 89.4. &c. Christs afflictions and kingdom, are in these Psalmes foretold: he was the true David, Hos. 3.5.

Verf. 4. draweth neer] or toucheth hel, or the grave. So, to touch (or come neer to) the gates of death, Psal. 107.18.

Verf. 5. a man] Hebr. geber, that is, a strong man, but without abilitie or power to help my self; as the Greek saith, helpless.

Verf. 6. free] that is, acquitted, or discharged from the troubles and affaires of this life: for in death, the prisoners rest together, and the servant is free from his master. Job 3.18. 19. or free, that is, sequestred, apart from others, as K. Azariah being leproous dwelt in an house of freedom, that is, alone, apart from other men, 2 King. 15.5.

from thine hand] that is, from thy care, help, guidance, &c. as K. Azariah before said, was cutt off from the house of the Lord, 2 Chron. 26.21. or by thine hand; and so understand, from the land of the living, as Isa 53.8.

Verf. 7. pit of the lowest places] the nethermost pit, as the Greek saith; which the Chaldee paraphraseth thus, in captivity, which is like to the nether pit. darknesse]

or, dark places: so Psal. 143.3. deep-places] or gluts: see Psal. 69.3.

Verf. 8. stayeth] or, is imposed, and lieth hard. billows] breaking-waves of the sea, see Psal. 42.8.

Verf. 9. set me abominations] that is, made me most abominable (or lothsome,) to every of them. can not get out] so Lam. 3.7. Job 19.8. Of this phrase see the note on Psal. 77.5.

Verf. 10. languisbeth] or pineth away; the Chaldee saith, droppeth tears. Compare herewith, Levit. 26.16.

Verf. 11. the deceased] Hebr. Rephaim, dead men, are so called, as being incurable or, unrecoverable to life; so Isa. 14.9. and 26.14. 19. Prov. 2.18. and 9.18. and 21.16. See also Psal. 6.6.

Verf. 12. perdition] Hebr. Abaddon, the grave where bodies perish, and seem to be lost. So Job 28.22. and 26.6.

Verf. 13. darknes] that is, the place and state of the dead; called the land of darknes, and shadow of death, Job 10.21. 22. So Eccl. 6.4. Note here the sundry titles given to the state of death. land of oblivion] where dead men are, (as is before noted;) which also are forgotten, out of mind, Psal. 31.13. Eccl. 8.10. and 9.5.

Verf. 16. breathing out the ghost] that is, ready to dye, expiring: through continuall miseries. The Greek saith, in labours from my youth. from the youth] or, for the shaking-off; that is, the affliction. am doubtfully-troubled] or distracted, for fear least evils doe befall me.

Verf. 17. dismay] suppress, or cut me off. The Hebrew word is larger then usual, to increase the signification. The Greek turneth it, trouble.

Verf. 19. my known acquaintance are in darknes] that is, withdra, and hide them from my sight; and (as Job complaineth,) are strangers unto me; See Job 19.13. 14. Or as the Greek referreth it to the former, and my known-friends (to weete, thou hast put farr) from calamitie; or, for the calamitie, that is, upon me. Or, as the Chaldee paraphraseth, and to my known friends, dark I am in their sight.

Annotations, Psalm LXXXIX.

Verf. 1. **O**F Athan] see the note on Psal. 88.1.

Verf. 3. I said] to weete, by thy spirit: therefore the Greek changeth the person, and translateth, thou (Lord) saydest. build up] that is, conserved, propagated, increased continually. in them] or with them, that so long as the heavens endure, thy faithfulness shall continue; as verse. 30.37.38. Psal. 72.5. and 119.89. or by bea-

vens may spiritually be meant the Church, called often heaven, and the kingdom of heaven, *Isa.* 66. 22. *Rev.* 4. 1. 2. and 12. 1. and 15. 1. *Mat.* 3. 2. and 13. 24. 31. and the planting of the Church, is called the planting of the heavens, *Isa.* 51. 16.

Verf. 4. *thy chosen*] mine elect people. Therefore the Greek changeth the number; *my chosen ones*. *David*] the figure and father of Christ according to the flesh; who also is called David, *Exek.* 34. 23. *Ier.* 30. 9. *Hos.* 3. 5. of him is this, and other psalms chiefly to be understood. *Act.* 2. 30. and 13. 36. &c.

Verf. 5. *thy seed*] Christ and Christians, the children of Christ the son of David. *Heb.* 2. 13. *Reve.* 22. 16. *thy throne*] the kingdom of Christ, unto whom God gave the throne of his father David, to reign over the house of *Isaakob* for ever, *Luk.* 1. 32. 33. 69. *Ierusalem* is this throne, *Ierem.* 3. 17. which is continually builded of God, *Psal.* 147. 2.

Verf. 6. *the heavens*] the heavenly creatures, Angels, and godly men; *Luk.* 2. 13. 14. *Phil.* 3. 20. *Reve.* 7. 9. 10. 11. 12. See also *Psal.* 50. 6. in the Church] or, in the congregation, to weat, shall be confessed, or celebrated.

Verf. 7. *sons of the mighties*] or, of the Gods; that is, Princes of the world. See *Psal.* 29. 1. and 32. 1. 6. The Greek saith, sons of God, whereby also Angels may be meant, as *Iob* 1. 6. and so the Chaldee here paraphraeth.

Verf. 8. *daunting-terrible*] in Greek, glorified. See *Psal.* 10. 18. the secret] or mystrie, or (as the Greek turneth it) council: meaning the Church, or congregation, where the secrets or mysteries of Gods Kingdom are manifested. *Mat.* 13. 11. *Rom.* 16. 25. *1 Cor.* 4. 1. *Ephes.* 3. 4. This word is sundry times used for a Council, or Congregation, *Psal.* 111. 1. *Ezek.* 13. 9. *Ierem.* 6. 11. and 15. 17. or it may here be understood of the company of Angels, as *1 Kin.* 22. 19. very-much] to weat, terrible, or referring it to the later, in the great secret-council. over all] or above all; see *Pf.* 76. 12.

Verf. 11. *Rahab*] in Greek, the proud; hereby may be meant the Egyptians, as *Pf.* 87. 4. or, the proud sea, as *Iob* 26. 12. both were subdued, when *Israel* came out of Egypt, *Exod.* 14. and 15. See *Isa.* 51. 9. The raging sea, and swelling waters, doe also signify wicked enemies of God and his people, *Isa.* 57. 20. *Iude* 13. *Psal.* 124. 4. 5. thine] or, to thee the earth, to weat, belongeth; See *Psal.* 24. 1. 2.

Verf. 13. *The North*] which God hath stretched out over the empty-place; *Iob* 26. 7. the right side] that is, the south (as the Chaldee paraphrast explaineth;) so called because a man standing with his face to the east, (as they were wont when they prayed,) the south is on his right hand. So the East is called *Kedem*, before; and the West, *achor*, that is, behind; *Iob* 23. 8. *Isa.* 9. 12. It seemeth this turned to superstition and idolatrie that men prayed towards the east; therefore God so ordered his tabernacle and temple, that all worshiped there with their faces to the west, *Exe.* 8. 16. *Exod.* 27. *Num.* 3. *Tabor*] a goodly mountain in Galilee, *Ios.* 19. 22. *Iudg.* 4. 6. 12. *Hermion*] an other fair mountain, eastward, without Iorden, called also *Shirion*. See *Psal.* 42. 7. and 29. 6. by these are meant the east and west parts, answerable to the former North and South: as the Chaldee paraphrast saith, *Chermon*, that is, in the east.

Verf. 15. *the prepared-place*] establishment, or base, on which the throne is settled; so the word sometime signifieth, *Efra.* 3. 3. *Psal.* 104. 5. So *Psal.* 97. 2. goe-before] or come-before, prevent; as prest and ready at hand.

Verf. 16. *the shouting-sound*] or the alarme, the shrill clanging-sound of the trumpet, which was blown at the warres, journeyes, assemblies, solemn feasts, and over the sacrifices of *Israel*; *Pf.* 81. 4. and 27. 6. *Num.* 10. 3. 9. 10. *Isa.* 2. 1. 15. or the shouting, the jubilation, to weat, of the King that is among his people, as *Num.* 23. 21. who by the sound of his word, as of a trumpet, warneth, informeth, and guideth his people. *Isa.* 58. 1. *Ezek.* 33. 3. 7. 8. *Hos.* 8. 1. *Ierem.* 6. 17. 2 *Chron.* 13. 12. 13. *Zach.* 9. 14. *Reve.* 1. 10. and 4. 1. light of thy face] the favour of God shining in the gospel, and light of the knowledge of the glory of God, in the face of *Iesus Christ*, *Iohn.* 12. 35. 2 *Cor.* 4. 6. See also the note on *Psal.* 4. 7. and 44. 4.

Verf. 18. *the glory*] or *beauty*, by whom they conquer, and triumph over their enemies. *our horns*] a signe of honour, strength, Kingdom, glory and salvation, Psal. 112. 9. and 92. 11. and 148. 14. 1 Chron. 5. 5. Luk. 1. 69. So after, *verse* 25.

Verf. 19. *of Iehovah*] or *to him*, to meet, pertaineth. *our shield*] that is, *our protection*, or *protector*, meaning David and Christ. See Psal. 47. 10.

Verf. 20. *in a vision*] by the spirit of prophesie; Isa. 1. 1. Lam. 2. 9. *to my gracious saints*] that is, *Saints*, (for so the Greek changeth the number,) meaning the prophets, Samuel, and Nathan; the one of which anointed David, the other foretold of the perpetuities of his Kingdom; 1 Sam. 16. 2 Sam. 7. 4. 5. &c. *upon a mighty-one*] or a *Worthy*, a *Champion*, meaning David, who help Gods people in fighting the battels of the Lord. 1 Sam. 18. 13. 14. 30. But chiefly these things are meant of Christ. *clofen*] and consequently beloved, as Mat. 12. 18. from Isa. 42. 1.

Verf. 21. *oil of mine holynes*] that is, *mine holy oil*, powred on David by Samuel; on Christ, by the holy Ghost. 1 Sam. 16. 1. 13. Luk. 4. 18. 21. Iohn. 3. 34.

Verf. 23. *The enemy shall not exact*] or, *not seaze*, as a creditor doth on the debtor. Satan and death prevailed not against Christ, though he became suretie for our debts. Iohn. 14. 30. 1 Cor. 15. 26. Heb. 2. 14. See this word Psal. 55. 16. *son of injurious-evil*] that is, *the injurious*, wicked person: this promise is in 2 Sam. 7. 16. applied in this phrase to all Gods people. *A son of evil*, is one addicted and given over to it; Deut. 13. 13. So sons of death, Psal. 79. 11. son of perdition, 2 Thes. 2. 3.

Verf. 26. *set his hand*] that is, *give him power and dominion over them that dwell by the sea and rivers*; whereof see the notes on Psal. 72.

Verf. 27. *my father*] so God promised, *I will be his father, and he shall be my son*; 2 Sam. 7. 14. The Apostle applieth this to Christ, and proveth hereby that he is greater than the Angels, Heb. 1. 4. 5.

Verf. 28. *first born*] or, *first-begotten*; that is, *the principall*, as is after explained. For the first born had three prerogatives, a double portion of goods, Deut. 21. 17. the government, or chieftie, 1 Chron. 21. 3. and the priesthood, Num. 8. 14. 15. 16. 17. Mal. 2. 5. 6. 7. and 3. 3. See the note on Psal. 78. 51. This honour is peculiar to Christ, who is said to be the first born of every creature, and the first born of the dead, that in all things he might have the preeminence, Colos. 2. 15. 18. to be worshipped therefore of all the Angels of God, Heb. 1. 6. and prince of the Kings of the earth. Revel. 1. 5.

Verf. 30. *his seed*] Christians born of God, are called Christs seed and children. Isa. 53. 10. Heb. 2. 13. and Christ is called the Everlasting Father, Isa. 9. 6. *his throne*] that is, *kingdom*; which shall be perpetuall, 2 Sam. 7. 13. Heb. 1. 8. Dan. 3. 44. and 7. 14. The accomplishment of these promises cannot be found in Solomon, whose seed and throne was overthrowen, Ier. 22. 30. Ezek. 21. 35. 26. 27.

Verf. 31. *If his sons*, &c. This explaineth the promise, *If he sin*, &c. 1 Sam. 7. 14. 15. for being understood of Christ, he properly sinned not, 1 Pet. 2. 22. but was made sin for us, 2 Cor. 5. 21. and the sins of his sons, or people, are counted his, for God laid on him the iniquities of us all. Isa. 53. 6.

Verf. 33. *with the rod*] the rod of men, 2 Sam. 7. 14. that is, *with moderate correction*, and for their profit, that they may be partakers of my holynes. Heb. 12. 6. 10.

Verf. 34. *not make frustrate*] not break off, or cease, (as Psal. 85. 5. that is, not utterly take: for the mountains shall sooner remove, Isa. 54. 10. and no afflictions can separate us from the love of God which is in Christ Iesus our Lord, Rom. 8. 35. -- 39. See the fulfilling of this touching David, in 1 King. 11. 6. 12. 13. 36. 39.

Verf. 36. *Once*] or *One-time*: see Ps. 62. 12. *by my holmes*] by myself who am the holy God, Gen. 22. 16. Isa. 5. 16. Because he hath no greater to swear by, God sweareth by himself, and willing more abundantly to shew to the heirs of promise the stables of his counsell, bindeth himself by an oath. Heb. 6. 13. 17. 18. *if I lye*] that is, *surely I will not lye*: for so the Hebrew phrase is sometime explained; as Mark. 8. 12. *if a signe be given to this generation*, for which in Mat. 16. 4. is written, *a signe shall*

not be given. So, if they shall enter into my rest, Psalm 95. 11. Hebr. 3. 11. which the Apostle openeth thus, *he swaie that they should not enter.* Heb. 3. 18. An oath usually implieth an imprecation, which for the most part is concealed. See 1 Sam. 14. 44. 1 King. 20. 10.

Verf. 37. *as the sun*] that is, *perpetuall, and glorious*, (as the Chaldee explaineth it, *shall shine as the sun*.) See Psalm 72. 5.

Verf. 38. *it shall be stablished*] or, which *is stable*, referring it, (as doth the Greek,) to the *Moon*, which although it sometime waxeth, and sometime waneth, and seemeth to be gone; yet is continually renewed, and so stable: a fit exsemblance of the throne, or Church of Christ, which hath not alwayes one face or appearance in the world; though it be perpetuall. *and a witnesse*] the moon and perpetuity of it, with the successive course of night and day, is made a witnes of Gods faithfulness in his covenant, Jer. 33. 20. 11. Christ also himself is called a *faithful witnesse*, Rev. 1. 5. Isa. 55. 4. and *faithfull*, meaneth, *stedfast*, as 2 Sam. 7. 16. compare with 1 Chron. 17. 14. and that *leth not*; Prov. 14. 5.

Verf. 39. *But thou*] or, *And thou*; a word of griefe and indignation, as Psalm 2. 6. *Ethan* complaineth of the miseries of the Church, whereby all the former promises, seem to be frustrated.

Verf. 40. *his crown*] or *diadem*, profaned, by casting to the ground. *Nezer*, a *separation*, is figuratively used for a *crown* or *garland*, such as *Kings* wore, 2 Sam. 1. 10. and *high priests*, Exod. 29. 6. as being a sign of their *separation* from others in respect of some dignitie, or holines: and thereof the *Nazarites* had their name, Num. 6. 2. 5. 7. So Psalm 132. 18.

Verf. 42. *rob*] or *rifle him*, meaning Christ in his members: for that which is done to any of them, is done unto him. Act. 9. 4. Mat. 25. 40. 45.

Verf. 45. *his brightnes*] or *puritie*, that is, the *splendent glory and dignitie of the Kingdom*, defiled and profaned by the enemies.

Verf. 46. *dayes of his youth*] of *his strength and vigour*; hastening old age and miserie upon him. Hos. 7. 9. See the contrary, Psalm 103. 5. Job 33. 25.

V. 48. *how transitorie*] or of *what worldly-time, of what short durance*: see Ps. 39. 6. the Greek turneth it, *what my substance is*. Compare herewith, Job 10. 9. 10. &c.

Verf. 49. *see death*] that is, *dye*. So Luk. 2. 26. Psalm 16. 10. *the hand of hell*] *the power of ilke grave, or, of death*. See Psalm 49. 16. 10.

Verf. 51. *of all great peoples*] or, *of all the many* (the multitudes of) *peoples*.

Verf. 52. *the footsteps*] or, *foot soles*; that is, the *wayes, life, actions, and sufferings*. Psalm 56. 7. and 49. 6. This referred to Christ, respecteth the oracle, Gen. 3. 15. that the *Serpent* should bruise the *footsole of the womans seed*. Referred to Christians, which follow his footsteps, in suffering and dying with him, that we may be glorified with him, 1 Petr. 2. 21. Rom. 8. 17. it noteth the *scandal of the crosse of Christ*, to the *Jewes* a *stumbling block*, and to the *Greeks*, *foolishnes* 1 Cor. 1. 23. 1 Petr. 4. 13. 14.

Verf. 53. *Blessed be.*] These be words of faith and joy, as finding an issue out of the tentation; and rejoycing in the midds of tribulation; as Rom. 7. 24. 25. 2 Cor. 1. 9. 4. &c. *and Amen.*] Thus is the third book of the psalms also concluded. See the notes on Psalm 41. 14. and 72. 19.

The fourth book.

Annotations, Psalm XC.

Verf. 1. **T**He man of God] that is; the *Prophet*; as Deut. 33. 1. For a *Prophet*, a *Seer*, and a *man of God*, were all one; 1 Sam. 9. 6. 8. 9. 10. 11. The Chaldee paraphrast sheweth it here, saying, *A prayer that Moses the prophet of the Lord prayed, when the people of the house of Israel had sinned in the wilderness.* an habitation] or *mansion*, in our *travailes* in this terrible wilderness. Exod. 33. 14. Deut. 8. 15. and 33. 27. Verf. 2.

Verf. 2. were born] this and the next word, brought forth, are similitudes taken from procreation of children, to signify the creation of the world. Like speeches are in Job 38. 28, 29. of the rayn, dew, yce, and frost.

Verf. 3. unto contrition] till he be contrite, or broken; that is, even to death, as the Chaldee explaineth it. return] the body to the earth, Psal. 146. 4. and the spirit to God, Eccles. 12. 7.

Verf. 4. a watch] a ward, or custodie; which is about three houres space: for the Jewes divided the day into twelve howres, Iohn. 11. 9. and so the night: which they subdivided into four watches, Mat. 14. 25. named the evening, midnight, cock-crowing, and dawning: Mark. 13. 35. Luk. 12. 38. 39. Mat. 24. 43. See also Exod. 14. 24. 1 Sam. 11. 11.

Verf. 6. is changed] or changeth, to weete, the estate thereof; that is, sprouteth, or groweth, as the Chaldee explaineth it. And so the Hebrue (which generally signifieth a change, passage, or bistring,) is sometime used for the better, to sprout, Job 14. 7. So to change the strength, Isa. 40. 31. is to renew, or increase it.

Verf. 8. our hidden sinns] or, sinns of our youth, as the Chaldee here taketh it. The Hebrue word will bear both; so also the sense: for we have both secret sinns, Psal. 19. 13. and sinns of our youth, Psal. 25. 7. which God often punisheth us for, Job 20. 11. to the light of thy face] that is, knowing, remembring, manifesting, and punishing them. Ier. 16. 17. Psal. 109. 14. 15. For the Lord lightneth things that are bidd in darknes, and maketh the counsels of the hearts manifest. 1 Cor. 4. 5. he is of pure eyes and cannot see evil, Habak. 1. 13. therefore David prayeth, hide thy face from my sinns, Psal. 51. 11.

Verf. 9. do turn away] or, turn-the face, decline; as the day drawing to an end. Ier. 6. 4. as a thought] or, as a word, a sound that passeth out of the mouth, as Job 37. 2. as a tale that is told; for mans life is a breath, or vapour; Psal. 39. 6. Lam. 4. 14. Moses bewayleth the decaying of the people in the wildernes: for they came out of Egypt, six hundred thousand men; Exod. 12. 37. and not one feeble among them; Psalm 105. 37. and being mustred at mount Sina: from 20. yeres old and above, they were 603550. men, besides the tribe of Levy; Num. 1. 46. 47. but for their sin, at Kadesh, God sware their karkesses should fall in the wildernes; Num. 14. 28, 29. which came so to passe. For being mustred about 38. yeres after, there was of all that armie, not left a man alive, save Caleb and Iosua. Num. 26. 63, 64, 65.

Verf. 10. if they] (the yeres) be in strengths; that is, most strong and valid: or, if by reason of great-strength. their pride] or promasse, that is, the excellencie, or lusthead of those yeres, the bravest of them, is but miserie. painful-iniquitie] payn and miserie, the punishment of sin. Iniquitie is often put for the punishment of it; Ps. 32. 5.

Verf. 11. and according to thy fear, &c.] or, as thy fear; that is, who knoweth (or acknowledgeth) thy wrath, so as thy fear teacheth men to doe; meaning by fear, eyther Gods law, as Psal. 19. 10. or his fearfull judgments upon sinners, which should strike a fear into mens hearts. Deut. 13. 11. Psal. 119. 120. Ion. 1. 18. or, as thy fear; that is, so as to fear thee for thy wrath, and by it to depart from evil, as Prov. 16. 6. 2 Cor. 5. 10. 11. or, even according to thy fear, so is thy wrath.

Verf. 12. may apply] or, may bring, may make-come. to wisdom,] or, may get a heart of wisdom, that is, a wise heart; and so may bring it to thee, when we shall come to judgment.

Verf. 13. how long?] wilt thou afflict us? as the Chaldee paraphraseth: or, wilt thou defer to help us? see Psal. 6. 4. repent thee] to weete, of the evil intended or inflicted upon thy servants, as Deut. 32. 36. Joel. 2. 13. Ion. 3. 10. Ier. 18. 8.

Verf. 14. In the morning] that is, early; after the dark night of afflictions; see Psal. 5. 4. and 30. 6.

Verf. 15. the yeres, &c.] that is, as we have been many dayes and yeres afflicted: so let us have many yeres of comfort.

Verf. 16. *thy comly honour*] or *magnificence*, in releasing us from trouble, and refreshing us with mercy.

Verf. 17. *the pleasantnes*] or, *beautie*; that is, *the accomplishment of thy covenant and promise to our fathers, let now be seen upon us.* So the *staffe, beautie* (or *pleasantnes*) in the Lords hand, signified his covenant with them, *Zach. 11. 7. 10.* or generally, it meaneth Gods amiable grace and savour. See *Psalm. 27. 4.* *Stablisb*] or *direct*, firm and sure. For the Lord worketh all our actions for us, *Isa. 26. 12.* and without him, we can doe nothing, *Iohn. 15. 5.*

Annotations, Psalm XCI.

Verf. 1. *S Hall lodge*] or, *that lodgeth: abideth.*

Verf. 2. *I will say*] or, *doe say*, namely, *to that man* for his further comfort and assurance; as *verse 3. &c.* or, *in his name*; putting myself for an example. The Greek for more plainnes changeth the person thus, *He shall say to the Lord thou art mine helper, &c.* of *Iehovah*] or, *to him*, that he is my safe hope, (or my shelter.)

Verf. 3. *of the fowler,*] as *Psalm 124. 7.* or *hunter*; meaning the devill that hath the power of death and seeketh to destroy. *Heb. 2. 14.* *1 Pet. 5. 8.* the woefull-pestilence] *Hebr. the pest of woefull-evils*, that is, the most woefull, noisom and contagious pest.

Verf. 5. *the dread of the night*] the dreadfull-evil, that terrifieth in the night. *Prov. 3. 25. Song. 3. 8.*

Verf. 6. *the stinging-plague*] the murrain (or pest) that suddainly pricketh and destroyeth. *Deut. 32. 24.* The Apostle in Greek calleth it a sting, or prick, *1 Cor. 15. 55.* from *Hos. 13. 14.* as there the *Lxx.* turned it. at noon-day] that is, openly: *Jo. 10. 15. 8.*

Verf. 8. *shalt thou behold*] or, regard, consider, as the Greek turneth it.

Verf. 9. *Because thou Iehovah*] an unperfect speech, as in *verse 2.* understand, *Because thou sayest, thou Iehovah art, &c.* or, *because thou hast put Iehovah who is my covert: even the most high hast thou put for thy mansion, or dwelling-place.*

Verf. 10. *besall unto thee*] or occasionally-be-sent, be thrust upon thee, or caused to come unto thee; so *Prov. 12. 21.*

Verf. 12. *upon their palms*] or, their hands; as the Greek turneth it: This scripture the Devil alleged when he tempted Christ, to throw down himself headlong: *Mat. 4. 6. Luk. 4. 10. 11.* but some of these words, are there omitted. least thou dash] or, that thou dash (or hurt) not. The Angels are all ministring spirits, sent forth to minister for their sakes, which shall be heires of salvation. *Hebr. 1. 14.* See also *Psalm. 34. 8.*

Verf. 13. *the fierce-Lion*] or *Libbard*, in Hebrew *Shachal*. Of Lions there be divers kinds; see *Psalm. 7. 3.* ass] or *Cockatrice*, *basilisk*, as the Greek here turneth it: see *Psalm. 58. 5.* under these names, are meant all other things dangerous or adverse to the life of man, which by faith are overcome; as *Mark. 16. 17. 18. Heb. 11. 33. 34.*

Verf. 14. *he cleaveth to me*] or, is fastned, that is, affected to me, in faith, hope, delight, &c. God cleaveth in love to his people, *Deut. 7. 7.* so they also unto him; The Greek here turneth it, *he hoped in me.* Elsewhere it is commonly used for *fast-love* and *pleasure*. *Gen. 34. 8. Isa. 38. 17. Deut. 21. 11.* set him on high] to weert, in a safe defended place, as the word importeth: therefore the Greek saith, *I will protect him*, see the note on *Psalm. 20. 2.*

Verf. 15. *honour him*] give him honour, or glorie: Elsewhere his people are said to honour, or glorify him. *Psalm. 50. 15.* See *1 Sam. 2. 30.*

Verf. 16. *saussy*] or, give him his fill. So Abraham, Isaac, David, Iob, &c. are said

said to be full, or satisfied with dayes, Gen. 25. 8. and 35. 29. 1 Chron. 23. 1. Job 42. 17. make him to see] that is, to enjoy; or shew him: see Psal. 50. 23.

Annotations, Psalm XCII.

Verf. 1. **O**F Sabbath] that is, of Cessation, or Resting, to weete, from our own works, wills, wayes, and words, Exod. 20. 10. Isa. 58. 13. Heb. 4. 10. which day was the seventh from the creation, wherein God rested from all his work, and blessed, and sanctified it, and commanded it to be kept holy unto him, Gen. 2. 2. 3. Exod. 20. 8. which was a token of his mercy unto, and sanctification of his people, Nehem. 9. 14. Exod. 31. 13, 14. This day was sanctified by an holy convocation, or assemblie of the people; Levit. 23. 3. offering of sacrifices, Num. 28. 9. 10. singing of Psalmes, as this title sheweth, 2 Chron. 29. 26, 27. reading and expounding the scriptures, Act. 13. 15. and 15. 21. praying, Act. 16. 13. disputing, conferring, meditating of Gods word and works; Act. 17. 2. and 18. 4. and doing works of mercy to them that were in need. Mat. 12. 2. - 7. 8. 11. 12.

Verf. 3. in the nights] see Psalm 134. 1.

Verf. 4. with meditation] or meditated-song: or upon Higgaiion with the harp. The word signifieth meditation, as Psalm 9. 17. Here some think it to be the name of an instrument; or, a solemn sound: the Greek turneth it a song.

Verf. 5. with thy work] which is all done well and perfectly; Gen. 1. 31. and 2. 2. 3. Deut. 32. 4.

Verf. 10. [shalbe scattered] or, shall dispart themselves; The Chaldee paraphrast saith, shalbe separated from the congregation, of the iust.

Verf. 11. [shalbe exalted] or, thou wilt exalt, as the Unicornes, therewith to smite mine enemies; as Deut. 33. 17. The horn signifieth kingdom, and strength, and glory. See Psal. 75. 5. 11. Psal. 22. 22. mine old age] so also the Greek translaterh it: or, when I am old. After which seemeth to be understood, shalbe annointed, (or, as before, [shalbe exalted] with oil. Oftentimes words are not expressed, which are understood: as is observed on Psal. 69. 11. and 18. 7. 29. Others, for mine old age, do turn it, [shalbe annointed. fresh] or, green oil.

Verf. 12. mine eye [shall view] to weete, evil, or destruction, as the Chaldee explaineth; or the reward of my foes. See Psal. 54. 9. and 91. 8.

Verf. 13. palm-tree] or date-tree; which groweth not in these cold parts: it is a tree of tall and upright stature; wherto the scripture hath reference, Song. 7. 7. the branches, fair and green; wherewith they made boothes at their solemn feasts, Lev. 23. 40. the fruit pleasant to eat; Song. 7. 8. Exod. 15. 27. This tree though laden and pressed, yet indureth and prospereth; therefore the branches caried in the hand, or worn in garlands, were signes of victorie, Rev. 7. 9. with such graven trees, the walls of Gods house, and other holy things were beautified, 1 King. 6. 29. and 7. 36. figures of the flourishing estate of the godly alwayes, as this psalm sheweth, with Ezek. 40. 16. 26. 31. and 41. 18. 19. 20. whereas the wicked prosperitie, is momentary, as grasse; verse 8. a Cedar] see the note on Psal. 29. 5.

Verf. 15. [sprout] or grow, waxing in stature, and fruitfulness; through the blessing of God, in whose house they are planted, 1 Cor. 3. 6. Unto this, are all Gods people exhorted, Ephes. 4. 15, 16. Colos. 11. 10. in graines] or hoary-age, when naturall strength decayeth; God ministreth vigour above nature. See Psal. 71. 9. 1. Isa. 65. 22. Heb. 11. 11. 12.

Verf. 16. no inuiours-evil] no manner of iniustice; for the Hebrew hath a letter more then ordinarie to increase the signification, as Psal. 3. 3. and 125. 3. And his respecteth Moses speech, Deut. 32. 4. where inuiours-evil, is opposed to Gods faithfulness in his administration.

Annotations, Psalm XCIII.

Verf. 1. **I** *cloathed*] or *hath put on*, to weete, as an ornament, and in abundant measure, for so *clothing* doth signify. *Psal. 65. 14.* *girded himself*] that is, *is in a readines*, to perform his work. *Isa. 3. 9. Luk. 12. 35.*

Verf. 2. *from then*] that is, *of old*; or *before then*; which the Chaldee expoundeth, *the beginning*: this phrase spoken of God, or Christ, meaneth *eternitie*, *Prov. 8. 22.* in respect of the creatures, it is the *beginning of time*.

Verf. 3. *The floods*] these are often put for the *tumultuous rage*, and *tyrannie of peoples*. *Psal. 65. 8. and 18. 5. Isa. 17. 12. 13.*

Verf. 4. *wondrous-strong*] excellent, or *magnificent billowes*: this phrase is taken from *Exod. 15. 10.* See also this word, *Psal. 8. 2.* *the high-place*] or *height*, that is, *heaven*. So *Psal. 71. 19.*

Verf. 5. *faithfull*] or, *made sure, constant*. See the note on *Psal. 19. 8.* *no length of dayes*] that is, *for ever*. See *Psal. 21. 5. and 23. 6.*

Annotations, Psalm XCIV.

Verf. 1. **G**od of *vengeances*] to whom *vengeance* belongeth, as *Deut. 34. 35.* and which *punisheth evils*. So elsewhere he is called the God of *recompenses*, *Ier. 51. 36.* *shine clear*] to our comfort, and our foes terror. See *Psal. 50. 2. and 80. 2.*

Verf. 2. *be lifted up*] on thy throne, and in thy just judgement. So *Psal. 7. 7. 8.*

Verf. 4. *Woe*] or talk *lavishly*, *Well-out* as a fountain; see *Psal. 19. 3. Iam. 3. 11.* *a hard-word*] *hard things*; durable reproaches; see *Psal. 31. 19.* *boast*] or *exalt themselves with speaking* and *applying things to their own praise*. This word is used in the good part, *Isa. 61. 6.*

Verf. 9. *that planted the ear*] that is, *made, and set it in the body*. So in *Isa. 51. 16.* he is said to *plant the heavens*.

Verf. 10. *man knowledge*] here is to be understood, *shall not he know?* Such imperfect speeches through passion of mind, are often in scripture. *Psal. 6. 4. 2 Sam. 5. 8.* supplied in *1 Chron. 11. 6.*

Verf. 11. *the thoughts of earthly-men*] the *inward disceptations and reasonings of all men, even the wisest*. This sentence Paul alleageth against the wisdom of the world, *1 Cor. 3. 20.* and as an expositor, in stead of men, he putteth the wise.

Verf. 12. *the man*] *Hebr. geber, the mightie*. *chastene*] or *morturest, instructest*, as this word is Englished, *Deut. 4. 36.* which this place seemeth to have reference unto. For *chastisement*, or *restraint* is by word or deed. And here the doctrine of Gods law, is opposed to all wise mens cogitations.

Verf. 14. *not leave his people*] *not give them over*, or *reject them*; as the Greek turneth it: to weete, those whom he hath fore-knownen and chosen; *because it hath pleased the Lord to make them his people*; as *1 Sam. 12. 22. Rom. 11. 13. &c.*

Verf. 15. *judgement shall return to justice*] that is, *severity to mercy*: the rigour of the law, changed to the elemencie of the gospel. So *judgement* is often used for *sentence of punishment*, as *Ier. 52. 9.* and *justice*, for *grace and mercy*, see *Psal. 24. 5.* or *judgement*, which in the affliction of Gods people, and prosperity of the wicked, seemeth to be parted from *justice*, shall return unto it, when the godly are delivered and the wicked punished. *after it*] so the Greek turneth it: or, *after him*, meaning, God.

Verf. 16. *who will rise up*] or *who standeth up*, namely, *to assist me?* meaning, *no man doth*.

Verf. 17. *an helpfullnes*] that is, *a full help*, see *Psal. 44. 17.* *in silence*] the place of *stillnes and silence*, that is, *the grave*, as the Greek explaineth it: so *Psal. 115. 17.* see also *Psal. 49. 13.*

Verf. 18. *is moved*] or *slippeth*; see *Psal. 38. 17.*

Verf. 19. *my*

Vers. 19. *my cogitations*] *my carefull troubled thoughts*, perplexed as the branches of a tree. (for so the word properly signifieth,) therefore the Greek turneth it, *forowes*. So Psal. 139. 23.

Vers. 20. *of woefull evils*] or of mischiefs; the mischievous tyrannous throne of the unrighteous judge: shall it have fellowship, (or be joynd) with thee (O God?) meaning, it shall not: as, *Shall thou build?* 2 Sam. 7. 5. is, *Thou shalt not build?* 1 Chron. 17. 4. See also Psal. 5. 5. *which frameth*] or, he that frameth, or formeth. *by a decree*] or, for a statute, a law.

Vers. 21. *run-by-troops*] combine, and gather together as banded to fight: in Greek, they hunt for.

Vers. 23. *will turn*] Hebr. *hath turned*; that is, *will assuredly turn*. *in their malice*] or, for their evil.

Annotations, Psalm. XC V.

Vers. 1. **C**ome] or Go to. The holy Ghost by David thus exhorteth Israel to laud the Lord and obey his voice. For he penned this psalm, Heb. 3. 7. & 4. 7. the Rock] meaning Christ, as the Apostle sheweth, Heb. 3. 6. 7. the Greek translateth it, *God our saviour*.

Vers. 2. *prevent*] come first, and speedily.

Vers. 3. *great God*] or, great Potentate; &c. So Christ is also intituled, Tit. 2. 13. *all Gods*] Angels, Princes, or false Gods. Psal. 8. 6. and 82. 6. and 96. 4. 5.

Vers. 4. *deep-places*] or, deep closets, Hebr. *searchings*; that is, deep secret places for which search is made, Job 28. 1. 2. &c. and which cannot by mans search be found. Job 38. 4. 5. 6. 18. *strong-heights*] or, wearisom-heights, high mounnts which weary men to clime them: but the word hath also a signification, of strong, and not being wearyed; Num. 23. 22.

Vers. 7. *of his hand*] that is, of his guidance; Psal. 77. 21. See also Psal. 100. 3. to day] hereby is meant the whole time wherein Christ speaketh by his gospel. Heb. 3. 7. 13. 15. and 4. 7. 8.

Vers. 8. *in Meribah*] that is, in the Contention (or Provocation, as the Greek turneth it.) The name of a place in the wilderness, where Israel contended with Moses, and tempted the Lord, saying, *Is the Lord among us or no?* because there was no water for the people to drink. Therefore he called the place Massah, (Tentation) and Meribah, Contention.) Exod. 17. 1. 2-7. Also an other place, where again they contended with Moses, and with the Lord, Num. 20. 1. 3. 13. *day of Massah*] that is, of Tentation: by day againe, we may understand the whole space wherein they tempted God ten times, as is said, Num. 14. 22. (so the day of salvation, 2 Cor. 6. 2. is the time thereof.) Yet ther was a special day and place of Tentation named Massah. Exod. 17. 2. 7. whereupon Moses warned the people, *Ye shall not tempt the Lord your God, as ye tempted him in Massah.* Deut. 6. 16.

Vers. 9. *tempted me*] hereupon the Apostle saith, *they tempted Christ*; 1 Cor. 10. 9. *my work*] that is, *works*, Heb. 3. 9. both in miraculous mercies giving them bread from heaven, and waters out of the rocks, &c. Psal. 78. 15-23, &c. and in punishments for their rebellions, Psal. 78. 31. 33, &c. Heb. 3. 17. For work sometime signifieth reward. Psal. 109. 20. Job 7. 2. Levit. 19. 13.

Vers. 11. *if they shall enter*] that is, *they shall not enter*, Heb. 3. 11. 18. a part of the oath is not uttered; see Psal. 89. 36. This oath was made at Cadesh. where the people through unbelief refused to enter the promised land. Num. 14. 21. 22. 23. 30. 32. Heb. 3. 17. 19. *my rest*] the land of Canaan, Deut. 12. 9. 1 Chron. 23. 25. a figure of a better rest which we that have beleevd the word, doe enter into; Heb. 4. 3. for if that land (wherein now they were) had been their rest, David would not have spoken of an other; Ther remaineth therefore a Rest for the people of God; let us study to enter into it. Heb. 4. 8. 9. 11.

Annotations, Psalm XCVI.

Verf. 1. **A** New song, &c.] See *Pfal.* 33. 3. This Psalm is a part of that song where-with God was celebrated, when the Ark of his covenant was brought with joy into Davids citie from Obed-edoms house, 1 *Chron.* 16. 23. &c. And it containeth a prophesie of Christs kingdom, and of the calling of the Gentiles from idols, to serve and praise the living God.

Verf. 2. *preach-the-good-tidings*] or *Evangelize*: see *Pfal.* 40. 10.

Verf. 4. *praised*] and *praise-worthy*: see *Pfal.* 18. 4.

Verf. 5. *Vain-idols*] or *things of naught*; as the Apostle openeth this word, saying, *we know that an idol is nothing in the world*, 1 *Cor.* 8. 4. *Ælim*, and *Ælohim*, in Hebrue are *Gods of Strength*. *Ælim*, Idols; as being *Al-Ælim* not Gods; without strength. So elsewhere they are plainly called, *lo Ælohim, no Gods*; 2 *Chron.* 13. 9. *un-able* to do good or evil and *un-profitable*. *Ier.* 10. 5. *Iſa.* 44. 9. 10. And as the name of God, is joyned with things to shew their excellencie, *Pfal.* 36. 7. So is this contrariwise, to shew their *vanitie*; as of *Physicians*, *Iob* 13. 4. of *shepheards*, *Zach.* 11. 17. of *false doctrine*, *Ier.* 14. 14. The Greek here turneth it, *daemonia*, devils; by which name idols are called, 1 *Cor.* 10. 19. 20. *Rev.* 9. 20. 2 *Chron.* 11. 15.

Verf. 6. *branteous-glorie*] for this in 1 *Chron.* 16. 27. is written *joyfulness*.

Verf. 7. *Give, &c.*] Compare *Pfal.* 29. 1. 2.

Verf. 8. *to his courts*] *to his face*, or *presence*; as 1 *Chron.* 16. 29.

Verf. 9. *of the sanctuarie*] or, of *sanctuities*; see *Pfal.* 29. 2. *remble*] or *be payned*, as in travel of childbirth.

Verf. 10. *with righteousnesses*] that is, *most righteously*.

Verf. 11. *Let rejoyce*] or *shall rejoyce*; and so the rest. So *Pfal.* 98. 7. 8. 9.

Verf. 13. *with justice*] or, in *justice*, that is, *justly*: so *Rev.* 19. 11.

Annotations, Psalm XCVII.

Verf. 1. **J**ehovah] that is, *Christ*, called *Iehovah*, our *justice*, *Ier.* 23. 5. 6. of him and his reign is this Psalm, as the 7. verse manifesteth. *the many yles*] that is, *nations*, or *gentiles*, dwelling in the yles: as, *the yles shall wait for his law*, *Iſa.* 42. 4. which is expounded thus, *the Gentiles shall trust in his name*. *Mat.* 12. 21. So *Iſa.* 60. 9.

Verf. 2. *gloomy-darknes*] see *Pfal.* 18. 10. this noteth the terror of his doctrine and administration. *Mal.* 3. 2. *Mat.* 3. 12. as at the law giving; *Deut.* 4. 11. *stable-place*] establishment, or *base*; see *Pfal.* 89. 15.

Verf. 3. *Fire*] severe judgements for Christs enemies, as *Iſa.* 42. 25. and 66. 15. 16. *Pfal.* 50. 3.

Verf. 4. *illuminateth*] or *hath illumined*: as at the giving of the law, there were *thunders*, *lightnings*, *voices*, *earthquake*, &c. *Exod.* 19. so the like proceed from the throne of Christ, *Rev.* 4. 5. *trembleth*] or is *payned*; see *Pfal.* 77. 17.

Verf. 5. *at the presence*] or, *from the face*.

Verf. 6. *The hea'ens*] *heavenly creatures*, as *thunder*, *lightning*, *tempests*, &c. or the Angels. See *Pfal.* 50. 6.

Verf. 7. *vayn-idols*] see *Pfal.* 69. 5. *all ye Gods*] that is, as the Greek saith, *all ye Angels*; see *Pfal.* 8. 6. Unto this the Apostle seemeth to have reference, saying, *when he bringeth in his first begotten son into the world, he saith; And let all the Angels of God worship him*. *Heb.* 1. 6. Although the very words of the Apostle are found in the Greek version of *Deut.* 32. 43. but the Hebrue there hath none such. See the fulfilling of this, *Luk.* 2. 13. 14. *Mat.* 1. 13. *Rev.* 5. 11. 12.

Verf. 8. *daughters*] that is, *cities of Iudah*; the Christian Churches: see *Pf.* 48. 12.

Verf. 11. *Light is sown*] that is, *Comfort* and *joy* is reserved after trouble, as *Job.* 8. 16. but hidden for the present, as seed in the ground; for, *wee are dead*, and

and our life is hid with Christ in God, Colof. 3. 3. 4. and it doth not yet appear what wee shall be. 1 Ioh. 3. 2.

Verf. 11. confesse to] that is, celebrate it. see Psal. 30. 5.

Annotations, Psalm XCVIII.

Verf. 1. **A** New song] see Psal. 33. 3. saved him] or, got him salvation, and a victorie over all his enemies, See Isa. 59. 16. and 63. 5.

Verf. 2. his salvation] the redemption by Christ, as Luk. 2. 30. 31. 32. so his justice, is that which is by faith in Christ, Rom. 10. 3. 4. 6. 10.

Verf. 3. remembred] and consequently performed his mercy, &c. so Luk. 1. 54. 55. 72. 73. 74. all the ends] that is, the dwellers in the ends of the earth: so Isa. 52. 10.

Verf. 6. voice of the cornet] or sound of the trumpet: for here are two severall words for trumpets, some of which were made of metall, as silver, &c. Num. 10. 2. some of horn. Ios. 6. 4. and these were used both in warrs, and in the worship of God: see Psal. 81. 4.

Verf. 8. clap the palm] clap hands; a sign of joy; as Isa. 55. 12. Psal. 47. 2.

Verf. 9. in iustice] that is, iustly. So Psalm 96. 13. in righteousness] that is, most righteously. So Psal. 9. 9.

Annotations, Psalm XCIX.

Verf. 1. **A** Re stirred] or, though they be stirred, to weet, with anger; as the Greek translateth, be angrie: see Psal. 4. 5. This is opened in Rev. 11. 17. 18. thou (Lord) reignest, and the nations are angrie. Thus the wicked are affected: but the godly do rejoyce. Psal. 97. 1. he sitteth] or, even he that sitteth on the Cherubims. reigneth: see Psal. 80. 2. is moved] with indignation; stirred up to resist, as Act. 17. 13.

Verf. 4. the strength] this is joyned with Gods wrath, Exod. 8. 22. and here seemeth to have like meaning, that God is strong to punish in judgement the rebellious, and defend his people.

Verf. 5. at the footstool] or towards it, meaning the Sanctuarie and Ark there. Isa. 60. 13. 1 Chron. 28. 2. Lam. 2. 1. Psal. 132. 7. Exek. 43. 7. he is] as is expressed, verse 8. or it (the temple) is holy.

Verf. 6. with his Priests] or among his principall officers: the Hebrew Cohen, which we call a Priest, or Sacrificer, is the name of the Kings cheif officer, as in 2 Sam. 8. 18. Davids sonns where Cohens (Cheif-rulers, Aularchai, as the Greek turneth them;) which is expounded in 1 Chron. 18. 17. to be the first (or Cheif) at the Kings hand. It hath the name of ministration, Isa. 61. 6. 10. and was a title specially given to Aaron and his sonns, that ministred unto God in the Sanctuarie, Exod. 28. 3. 4. 41. called] or were calling: that is, prayed for the people, as Exod. 32. 11. &c. Num. 14. 17. 19. and 16. 32. 46. 1 Sam. 7. 9. and 12. 19. 33. Hereupon Moses and Samuel were noted for cheif intercessors with God, Ier. 15. 1.

Verf. 7. of a cloud] as Exod. 33. 9. Num. 16. 42. and this noteth Gods favour, but with some obscurity; and so is inferiour to the mediation of Christ, who hath without cloudes or shadowes obtained eternall redemption for us; that we may goe boldly to the throne of grace, for to receive mercy and find grace to help in time of need. Heb. 4. 14. 16. and 7. 25. and 9. 11. 12.

Verf. 8. a God (forgiving) a mighty-God that pardonedst, or tookst away, to weet, the punishment of their sin: see Ps. 25. 18 and taking] or though thou tookst vengeance, on their practices] theirs, that is, the peoples, for whom Moses prayed, as Num. 14. 10. 21. 23. Exod. 32. 14. 34. 35. or theirs, that is, Moses and Aarons sinns; which God punished and would not be incensed; as Num. 20. 12. Deut. 3. 23. 24. 25. 26.

Annotations, Psalm C.

Verf. 1. **F**Or confession] for the publick praise of God, with thanks for his mercies.

Verf. 2. singing] or shirling, shewing-mirth.

Verf. 3. made us] this word is used both for our first creation in nature, Gen. 1.26. and for the making of us high and excellent with graces and blessings; as 1 Sam. 12.6. Deut. 32.6. Isa. 43.7. and 29.23. Eph. 2.10. and not we] or, and his we are; as the Hebrew in the margine readeth it. Both senses are good. sheep] or flock which he feedeth. See Ezek. 34.30.31. Psal. 95.7.

Verf. 4. confession] the sacrifice of thanks was thus named; 2 Chron. 29.31. Ier. 17.26.

Verf. 5. faith] or, faith-fulness: truth, in performing his promises.

Annotations, Psalm C I.

Verf. 2. **D**oe-wisely] behave my self prudently; as David is said to doe 1 Sam. 11.14. when wilt thou come] namely to assist me in the performance hereof: or, when thou shalt come, namely to call me unto an account of my life, &c.

Verf. 3. of Belial] that is, mischeivous (or wicked) word, or thing. See Psal. 41.9.

Verf. 4. know] or acknowledge, that is, regard, or approve; so Psal. 1.6.

Verf. 5. hurteth with tongue] that traduceth, or (as the Hebrew phrase is) belongeth. Hereupon a man of tongue, is for a prattler, or calumniator, Psal. 140.12. large] or wide, broad of heart, meaning, proud; as Prov. 21.4. I cannot] here the word bear, or suffer, is to be understood, as is expressed Prov. 30.21. So Job 31.23. and in Greek, 1 Cor. 3.2.

Verf. 8. In the morning] that is, every morning, or early: see Psal. 73.14.

Annotations, Psalm C II.

Verf. 1. **F**Or the poor] agreeing to his estate; or, of the poor. overwhelmed] with fears, cares, sorowes, &c. See Psal. 61.3.

Verf. 4. as smoke] or, with the smoke, vanishing in the aier; so verse 37.20. The Hebrew letters, beth, with; and, caph, as, are one like another, and sometime put one for another, as 2 Sam. 5.24. with 1 Chron. 14.15. an hearth] the place whereon fire burneth. Compare Job 30.30.

Verf. 5. as grass] or as the herbs, smitten with blasting. Amos 4.9.

Verf. 6. to my flesh] that is, my skin, as Job 19.20. so elsewhere skin is put for flesh, Job 18.13. See also Lam. 4.8.

Verf. 7. a Pelican] a bird living in wild and desolate places, Zeph. 2.14. Isa. 34.11. It seemeth to have the name in Hebrew, of vomiting, and to be that fowl which we call the shoveld, which swalloweth shell fishes, and after vomiteth them to get the fish. It was a bird unclean by the law. Levit. 11.18. Some think it to be the bitour; which maketh a loud and dolefull noise. Compare Job 30.29.

Verf. 9. rage against me] or vaunt against, or would-make a fool of me: the Greek faith, that praise me; meaning feignedly. The word signifieth to lift up with praise and glory; and also ingloriously to vaunt, rage, or be mad; see Psal. 5.6. and 75.5. The word, against, is here to be understood; as in Prov. 8.36. he that sinneth against me. An example of such raging madnes, see against Christ, Luk. 6.11.

Verf. 12. declined] or stretched-out; as the shadow of the sun, when it is near down, which though it seem longer, yet soon passeth away. So Psal. 109.23. and 144.4.

Verf. 13. sit test] that is, continueth, as the Greek explaineth it: for sitting and standing

ding (as after in verse 27.) are often used for sure and settled abiding. thy memorial^l or remembrance of thee: so Psal. 135. 13. from Exod. 3. 15.

Verf. 14. the appointed time] promised for restauration of the church; as Dan. 9. 2. 24. 25. &c. Ier. 29. 10.

Verf. 15. delight] or do favour the stones, though ruinous: as Neh. 2. 13. &c. and 4. 2. Zach. 1. 12.

Verf. 18. the lowly] so the Greek here turneth it, which elsewhere we call heath, that groweth in the wilderness, Ier. 17. 6. and 48. 6. by the name in Hebrew, it seemeth to be some naked shrubbe, and so a fit resemblance of Gods afflicted people made low, naked, desolate, by their enemies, Or we may turn it, the broken-down, or ruined: from Ier. 51. 58.

Verf. 19. This shall be] or Let this be written, to weet for remembrance to ages after, as Exod. 17. 14. Deut. 31. 19. 21. This sheweth these to be prophesie for our times.

that shall be created] that is, restored and made anew; as Psalm 104. 30. Iſa. 45. 18. created in Christ Iesus unto good works, Eph. 2. 10. so a people born, Psalm 22. 32.

Verf. 20. the height of his holynes] that is, his holy high-place, meaning heaven. This is taken from Deut. 26. 15.

Verf. 21. groning] or mournful-cry, so Psal. 79. 11. sonns of death] appointed to die, as Psal. 79. 11.

Verf. 24. in the way] in the course of my life; see Psal. 2. 12.

Verf. 25. take me not away] or, make me not ascend.

Verf. 26. Afore-time] that is, At the beginning; as Hebr. 1. 10. where these things spoken to Gods; are applied to Christ; to prove his godhead.

Verf. 27. shalt stand] that is, indure, or continue, as the Greek expresseth it; Hebr. 1. 11. change them] by folding them up, as the Greek explaineth,

Hebr. 1. 12. for the heavens when they are changed shall be folded like a book, Iſa. 34. 4.

Verf. 28. art the same] or: art he: that is, unchangeable. Mal. 3. 6. Iam. 1. 17.

Verf. 29. shall dwell] to weet, in Sion, verse 14. 22. as is also expressed Psalm 69. 36. 37.

before thee] that is, so long as thou doost dure, meaning, for ever, as the Greek well explaineth it. So before, the moon, and sun, Psal. 72. 5. 17. is, so long as the Moon and Sun indure.

Annotations, Psalm CIII.

Verf. 2. **A**ll his rewards] that is, any of his benefits. All, is often used for any: Psal. 147. 20. 1 King. 10. 20. and rewards, for benefits: see Psal. 13. 6.

Verf. 3. sicknesses] all diseases, griefs, and punishments in soul or body, (and spiritually, sinns) are meant by the word sicknesses, Exod. 15. 26. Deut. 28. 59. 61. Iſa. 33. 24. See also Psal. 41. 5. and 147. 3.

Verf. 4. pit-of corruption] death, and the grave, whither men hasten by their sinns; till God by chastisement bringeth them to repentance, and then spareth them. See this at large handled, Iob 33. 19. 23. 24. 27. 28. 30.

Verf. 5. good-things] Hebr. the good-thing: see the note on Psal. 65. 5.

is renewed] or thou renewest thy self, as an eagle; as thy youth: thy flesh being fresh when in childhood, thou returning to the dayes of thy youth: as is said. Iob 33. 25. This change is by the renewing of the mind, Rom. 12. 2. wrought by the holy Ghost. Tit. 3. 5. as an eagles] which casteth her feathers yereley, and new grow up; whereby she seemeth fresh and yong, lieth hie, and liveth long. Compare Iſa. 40. 31.

Verf. 6. justices] that is, all manner iustice, and that which is chiefest. Things are often spoken of plurally, for their excellency. So wisdomes, Prov. 9. 1.

Verf. 7. his wayes] wherein men ought to walk; as Exod. 18. 20. Psal. 25. 4. 5. or, therein himself walketh, his administration, his works, as Psal. 77. 20. Iob 40. 14.

This

This later seemeth most meant here, by comparing it with *Exod. 33, 13. and 34, 6, 9.*

Verf. 8. *long-suffering*] or *slow-to-anger*: see *Psal. 86, 15.*

Verf. 9. *contend*] or *chide*: compare *Isa. 57, 16.* keep] understand his anger, or enmitie, as both Greek and Chaldee do explain it: Sometime the Hebrew it self manifesteth the defect; as *he set, 1 Chron. 13, 6.* that is, *he set garrisons, 2 Sam. 8, 6.* This phrase is taken from the law, *Levit. 19, 18.* So *Ier. 3, 3. Nahum. 1, 2.* See also *Psal. 109, 21.*

Verf. 14. *our forming*] that is, *our formed-nature and condition; our matter and forme* the originall word properly is a *formed-vessel of earth*: applied to our frail estate, *Rom. 9, 20, 21.* Sometime this is spoken of *our fictions, and sinfull imaginations, Gen. 6, 5. Deut. 31, 21.* and so the Chaldee interpreteth it here.

Verf. 15. *as the grasse, &c.*] that is, *few, and transitorie, though making a fair show.* Compare *Psal. 90, 5, 6. Iob 14, 1, 2. Lam. 1, 10, 11. 1 Pet. 1, 24.*

V. 16. *not know it*] or *know him*, that is, *he shall have no more place here.* So *Iob 7, 12.*

Verf. 18. *to do them*] this noteth the outward practise and operation of the law: whereas *keeping, or observing,* is with the heart and spirit of man. *Prov. 3, 1, 3. and 4, 2, 21. Psal. 78, 8.*

Verf. 19. *prepared his throne*] or *stablished it*, a signe of dominion and government, to be administrated in heaven, whereby the Church is figured, *Rev. 4, 1, 2.* See also *Psal. 9, 5, 8, 9. and 11, 4.*

Verf. 20. *hearkning*] or *to hearken, to obey*; and this noteth a willing and ready mind in the Angels: and our Lord teacheth us to pray for the like. *Math. 6, 10.* The Hebrew phrase *to obey*; may be Englished *obeying*, as the like in *Psal. 104, 14, 15, 21. and 105, 11.* See also *Psal. 49, 15. and 45, 11.*

Verf. 21. *his hosts*] or *armies; the thrones, dominions, principalities, powers, &c.* that are in the heavenly places, *Ephes. 3, 10. Col. 1, 16.* for they are his hosts; *1 King. 22, 19. Gen. 32, 2.* and generally all creatures are his hosts, see *Psal. 24, 10.* ministers] the Angels which minister unto him. *Psal. 104, 4. Dan. 7, 10.* the same title is given also to men. *Isa. 61, 6.*

Annotations, Psalm CIV.

Verf. 1. **A** *nd comly-honour*] that is, *shewest thy self by all thy works, to be God over all, to whom glory and honour is due.* Therefore God challengeth Job (and so all men) to doe thus if they can, and they shall be celebrated of him. *Iob 40, 4, 5--9.* Of these words, see *Psal. 82--6.*

Verf. 2. *Decking*] or *clothing*, or *He clotheth*, to weete, *himself with light, dwelling in the light, that none can attain unto,* *1 Tim. 6, 16.* and at first commanding the light to shine out of darknes, wherewith he decked the world, *Gen. 1, 3. 2 Cor. 4, 6.* as a courtain] that is, as a canopie, or tent; *Song. 1, 5. Ier. 49, 29.* when he spread out the firmament by himself alone, *Gen. 1, 6. Isa. 44, 24. and 51, 13. Iob 37, 18.*

Verf. 3. *Planchering*] *He plank-eth*, or *planchereth his lofts*, (or upper-chambers) that is, *the clouds aloft, or upper regions of the aier, as after in verse 13.* in the waters] among them; or with waters, which are above in the firmament. *Gen. 1, 7.* where God bindeth the waters in his clouds, and the cloud is not broken under them, *Iob 26, 8.* making] or putting, that is, *disposing them his charret*, to sit and ride on, as *Isa. 19, 1. Rev. 14, 14.* Compare *Psal. 18, 11.*

Verf. 4. *spirits*] that is, *spiritual substances*; so differing from Christ, who is no made or created spirit, but the maker of all things, *Psal. 102, 26.* and from men, made of flesh and blood, *Luk. 24, 39.* The original word also signifieth winds; and Angels by interpretation are messengers; whereupon some translate *he maketh the winds his messengers*; but the holy Ghost in *Heb. 1, 7.* sheweth this to be spoken of Angels properly; who are named also *ministering spirits, Heb. 1, 14.* flaming fire] effectual in their administration: the Angels therefore have appeared like horses and charrets of fire. *2 King. 6, 17 and 2, 11.*

Verf. 5.

Verf. 5. *bases*] firm and fix groundfels: see Psal. 124. 2. and 78. 69. Job 38. 4. 6.

Verf. 6. *the deep*] or depth of waters, which hid the earth, till God separated them; Gen. 1. 2, 9.

Verf. 8. *they went up*] that is, the mounts shewed themselves on high, when the waters of the deep were gathered into the channels of the sea. Gen. 1. 9. and 8. 5. &c. or, They (that is, the waters,) went up the mounts, and down the dales, when they were parted from the dry land; as if that thing were effected by thunder, wind, and tempest, called here Gods rebuke, driving the waters. verse 7. see Psal. 18. 15.

Verf. 9. *a bound*] or limit; shutting up the sea with dories and bars, saying, hitherto shalt thou come, but no further, and here shall it stay thy proud waves; as Job 38. 8, 10. 11. So Psal. 148. 6.

Verf. 10. *That sendeth*] or He sendeth: so after. *wellsprings*] or fountains, meaning rivers flowing from such; as the next words shew. *they walk*] that is, run: so Psal. 105. 41.

Verf. 11. *break*] that is, slake, or quench their thirst. So we say, to break ones fast.

Verf. 12. *give the voice*] that is: sing loud and cheerfully: see Psal. 68. 34.

Verf. 13. *his lofts*] or his high-chambers, the skies, that give rain. *the fruit*] that is, the rain, which God onely giveth, Jer. 14. 22. and 10. 13. and consequently, the corn and herbs that grow after rain. Compare Job 38. 26. 27. 28. Deut. 11. 14. 15.

Verf. 14. *the use*] or service. *bringing*] or to bring; but this is referred still to God: so after, to make, that is, making faces, &c. see Psal. 103. 20. *bread*] that is, bread-corn: so Isa. 28. 28. and 30. 23. Job 23. 5. Eccles. 11. 1.

Verf. 15. *cheerfull*] or merry, so the Greek turneth it, so also the Hebrew singifieth, as *Ezth. 3. 15.* or, to *shone*. *wish oil*] wherewith they used to anoint them; Psal. 23. 5. or more then oil, that is, wine makes the face seem more cheerfull then if it were oined. *upholdeth*] that is, comforteth: so Gen. 18. 5.

Verf. 17. *the stork*] a bird somewhat like a crane; named in Hebrew *Chasidh*, of *mercie* or *kindnes*, which is said to be in this fowl, that the yong will nourish their dames, when they are old.

Verf. 18. *wild goates*] or roes, named of climbing rocks for they haunt high hills and rocks, where they are safe from doggs that hunt them. 1 Sam. 24. 3. Job 39. 4. *co-nyes*] commended for wisdom, that being a people not mighty, they make their houses in the rock, Prov. 30. 24. 26.

Verf. 19. *appointed-times*] seasons of the yere; as the Chaldee paraphraeth, for times to be counted by it: or certain times, for that the moon is not alwaies seen. *knoweth*] to weet, by Gods commandement, the time and place for to sit and rise. see Job 38. 12.

Verf. 21. *for the prey*] or at it: see Isa. 31. 4. Job 4. 11. and 39. 1. 2.

Verf. 23. *labour*] or his tilth, service, husbandrie; as Gen. 2. 5.

Verf. 24. *rich:s*] or possessions.

Verf. 25. *wide of spaces*] or of hands, that is, broad and spacious, reaching out his arms on every side. Job 11. 9. A like phrase is of other spacious things, Gen. 34. 21. Nehem. 7. 4. Isa. 33. 21.

Verf. 26. *Livyathan*] or the whale; the sea-dragon: see Psal. 74. 14. Job 40. 20. &c. *to play*] or playing in it; as Behemoth and the beast are said to play on the mounts, Job 40. 15. which word is also used for conflict, or fight, 2 Sam. 2. 14.

Verf. 27. *look-attentively*] or wait with hope: so Psal. 145. 15. *in his time*] that is, in due season, see Psal. 1. 3.

Verf. 28. *openest*, &c.] that is givest freely; as Deut. 15. 11.

Verf. 29. *gatherest*] that is, takest away: see Psal. 30. 9. *to their dust*] their earth, whereof they were made; Gen. 1. 24. and 3. 19. Psal. 146. 4. This is taken from Job 34. 14. 15.

Verf. 30. *renewest*] by causing new creatures, to come in place of the old. Eccles. 1. 4. and restoring the estate of things decayed, Ezek. 37.

Verf. 31.

Verf. 31. *be*] or *shall be for ever.* *rejoyce*] in beholding the holy order and obedience of his creatures, and not repent or be sorry for the work of his hands, and destroy them. *Iſa. 65. 19. Gen. 6. 5. 6.*

Verf. 32. *they ſmoke*] a ſign of fear. *Exod. 19. 18. ſo Pſal. 144. 5.*

Verf. 33. *in my life*] *ſo long as I live*: ſo *Pſal. 63. 5. and 146. 2.*

Verf. 34. *Sweet ſhall be,*] that is, *delightfull to me*: or *be it ſweet*, that is, *acceptable, to God.*

Verf. 35. *Consumed be ſinners*] or, *they ſhall be conſumed*; by *ſinners* meaning men given to ſin. See *Pſal. 1. 1.* *Halelu-iah*] that is, *Prayſe ye Iah*, an Hebrue phraſe kept in the Greek, *Rev. 19. 1. 3. 6.* and in other languages: ſet ſometime in the beginning, ſometime in the end of *Pſalms.*

Annotations, Psalm CV.

Verf. 1. **C** *All on his name*] or, *proclaim*, that is, *preach his name.* The firſt part of this *psalm*, is part of that which David appointed to laud the Lord with; when his Ark was ſeated in *Jeruſalem.* *1 Chron. 16. 7. 8. — 22.*

Verf. 2. *diſcourſe*] or *talk, meditate.*

Verf. 3. *Glory*] or *Praise your ſelves*: ſee *Pſal. 34. 3.*

Verf. 4. *his ſtrength*] that is, *his Ark*, from whence God gave his oracles; *Num. 7. 89.* See *Pſal. 78. 61.* The Chaldee paraphraſeth thus, *Seek ye the doctrine of Iehovah and his law.* *his face*] his counſell and oracle: ſee the note on *Pſal. 27. 8.*

Verf. 6. *of Abraham*] in *1 Chron. 16. 13.* it is, *of Iſrael.* *his ſervant*] this is meant of the ſeed, as well as of *Abraham*, as the next words ſhew; therefore the Greek turneth it *ſervants.*

Verf. 8. *He remembreth*] therefore alſo *Remember ye*; as it is written *1 Chron. 16. 15.* *the word*] or *the matter*; the conditions of the covenant: and ſo the promiſes, which for the more certainty are ſaid to be commanded, as in *Pſal. 133. 3.*

Verf. 11. *land of Canaan*] the ſon of Cham, the ſon of Noah, who was curſed by his grandfather, and made a ſervant to his brethren, *Gen. 9. 18. 22. 25.* This Canaan had eleven ſonns, heads of their families, *Gen. 10. 15. 20.* they ſeated in the leſſer Aſia, in a goodly country having the great ſea weſtward, the river Jorden, Syria, and Arabia eaſtward; the wildernes on the ſouth, and the Mounts of Lebanon on the North. It was the pleaſanteſt of all lands, and ſlowed with milk and honey, *Ezek. 20. 6.* it had ſtore of rivers, and fountaines; of corne, and wine, and oil, and mines, of mountains and vallies; watered with the rain of heaven, and cared for of God continually, *Deut. 3. 7. 8. 9. and 11. 10. 11. 12.* This land, God promiſed Abraham to give unto his ſeed. *Gen. 12. 6. 7. and 13. 15. 17.* See alſo the note on *Pſal. 25. 13.* *the line*] that is, the portion of your patrimonie, meaſured as by line. See *Pſal. 16. 6.*

Verf. 12. *When they were*] in *1 Chron. 16. 19.* it is, *when yee were.* *men of number*] that is, *a few men, ſoon numbered*: ſo *Gen. 34. 30. Deut. 4. 27.* The contrarie is, without number, or, innumerable, *Pſal. 147. 5.*

Verf. 13. *from nation to nation*] up and down in the land of Canaan, where were ſeven mighty nations, *Deut. 7. 1.* How there the Patriarks walked as ſtrangers, ſee *Gen. 12. 8. 9. 10. and 13. 18. and 20. 1. and 23. 4. and 26. 1. 23. and 33. 19. and 35. 1. &c. Heb. 11. 9. 13.*

Verf. 14. *wrong*] or, *to oppreſſe them.* *reproved Kings*] playning Pharaoh, *Gen. 12. 17.* threatening Abimelech, *Gen. 20. 3.*

Verf. 15. *anointed*] men conſecrated to me by the oil of the ſpirit: ſee *1 Ioh. 20. 27.* Prophets] ſo Abraham is called, *Gen. 20. 7.* See *Pſalm 74. 9.*

Verf. 16. *called famine*] that is, *effectually brought it*: ſo *2 King. 8. 1.* The contrary hereof is, to call for corne, *Ezek. 36. 29.* *the land*] of Canaan, Egypt, and other countries. *Gen. 41. 54. &c.* *ſtaff*] or *ſtay, ſtabilitment*: ſo bread is called *Lev. 26. 26. Ezek. 4. 16.* for it upholdeth mans heart, *Pſal. 104. 15.*

Verf. 17.

Verf. 17. *a man*] Hebr. *Iſb*; *a noble-man*; ſee *Pſal.* 49. 3. The Chaldee ſaith, *a wiſe man*, for *a ſervant*] for *a ſlave*, by his brethren to the Iſmaelites; and by them to the Egyptians; *Gen.* 37. 12. 36.

Verf. 18. *his ſoul entred*] or, as the Greek ſaith, *paſſed through the yron*, that is, *he* (*his body was laid in yrons*, when he was caſt into priſon moſt unjuſtly, *Gen.* 39. 20. and there he was in perill of his life. Of ſoul, ſee *Pſal.* 16. 10.

Verf. 19. *his word came*] that is, *the word ſpoken of him was fulfilled*, which God had ſhewed Joſeph in a dream, touching his advancement. *Gen.* 36. 5.—8. 9. 10. and 40. 9. So *comming*, is for *fulfilling*. *Ier.* 17. 15. 1 *Sam.* 9. 6. *Iob* 6. 8 *tried*] or *ſined him*, by trying, as in fire, his faith and patience in afflictions; as 1 *Pet.* 1. 7. ſee *Pſal.* 12. 7.

Verf. 20. *The King*] *Pharaoh* (for that Joſeph interpreted his dream,) ſet him out of priſon, a ruler over the land. ſee *Gen.* 41. 14. &c. and 45. 8.

Verf. 22. *To bind*] that is, *informe*, and *govern* as ſubjects: ſee *Pſal.* 2. 3. *to his ſoul*] *to his will*, or *pleaſure*, (as *Pſal.* 27. 12.) ſo as *without him*, no man ſhould liſt up his hand, or his foot, (that is, *attempt to doe any thing*) in all the land of Egypt. *Gen.* 41. 40. 44. or, *with his ſoul*, that is, *with himſelf*; as the Greek expoundeth it, *to nurture his Princes as himſelf*; which may mean, *to inform them in vertue, wiſdom*, &c. wherein himſelf excelled, *Gen.* 41. 38. 39. *With*, is ſometime uſed for *as*; *Pſal.* 102. 4. and the ſoul, for *ones ſelf*: ſee *Pſal.* 16. 10. The words following, ſeem to favour this expoſition. *his Elders*] or *Senators*, the *Kings*, *Nobles*, and *Counſellors*; *Gen.* 50. 7.

Verf. 23. *came unto Egypt*] being ſent for by *Pharaoh*; and incouraged thereto by God himſelf, *Gen.* 45. 17—20. and 46. 3. 4. *of Cham*] the father of *Mixraim*, or *Egypt*: ſee *Pſal.* 78. 51.

Verf. 24. *increaſed*] *made them fruitful*: that the land was ſoon full of them; *Exod.* 1. 7. 9.

Verf. 25. *to deal-craſtily*] or *conſpire-guilefully*, for their deſtruction, as *Gen.* 37. 18: *Pharaoh* and his people fretting at *Iſraels* proſperity, thought to *work wiſely* with them, when they plotted their ruine. *Exod.* 1. 9. 10. 12. &c.

Verf. 26. *had choſen*] to be *Moses* his mouth to the people, and prophet to *Pharaoh*: *Exod.* 4. 12. 14. 16. and 7. 1. 2. &c.

Verf. 27. *words of his ſignes*] the *ſignes* which he ſpake and commanded, together with the doctrine and uſe of them, for the letting of *Iſrael* goe. ſee *Exod.* 7. 1. 2. 3. &c. or, words of ſignes, as words of ſong, *Pſal.* 137. 3. are ſignes, and ſongs. So *Pſal.* 145. 5.

Verf. 28. *darknes*] the ninth plague of Egypt, where was black darknes in all the land, for three dayes; that no man ſaw another, nor roſe from the place where he was. *Exod.* 10. 22. 23. *turned not rebellious*] or, *they diſobeyed not*: (ſee *Pſal.* 5. 11.) that is, *his words* (or word) were not diſobeyed, or changed; but effected as God had ſpoken: ſee a like phraſe noted on *Pſal.* 49. 15. or they may be referred to *Moses* and *Aaron*, who performed the things commanded them, though with danger to them.

Verf. 29. *to blood*] the firſt of the ten plagues. *Exod.* 7. ſee *Pſal.* 78. 44.

Verf. 30. *frogs*] the ſecond plague: *Exod.* 8. 3. 6. *Pſal.* 78. 45. *Kings*] *Pharaoh* and his Princes: ſo *Iſa.* 19. 2.

Verf. 31. *ſwarm*] of flies, or beaſts; ſee *Pſal.* 78. 45. This was the fourth plague; *Exod.* 8. 24. *lice*] the third plague. *All the duſt of the earth was lice*, and went upon man and beaſt. *Exod.* 8. 17.

Verf. 32. *ſhowers*] of rain; in ſtead whereof they had hail; the ſeventh plague: *Exod.* 9. ſee *Pſal.* 78. 47. *of flames*] that is, *ſorely flaming and blaſting*: never was the like there ſeen. *Exod.* 9. 24.

Verf. 33. *tree*] for trees, ſo after, verſe 34. 46. and often ſee *Pſal.* 34. 8.

Verf. 34. *graffeſhopper*] or *locuſt*: the eighth plague. *Exod.* 10. ſee *Pſal.* 78. 46.

Verf. 36. *the firſt born*] the tenth plague; whereof ſee *Pſal.* 78. 51.

Verf. 37. *feeble*] ready-to-fall through weaknes; there being an armie of ſix hun-

dred thousand men; *Exod.* 12, 37. and 13, 18. A like promise is made to the Church, *Isa.* 33, 24.

Verf. 38. *dread of them*] that is, of death for their sakes; so that they forced them out, and gave them treasures; *Exod.* 12, 33, 35. See the like speech, *Esth.* 8, 17. and 9, 2.

Verf. 39. *a fire*] that they might travel night and day, towards the promised land; *Exod.* 13, 21. *Psal.* 78, 14.

Verf. 40. *quayl*] that is, *quayles* which for their lust he gave them; *Num.* 11. Compare *Psal.* 78, 27, 28. *bread*] *Manna*, whereof see *Psal.* 78, 24, 25.

Verf. 41. *the Rock*] at *Rephidim*, *Exod.* 17. and at *Kadesh*, *Num.* 20. *a river*] so that the people, and their beasts drank. *Num.* 20, 11. and for this, the wild beasts, dragons, ostriches, honoured God, *Isa.* 43, 20. this mercy is applied to other times, *Isa.* 48, 21.

Verf. 44. *heathens*] the seven nations; whereof see *Psal.* 78, 55.

Verf. 45. *keep his lawes*] The end of all Gods mercies was, that he might be glorified in his peoples obedience: see *Exod.* 19, 4, 5, 6. *Deut.* 4, 1, 40. and 6, 21-24, 25.

Annotations, Psalm CVI.

Verf. 2. **T**He powers] that is, the powerful-works: such as after follow, verse 8. &c. Thus also were Christs miracles named, *Mat.* 11, 20, 21. So after, praise, for praise-worthy acts. *cause to bear*] that is, sound forth; or display, so as it may be heard: so *Psal.* 26, 7.

Verf. 4. *visit me*] that is, come and bestow thy salvation, (help or deliverance) upon me, See *Psal.* 8, 5. and compare herewith, *Luk.* 1. 68, 69.

Verf. 5. *To see*] That I may see, or enjoy: see the note on *Psal.* 27, 4. *to glory*] or boast joyfully; see *Psal.* 34, 3. *thy inheritance*] that is, the people whom thou inheritest: see *Psal.* 28, 9.

Verf. 6. *sinned with our fathers*] This confession agreeth with the law, *Lev.* 26, 40. and with the practises of other godly. *Ier.* 3, 25. *Dan.* 9, 5.

Verf. 7. *turned-rebellious*] the Greek saith, provoked to bitterness; see *Psal.* 5, 11. By the red sea, the Israelites distrusted God, and murmured against Moses; *Exod.* 14, 11, 12. yet there he saved them, verse 15, 16, &c. *the red sea*] so the new testament calleth it in Greek, *Hebr.* 11, 29. but the Hebrue is the sea *Suph*; that is, the sea of sedge, or seaweeds, which grew therein.

Verf. 9. *he rebuked*] that is, powerfully repressed the waves, &c. See the like, *Nahum.* 1, 4. *Isa.* 50, 2. *Mat.* 8, 26. *Psal.* 18, 16. *in the deeps*] Israel went in the bottom of the red sea, on dry ground; the deep waters being as walls on each hand of them. *Exod.* 14, 21, 22, 29. See also *Isa.* 63, 11, 12, 13.

Verf. 10. *the hater*] Pharaoh and his host that pursued them, *Exod.* 14, 23, 24, 30.

Verf. 12. *they sang*] as is expressed, *Exod.* 15.

Verf. 14. *with lust*] that is, greedily; even weeping for desire of flesh to eat, and loathing *Manna*, *Numb.* 11, 4, 6.

Verf. 15. *leannes*] a suddain plague whereby the soules or lives of the fattest of them were taken away; see *Psal.* 78, 30, 31. also *Isa.* 10, 16.

Verf. 16. *the holy one*] sanctified of the Lord to the work of the Priesthood; *Exod.* 29, 44. *Levit.* 8, 12, &c. which Korah with other Levites envied, opposing their own holines, *Num.* 16, 1, 3, 5.

Verf. 17. *Dathaz*] and *Abiram*, princes, with their families and all their goods, went down alive into hel, *Num.* 16, 32, 33.

Verf. 18. *the wicked*] 250. men that would burn incense to the Lord, were burnt with fire from the Lord, *Num.* 16, 35. *Korach* was the chief of them.

Verf. 19. *in Horeb*] a mount in the wilderness called the mountain of God, *Exod.* 3, 1. 1 King. 19, 8. for there God gave his law unto, and made a covenant with them. *Deut.* 4, 10. and 5, 2. but while Moses was with God on the mount, they made themselves

elves a God of gold. Deut. 9, 8, 9-12. Exod. 32, 1, 4, 31. It was called also *Sinai*; Psalm 68, 9. of *busbes* that there grew; and *Horeb*, of the *drynes*: for it was a water-
less desert. Deut. 8, 15.

Vers. 20. *their glorie*] that is, *their God*: so Ier. 2, 11. Thus did they like the heathens; Rom. 1, 23. *from*] *pattern*; *structure*, or *type*, as the Apostle calleth it in Greek, Heb. 8, 5. from Exod. 25, 40.

Vers. 23. *to abolish*] or, *that he would destroy them*; and put out their name from under heaven, as is expressed, Deut. 9, 13, 14. *in the breach*,] *in the gap*, which their sin had opened for God as an enemy to enter and destroy them. A similitude taken from war, when by a breach in the wall, the enemy entreth the city: so Ezek. 13, 5. and 22, 30. But Moses earnest prayer stopped this breach. Exod. 32, 11.-14. *corrupting*] that is, *consuming them*. See Psalm 57, 1.

Vers. 24. *land of desire*] the pleasant land of Canaan, which was to be desired for the pleasures and profits of it, above all other countreys, Ezek. 20, 6. Deut. 11, 11, 12. This land they through unbelief refused to take possession of. Num. 14, 1, 2, 3, &c. Heb. 3, 19. So meat of desire, is dainty meat; Job 33, 20.

Vers. 26. *his hand*] that is; *sware*, (as the Chaldee explaineth) for so lifting up the hand often signifieth, as Gen. 14, 22. Rev. 10, 5, 6. Deut. 32, 40. Nehem. 9, 15. How God sware against this people, see Num. 14, 21, 23. Psalm 95, 11.

Vers. 27. *to fann*] that is, *scatter*: see Psalm 44, 12. Ezek. 20, 23.

Vers. 28. were *joyned*] or, *coupled*, *yoked*-unequally with infidels, which the Apostle forbiddeth, 2 Cor. 6, 14. *Baal-pehor*] the God of Moab and Madian,

to whom by Balaams counsel, Israel joyned. Num. 25, 3. and 31, 16. Rev. 2, 14. Baal signifieth a Lord, master, husband, or patron: Pehor was the name of a mountain, where this God was worshipped, and had a temple called Beth-pehors; Num. 23, 28. Deut. 3, 29. Baal was a common name whereby the heathens called their Gods, 2 King. 1, 2. Iudg. 8, 33. and so Israel also called the true God, Hof. 2, 16. but for the shameful abuse of Gods worship, the Scriptures turn Baal, a Lord; into Bosbeth, a shame; as Ierub-bosbeth, 2 Sam. 11, 21. for Ierub-baal (or Gedeon) Iudg. 8, 35. and 9, 1. Iss-bosbeth. 2 Sam. 2, 10. for Esb-baal, 1 Chron. 8, 33. Mephi-bosbeth, 2 Sam. 9, 10. for Merib-baal, 1 Chron. 8, 34. Hereupon the Prophet saith, they went to Baal-pehor, and separated themselves unto that Shame, (Bosbeth;) Hof. 9, 10. and so Jeremy calleth the Idols, Shame, or Confusion, Ier. 3, 24. and 11, 13: the dead.] idols, that have no life or breath, and so are opposed to the living God, Jer. 10, 5, 10. 1 Thes. 1, 9.

Vers. 29. *brake in*] with violence killing 24. thousand men. Num. 25, 9.

Vers. 30. *Phineas*] nephew of Aaron the Priest: he being zealous for the Lord, thrust thorow with a spear, Zimri and Cozbi that wrought abomination, Num. 25, 7, 8, &c.

Vers. 31. *for justice*,] for a just action, though don without ordinary authority; and God rewarded him for it, Num. 25, 11, 12, 13.

Vers. 32. *Meribah*] that is, *Contention*, where they strove with the Lord; Num. 20, 13. See Ps. 95, 8. *evil was*] Gods displeasure towards Moses, who uttering his anger, for it was deprived of coming into the land of Canaan: Num. 20, 12. Deut. 3, 25, 26.

Vers. 34. *the peoples*] the heathens in Canaan, as is noted, Iudg. 1, 21, 27, 29, 30. 31, 33. though God commanded them, Exod. 23, 32, 33.

Vers. 36. *idols*] or *images*, named in Hebrew of the curious labour spent in framing and serving them, Ier. 10, 9. Isa. 44, 9, 12, 13, 15. or of sorowes that they bring to such as worship them: Psalm 16, 4. Sometime they are called Gods, 2 Sam. 5, 21. compared with 1 Chron. 14, 12. *a snare*] a scandal (as the Greek saith) whereby they fell into miseries, Iudg. 2, 12, 13, 14, 15. Exod. 23, 33.

Vers. 37. *devils*] the idols forementioned, whereby devils are worshipped, and not God, as 1 Cor. 10, 19, 20. Rev. 9, 20. 2 Chr. 11, 15. Deut. 32, 17. Lev. 17, 7. Devils here are called *Shedim*, *Wasters*, in opposition to *Shaddai*, God Almighty, Psal. 68, 15.

Vers. 39. *whored*] committed spiritual whordom, that is, idolatrie; see Psal. 73, 27.
Judg. 2. 17. Exe. 23, 7, 37.

Vers. 42. *their haters*] the heathens round about, as was prophesied, *Levit. 26, 17.*
 and fulfilled *Judg. 3, 8, 14. and 4, 2. and 6, 1. and 10, 7, 8, 9. and 13, 1.*

Vers. 43. *Many times*] by Ehud, Barak, Gedeon, Iephthah, Samson, &c. *Judg. 3.*
and 4. and 7. and 11. and 15. Nehem. 9, 28, 30. by their counsel] that is, purposely
 and advisedly, as *1 Chron. 12, 19.*

Vers. 46. *gave them*] that is, procured mercy (or favour) towards them.

Vers. 47. *from the heathens*] among whom diverse Israelites were scattered by reason
 of their often troubles at home. So *1 Chron. 16, 35, 36. to glory*] that we may
 glorie, or commend our selves.

The fifth Book.

Annotations, Psalm CVII.

THe fifth book] see Psal. 42, 1.

Vers. 2. *whom he hath*] or, *that he hath redeemed them*; of the dis-
 stresser] or of distresse.

Vers. 3. *the sea*] that is, the south, where the red sea was situate from
 Judea; (as the Chaldee explaineth it, the southern sea) for the main sea,
 was west-ward, *Ios. 23, 4.* and so is often used for the West.

Vers. 4. *desert way*] Hebr. *desert of way*, meaning, where no way was, as verse 40.
 see also *Isa. 43, 19.* This estate figureth out mens dispersion among the peoples of
 the world; *Exek. 20, 35, 36.* when men are without the law. *Rom. 2, 14.* dwelling
 city] Hebr. *city of habitation, or seating*: so vers. 7, 36. that is, no harbour, or place of
 refreshing; for wild and venomous beasts onely haunted there. *Ier. 2, 6. Deut. 8, 15.*
 Compare also *Ecclef. 10, 15. Gen. 21, 14, 15, 16.*

Vers. 5. *overwhelmed*] fainted: see Psal. 61, 3.

Vers. 9. *with good*] or good-things; as the Greek explaineth it: see Psalm 65, 5.
Luk. 1, 53.

Vers. 10. *shadow of death*] that is, terrible darknes, meaning hereby sore afflictions
 in body and soul. See Psal. 23, 4. *Isa. 49, 9. and 9, 2. Mat. 4, 15. Luk. 1, 79.* affliction]
 as with cords and setters; see *Iob 36, 8, 9, &c.*

Vers. 16. *barrs*] that is, all the most strong hinderances: so *Isa. 45, 2.*

Vers. 17. *Fools*] evil disposed persons, so named of their unadvised-rashnes, see Psal.
 38, 6. are afflicted] or, bring affliction on themselves.

Vers. 18. *soul*] that is, appetite: see the like in *Iob 33, 20.* and the contrary in Psal.
 78, 18. gates] that is, imminent peril of death: see Psal. 9, 14. *Iob 33, 22.*

Vers. 20. *healeth them*] example in Hezekiah, *2 King. 20, 1, 4, 5, 7.* and the contrary
 in *Asa, 2 Chron. 16, 12, 13.* for God woundeth and healeth, *Deut. 32, 39. Hos. 6, 1.*
Iob 33, 19, 24. corruptions] that is, corrupting-diseases, or corrupting-graves,
 whereinto they are ready to come: see Psal. 7, 16. *Iob 33, 28, 30.*

Vers. 22. *of confession*] that is, thank-offrings; see Psal. 50, 14.

Vers. 23. *doe labour*] that is, occupy, or get their living: so *Rev. 18, 17.*

Vers. 25. *rayseth-up*] or maketh-stand; which noteth also the continuance of the
 storm. See an example, *Ion. 1, 4.*

Vers. 29. *he setteth*] or restoreth-firm. See *Mat. 8, 26. Ion. 1, 15.*

Vers. 30. *because they*] or, when they, that is, the waves,

Vers. 32, 118

Verf. 32. *the sitting*] or *the Affise* (session) of the Elders, or Senators; the governors of the people.

Verf. 33. *He putteth rivers*] that is, he turneth watry fruitful places to a dry barren desert. Rivers here (as, waters in Isa. 32, 20. Eccles. 11, 1.) are put for most fertile grounds: as wilderness, for a dry barren ground. Deut. 8, 15. *issues*] that is, places where water-springs are. *thirstiness*] that is, a thirsty, dry land.

Verf. 34. *saltnes*] that is, a salt barren land: so Ier. 17, 6. Iob 39, 9. for salt causeth barrennes; Deut. 29, 23. Iudg. 9, 45.

Verf. 35. *land of drought*] that is, a dry barren land; compare Isa. 41, 18.

Verf. 37. *yield fruitful revenue*,] Hebr. make fruit of revenue (or increase:) see Psal. 1, 3.

Verf. 39. *And they are*] that is, And again, when he curseth them, they are minished. &c. the contrary to the former, *blesseth*, is to be understood; as in the law, Deut. 28, 4, 18. *restraint*] either of liberty, by imprisonment, as Isa. 53, 8. or of any blessing.

Verf. 40. *contempt*] a base contemptible estate, so Iob 12, 21. *deformed-wildernes*] or wild ground; unordered; so Iob 12, 24.

Verf. 41. *rayseth up*] or setteth in a high place, safely: so 1 Sam. 2, 8. Psal. 113, 7, 8.

Verf. 42. *all inurious-evil*] that is, all evil persons, that deny Gods providence, or blame his administration shall have their mouthes stopped: so Iob 5, 16. and so pride, is for proud persons; Psal. 36, 12.

Verf. 43. *Who is wise?*] a complaint how few there be that mark these things; and an intimation that every wise man will observe them: so Hof. 14, 10. Ier. 9, 12. and they shall] or, as before, who will understand?

Annotations, Psalm CVIII.

Verf. 2. **Y**ea with my glorie] that is, with my soul and tongue, (as Psal. 16, 9.) or Yea my glorie, to weet, shall sing. This Psalm is composed of the 57. Psalm, from the 8. verse to the end: and of the 60. Psalm, from the 7. verse, to the end: see the annotations there.

Verf. 7. *answer me*] or us: see Psal. 60, 7, &c.

Verf. 14. *valiantnes*] that is, valiantly, and so prevaile; as Balaam prophesied, Num. 24, 18.

Annotations, Psalm CIX.

Verf. 1. **O**f my praise] that is, which art prayed of me; as Psalm 22, 4. or, which prayest and justifiest me against the calumnies of mine enemies: 2 Cor. 10, 18. Rom. 2, 29. Num. 12, 7, 8. *cease not*] or be not silent, see Psal. 28, 1. *of deceit*] that is, the deceitful man; as the Greek explaineth it: so pride for proud person, Psal. 36, 12. *are*] or have opened, to weet, themselves.

Verf. 4. *And I prayer*] to weet, I made, or give my self to prayer, (as the Greek saith, I prayed:) or, I am a man of prayer. So I peace, Psalm 120, 7. See also 1 Cor. 14, 33.

Verf. 6. *Set in office*] or Make-visiter, or overseer: see verse 8. *the wicked one*] the devill, as 1 Ioh. 2, 13, 14. and 3, 12. and 5, 18. or generally, wicked rulers. *the adversarie*] in Hebrue Satan, in Greek the Devil; who is an adversarie to mankind. 1 Pet. 5, 8. Rev. 12, 9. *at his right hand*] to resist, and overcome him, Zach. 3, 1. and this is spoken of all his foes, as of one man; or of some one special, as Doeg enemy to David, 1 Sam. 22, 9. &c. Iudas to Christ, Ioh. 13, 2. But God is at the right hand of the poor, verse 31. Psal. 16, 8.

Verf. 7. *wicked*] that is, (as the Greek saith) condemned: see the note on Pf. 1, 1. *to sin*] that is, turned to sin, and so abominable; Prov. 28, 9. and 15, 8.

Verf. 8. his office] or charge, visitation, bishoprick, (Episcopée:) and this is applied to *Indas*, whose office was derived to *Matthias*; *Act. 1. 15. 20. 26.* A bishop, and bishops-charge, (so called of visitation) is a common name to all overseers, and offices. *Num. 4. 16. and 31. 14. Ezek. 44. 11. 2 King. 11. 15. 2 Chron. 34. 12. 17. Nehem. 11. 9.*

V. 9. fatherlesse,] or orphans: and this is a curse of the law, *Exod. 22. 24. Ier. 18. 21.*

Verf. 10. wander] rogue-about, as vagabonds, *Gen. 4. 12.*

Verf. 11. the creditor] he to whom he is indebted; or the extortioner let him seize on all his goods. his labour] goods gotten by his labour.

Verf. 13. posteritie] or his last end; see *Psal. 37. 37.* to cutting-off] or, appointed to be cutt off; to perdition, or to destruction, as the Greek explaineth. The verb active, is of passive signification; as *Psal. 32. 9. and 36. 3.*

Verf. 15. memorie] or memorial, *Psal. 34. 17. Iob 18. 17.*

Verf. 16. smitten] with grief; that is, sorrowful, or as the Greek saith, pricked in heart. So verse 22. See *Psal. 102. 5. and 34. 19.*

Verf. 17. let it come] or, it shall come: and so after.

Verf. 18. his rayment] or, a mantel. let it enter] or it entered. It may be understood of his delight in cursing, which pleased him as water and oil: or of the efficacy of the curse, that should pierce his own bowels and bones, as *Num. 5. 22.*

Verf. 20. the work] that is, the wage, or, reward due for his work: so *Levit. 19. 13. Isa. 49. 4. Iob 7. 2. Ezek. 29. 29.*

Verf. 21. Iehovah] the name of God: see *Psal. 68. 21.* doe] to weete, mercie; as the next words shew; and is expressed, *Psal. 18. 51.* See also *Psal. 103. 9.* where the word anger is omitted.

Verf. 23. I am gone] or, am made to goe (or depart,) namely, towards my grave; as *Psal. 58. 9.* See also *Psal. 102. 12. 1 Chron. 17. 11.* tossed as the grasshopper] or, shaken off as the Locust; which hath no nest, or biding place, but is driven to and fro, being a fearful creature; *Nahum. 3. 17. Iob 39. 23.* or which is caried away with the wind: *Exod. 16. 19.*

Verf. 24. feeble] or, loosened, So that I am ready to stumble and fall. So Paul calleth them loose, or feeble knees, *Heb. 12. 12.* from *Isa. 35. 3.* for fatnes] or for oil, that is, for want of fat, or oil; as, for the fruits, is, for want of the fruits, *Lam. 9. 4.* for fire, is for want of fire, *Gen. 18. 28.* or wee may turn it, without fat; for the Hebrue *win*, sometime signifieth without: *Iob 21. 9.*

Verf. 25. shaked] or wagged; a sign of scorn, *Psal. 22. 8.*

Verf. 27. thine hand] that is, thy hand & work.

Verf. 28. rise they up] to weete, against me (as the Greek explaineth it) and be they abused as disappointed of their purpose.

Verf. 31. at the right hand] to assist; contrarie to Satan, verse 6. that judge] that is, condemn and persecute him to death.

Annotations, Psalm C X.

Verf. 1. *Jehovah*] that is, God the Father. assuredly said] see *Psal. 36. 2.* to my Lord;] that is, to *Christ*, whom David here calleth his Lord, though he was also his son according to the flesh, *Math. 22. 42. 45. Rom. 1. 3. Act. 2. 34.* So the Chaldee, The Lord said unto his word: meaning *Christ*, *Iohn 1. 1.* sit at my right-hand] sitting, noeth reigning with continuance, *1 Cor. 15. 25. Heb. 10. 12. 13.* Gods right hand meaneth his power and maiestie in the heavens. *Luk. 22. 69. Mark. 16. 19. Heb. 1. 3. and 8. 1.* and this above all Angels, *Heb. 1. 13.* thine enemies] even all of them, the last whereof is death, *1 Cor. 15. 25. 26.* Of this place, the Apostle giveth this exposition, Every Priest standeth daily ministring, and oftentimes offering the same sacrifices, which can never take away sinis: but this man having offered one sacrifice for sin, sitteth for ever at Gods right hand, henceforth expectling till his enemies be put the footstool of his feet. *Heb. 10. 11. 12. 13.*

Verf. 2. the

Verf. 2. *the rod*] or *staffe* (scepter) of thy strength; thy strong staffe (o Christ) that is, the powerfull word of thy kingdome; Isa. 11. 4. Mat. 23. 19. which was to come out of Sion and Ierusalem, Isa. 2. 3. Luk. 24. 49. Act. 1. 4. and 2. 1. 2. &c. For in Sion, Christ reigneth, Psal. 2. 6. Reve. 14. 1. *rule thou*] that is, thou shalt surely rule, or have dominion; see the note on Psal. 37. 3.

Verf. 3. *voluntaries*] a people of voluntarinesses, or of liberalities (as Psal. 63. 10.) that is, shall most freely, willingly and liberally present themselves and their oblations to thee: as Iudg. 5. 9. Act. 2. 41. Exo. 25. 2. Rom. 12. 1. Psal. 47. 10. and 119. 108. Song. 6. 11. *of thy power*] or, *armie* (as Psal. 33. 16.) that is, when thou sendest forth thy powerfull gospel, and preachers of the same, to conquer the world. Rom. 1. 16. 2 Cor. 10. 4. 5. Reve. 6. 2. Psal. 45. 4. 5. 6. *in the honourable-beauties of holines*] or, *in the comly-honours of the sanctuarie*: meaning either the comly (or honourable) places of holynes, (or of the sanctuarie) as Psal. 29. 2. that is, the Church; or rather in the beautifull ornaments of holynes; that is, holy graces and vertues, wherewith Christ and his people are adorned, as the Priests and Levites, of old with *Vrim, Thummim*, and holy garments; Exod. 28. 2. 40. Isa. 52. 1. So the *warriers in heaven*, are clothed with fine linnen white, and pure, the *righteousnes of the saints*. Reve. 19. 14. 8. *of the womb*, &c.] This place is difficult, and may diversly be understood, either of Christ himself, or of his people: and again if of Christ, either in respect of his godhead, or of his manhood. Of his Godhead, that the Father saith unto him, *of the womb* (that is, of mine own essence) before the early-morning (that is, before the world was) to thee was, (or thou hadst) the *deaw of thy youth*, (or birth;) so noting the eternall generation of Christ before all worlds, as is shewed, Prov. 8. 22. 23. 24. 25. And this sense the Lxx. Greek interpreters seem to follow, translating, *Of the womb before the morning-starr begat I thee*. If it be meant of Christs manhood, we may take it thus, *of the womb of the dark-morning* (or of the obscure womb, of the virgin) thou hadst the *deaw of thy birth*. If of Christs people before mentioned, it may thus be read. *Of the womb of the morning to thee shall be* (or shall come) *the deaw of thy youth*; that is, thy youth (thy young or new born people) shall be to thee as the morning *deaw*, which falleth secretly from heaven, and abundantly covereth the earth: For so the *deaw* is sometime used, 2 Sam. 17. 12. and unto rain, *deaw*, &c. &c. the scripture, applyeth the names of *womb*, and *begetting*; Iob 38. 28. 29. and the increase of the Church is by this figure described, as *The remnant of Iaaqob shall be among many people*, as a *deaw from the Lord*, as *showres upon the grasse*, that *wayteth not for man*, &c. Mic. 5. 7. This last sense accordeth best with the beginning of the verse.

of the womb] or, *from the womb of the morning*. *of the early-morning*,] or *before the dawning*: the morning (or day-dawning) in Hebrew *Misbchar*, is named of the blacknes or darknes, which also the scripture sheweth, Iohn. 20. 1. and the letter M. is either a preposition, signifying *from*, or *before*, as Isa. 43. 13. or, but a part of the word, here meaning, *of*. *to thee*] understand *was*, or *shall be*; that is, *thou hast*, or *shalt have*. *deaw of thy youth*] or, *of thy birth*: that is, *thy youth which is like the deaw*. Youth or *nativitie*; may either be taken properly for young age, as Eccles. 11. 9. or figuratively, for *yong persons*, meaning the regenerate, which are as *new born babes*, Iohn. 1. 13. and 3. 3. 1 Pet. 2. 2.

Verf. 4. *sware*] Forasmuch, saith the Apostle as it is not without an oath, &c. by so much is Iesus made suretie of a better testament. Heb. 7. 20. 22. a Priest] or Sacrificer; see Ps. 99. 6. *for ever*,] Among the Levites, many were made Priests, because they were not suffred to endure by reason of death: but this man because he endureth ever, hath an everlasting priesthood. Wherefore he is able also perfectly to save them that come unto God by him; seeing he ever liveth to make intercession for them. Heb. 7. 23. 24. 25. *to the order*] or, according to my speech: both these interpretations are good, the one from the Apostles authoritie, Hebr. 7. 17. the other from the Hebrew proprietie, *dibrathi*, as Iob 5. 8. meaning the manner and order of Melchisedek, as God speaketh of him in the historie, where he is brought in without father, mother,

mother, kindred, beginning of dayes, or end of life, continuing a Priest for ever; as the Apostle gathereth Heb. 7. 1. 3. from the narration Gen. 14. 18. &c. of Melchisedek] the King of Salem, and Priest of the most high God, whose name and office is opened, Heb. 7. 1. 2. &c. from which he inferreth, If perfection had been by the Priesthood of the Levites, &c. what needed it that another Priest should rise after the order of Melchisedek, and not to be called after the order of Aaron? Heb. 7. 11.

Verse 5. The Lord] Christ, as in verse 1. at thy right hand] this may be spoken to God the Father, at whose right hand Christ sitteth, as verse 1. or to the people of God, at whose right hand he standeth, as Ps. 109. 31. hath wounded] or shall wound, or embroe in blood, as Ps. 68. 22. 24. a prophetic spoken as of a thing doon. So usually in the Prophets, Isa. 9. 6. and 53. 4. 5. &c. See this fulfilled, Revel. 19. 18.

Verse 6. hath filled] or shall fill, to weet, all places with dead bodies slain and unburi- ed, as Ier. 16. 4. the head] Antichrist the man of sin, whom the Lord shall consume with the spirit of his mouth, 2 Thes. 2. 3. 8. or head, for heads; and land, for lands; that is, all wicked governors wheresoever.

Verse 7. of the brook] or stream, to weet, of affliction (as waters usually signify, Psal. 18. 5.) Christ was to drink, that is, to suffer, and so to enter into his glorie, Mat. 26. 39. 42. Luk. 24. 26. 1 Pet. 1. 11. Philip. 2. 8. 9. Or, drinking of the brook in the way, may mean a short refreshing of himself, and then a hot pursuit of his enemies without delay, till he hath got a full conquest of them. Compare herewith the historie of Gedeons souldiers, Iudg. 7. 4. 5. 6. &c.

Annotations, Psalm CXI.

Verse 1. **H** Alelu-jah] Praise ye Iah. This Psalm setteth forth the praises of God: and is composed after the order of the Hebrew Alphabet, every sentence beginning with a severall letter. So also the Psalm following. See Psal. 25. 1.

the secret] or, Council; see Psal. 64. 3. and 89. 8.

Verse 2. sought-out] that is, regarded and cared for; so Isa. 62. 12. a citie sought out, that is, cared for; as Deut. 11. 12. or sought out; that is, found, or manifested unto, as Isa. 65. 1. compared with Rom. 10. 20. or sought, that is, worthy to be sought; as Praised, Psal. 18. 4. for praise-worthy. of all that delight] or for all their delights: that is, the delights and pleasures of Gods works are such, as they are worthy to be sought into. The originall may bear either sense.

Verse 3. Mayestie] that is, most majesticall and honourable. standeth] that is, continueth, or abideth firm: as 1 Sam. 16. 22. Ps. 102. 27. and 33. 11. 2 Cor. 9. 9. from Psal. 112. 9.

Verse 5. a prey] that is, a portion of meat, or food, as the Greek explaineth it. So Prov. 31. 15. Mal. 3. 10.

Verse 6. in giving] or, to give unto them.

Verse 7. faithfull] or sure, constant; see Psal. 19. 8.

Verse 9. redemption] or deliverance; which meaneth both a riddance from the evils wherein they have been, Deut. 7. 8. and 15. 15. Ps. 25. 22. and 130. 8. and a preservation from the evils whereinto the wicked fall, Exod. 8. 23. Psal. 49. 7. 16. and 119. 134.

Verse 10. beginning the first, chief and principal; either in time or dignitie. So, the first, Mark. 12. 28. for the great commandment, Mat. 22. 36. prudence] understanding, or successe and felicitie, which commonly followeth prudence. Prov. 3. 4. have all] or, shall be to all. doe them] the precepts mentioned verse 7. or these things generally. The Greek saith, doe it, meaning the covenant, verse 9. ha] that is, Gods praise, whom this psalm is composed, verse, 1. &c. standeth] that is, abideth, or continueth; as verse 3.

Annotations, Psalm CXII.

Verf. 1. **H** Alelujah] or, Praise ye the LORD. This Psalm setteth out the praises of the godly man : & is composed after the order of the Hebrew Alphabet, even as the former 111. psalm ; with which in many things it is to be compared.

Verf. 2. his seed] his children, as Psalm. 21, 11. Levit. 21, 17. the generation] their progenie, as Deut. 29, 22. Iob 42, 16. or, the nation, (the multitude) of righteous men : see Psalm. 12, 8. and 14, 5.

Verf. 3. Wealth] or, Store of riches, sufficiency of wealth gathered with labour and industrie : the Hebrew Hon, signifieth also sufficiency, Prov. 30, 15. standeth] that is, continueth, abideth, as Psalm. 111, 3. where the very same is spoken of God. So after, verse 9.

Verf. 4. light ariseth] or, springeth up, properly as the sun riseth ; Mal. 4, 2. Light, signifieth comfort, peace, joy, &c. as darknes, affliction. Iob 30, 26. Esth. 8, 16. Psalm. 107, 10. Lam. 3, 2. And so in religion, Act. 26, 18, 23. Rom. 2, 19. 2 Cor. 4, 6. Compare this sentence with Isa. 58, 10. Exod. 10, 23. and the contrary, Iob 38, 15. gracious] this may be understood of God, thus ; from him that is gracious, &c. as Psalm. 111, 4. or of the godly man, that he is gracious, &c. as the next verse sheweth : or, of the light, that it is gracious, &c. meaning it of God, who is our light, as Psalm. 27, 1.

Verf. 5. will moderate] or, measure out ; or carry and dispense them, as the Greek explaineth it, by the similitude of a steward. his words] or affaires, matters. in judgement] or with discretion, as is fit and right. Psalm. 25, 9. Ezek. 34, 16.

Verf. 6. Surely] or, For : compare Psalm. 15, 5.

Verf. 7. hearsay] or, hearing, that is, tidings, fame, rumour, or report, which he heareth ; as the word signifieth Rom. 10, 16, 17. So that which one Euangelist calleth akoe, hearing, Mark. 1, 28 another calleth echos, a sound, or ecchoe, Luk. 4, 37. both meaning fame or rumour. See the contrary to this in the wicked, Ier. 49, 23.

fixed] or firmly-prepared, not to be moved with ill tidings.

Verf. 8. he see] to weet, Gods work, or reward ; see Psalm. 54, 9.

Verf. 9. scattered] to weet, his riches (as the Chaldee explaineth it :) that is, given and lent it freely without looking for any thing thereof, as Luk. 6, 35. though thereby he is more increased, Prov. 11, 24. See 2 Cor. 9, 9. justice] this generally is all righteousness, sometime almes ; see Psalm. 24, 5. his horn] that is, power and glorie ; see Psalm. 75, 5, 11. and 92, 11. and 89, 18, 25. 1 Sam. 2, 1.

Verf. 10. the desire] that is, the thing that he desireth shall not be granted him. Compare Prov. 10, 24, 28. and 13, 12.

Annotations, Psalm CXIII.

Verf. 2. **F** Rom this time] or, from now ; henceforth. So Psalm. 115, 18. and 121, 8 and 131, 3.

Verf. 3. rising] that is, the east part of the world ; as Psalm. 103, 12. going in] or going-down ; that is, the west ; where the Sun is said to goe in, as when it riseth, to come-out : Gen. 19, 23. meaning by east and West, all the world over : so Mal. 1, 11.

Verf. 5. lifteth-high to sit] or, to dwell ; that is, (as the Greek explaineth it) dwelleth on high : and so after, seeth the things below.

Verf. 7. from the dust] that is, from base estate, as 1 King. 16, 2. So after, from doun, as Lam. 4, 5. This speech is taken from 1 Sam. 2, 8.

Verf. 9. the barren of house] that is, the woman which never had children ; as on the contrary, fruitfull women are said to build their husband houses, Ruth. 4, 11. so house ; is used for children, or posteritie, Psalm. 115, 10, 12. Exod. 1, 21. See also Psalm. 68, 7. The scriptures apply this to the Church of the Gentiles, as Rejoyce o barren that didst not bear, &c. Ija. 54, 1. Gal. 4, 26, 27.

Annotations, Psalm CXIV.

Verf. 1. **B**arbarous speech] or, speaking barbarously, of a strange, rude, uncouth language. This word is here onely used, and meaneth all speech that was not understood of Gods people; which he that speaketh, is called of the Apostle a Barbarian, that is, a stranger. 1 Cor. 14. 21. even as here also the Chaldee turneth it. Spiritually it meaneth such as speak against the faith, the language of Canaan. Isa. 19. 18.

Verf. 2. *Judah*] that is, the congregation of that tribe, which was most principall, Num. 2. 3. and 7. 12. and 10. 14. *was*] or became; and it is of the feminine gender, to signify the Congregation, usually named a daughter, as Psal. 9. 15. *his sanctuary*] sanctitie; or sanctification; which God had sanctified to dwell among them: Levit. 19. 2. and 20. 7. 26. and 26. 11. 12. 2 Cor. 6. 16. *dominions*] or dominations (signifies,) ruling over the tribes by his lawes and spirit.

Verf. 3. *The sea*] the red sea, through which Israel passed; Exod. 14. 21. Ps. 77. 17. and 78. 13. and 66. 6. and 136. 13. *the Iorden*] the great river in the land of Canaan. Ios. 3. Psal. 66. 6.

Verf. 4. *The mountains*] Sinai, Horeb, and other hills in the wildernes quaked, Exod. 19. 18. Heb. 3. 6. 10. Psalm. 61. 9. So leaping is used also in Psalm. 29. 6. *younglings*] Hebr. sons; meaning lambs: so verse 6.

Verf. 5. *What ayled thee*] or, what was to thee?

Verf. 7. *At the presence*] or, *At the face*, or *Before* the Lord. For these phrases are used indifferently; as *milliphnei*, at the presence, 1 Chron. 16. 33. is *liphnei*, before; Psal. 96. 13. So *Milliphnei*, before, or from the face, 1 Chron. 19. 18. for which in 2 Sam. 10. 18. is *Miphnei*, before. *tremble thou*] with pain as a woman in travel; see Psal. 29. 8. It is an answer to the former question, and therefore may also be turned, the earth trembled, (as the like is observed in Psal. 22. 9.) and so the Greek here translates, the earth was shaken.

Verf. 8. *the flint*] that is, hard flintie rock, as is explained Deut. 8. 15. Compare Isa 41. 18.

Annotations, Psalm CXV.

Verf. 1. **N**ot to us] or, for us. This psalm the Greek joyneth with the former, and maketh a part of the 114. psalm. See the note on Psal. 10. 1.

V. 2. *now*] or, *I pray*. A word of intreating, but used here in mockage. See Ps. 79. 10.

Verf. 3. *And*] or, *But our God*. It is a sign of indignation, as Psal. 2. 6.

Verf. 5. *They have*] Hebr. is to them. *speak not*] or cannot speak; as Psal. 77. 5. and so the rest. Compare herewith Jer. 10. 3. 4. 5. 9. &c. Deut. 4. 28.

Verf. 7. *sound*] or mutter, meditate, see Psal. 1. 2.

V. 9. *Israel*] The Church is here distinguished into three parts; 1. *Israel*, or the body of the common wealth; 2. *Aarons house*, the ministers; and 3. *the fearers of the Lord*, that is, strangers, converts of all nations: Act. 2. 5. and 10. 35. So after vers. 12. 13. and Ps. 118. 2. 3. 4. *trust thou*] the Greek saith, *hath trusted*; and so the rest. See the notes on Ps. 22. 9. and 114. 7. *their help*] to weat, *which trust in him*. Or it may be for your help: one person put for another, as often is. See Ps. 59. 10. 65. 7. and 80. 7.

Verf. 10. *House*] that is, children, or posteritie. See Psal. 113. 9.

Verf. 12. *will blesse*] to weat, us; as the Greek turneth it, *being mindfull of us*, *hath blessed us*. See the like want, in Psal. 59. 14. and 69. 2. and 45. 4.

Verf. 13. *small*] or little, in age or degree. So Rev. 11. 18.

Verf. 14. *will add unto*] or add upon you; that is, increase you, as Deut. 1. 11. Isa. 26. 15. or, add his blessings.

Verf. 15. *shall you be of*] or, are you to Iehovah; that is, by him. See the like phrase, Gen. 14. 19. 2 Sam. 2. 5.

Verf. 16. *he hath given*] or understand, *which he hath given*: for the earth also is his. Psal. 24. 1. though heaven properly is his dwelling place; yet not able to contain him. 1 King. 8. 30. 27.

Verf. 17. *to silence*] the grave, the place of silence and quietnes; as Job 3. 17. 18. See Psal. 94. 17.

Annotations, Psalm CXVI.

Verf. 1. **I** Love] to weet, the Lord : or I am lovingly-afflicted, and melpleased. The Greek here beginneth the 114. Psalm ; see the note on Psalm 19. 1. and after, verse 10. *heareth*] or will hear, to weet, continually.

Verf. 2. and] that is, therefore will I call; or, when I did call. *my dayes*] that is, whiles I live : or dayes of affliction, as Job 30. 16. see Psalm 119. 84. and 37. 12.

Verf. 3. pangs] or paines : compare Psalm 18. 5. &c. *hell*] the state of death, or grave : see Psalm 16. 10. *found*] that is, came upon me. So 1 Chron. 10. 3. Nehem. 9. 23. Esth. 8. 6. Psalm 119. 143.

Verf. 5. Oh] or I beseech thee : O-now. The Hebrew *Anna* and *Na* are words of intreating ; as the Greek *Nai* ; Philem. 1. 20. Rev. 1. 7.

Verf. 6. brought-low] drawn-drie, weakened, and afflicted : see Psalm 41. 2. and 79. 8.

Verf. 7. thy rest] the quiet comfortable estate in God, without trouble of conscience. This Christ giveth, Mat. 11. 29. but sin taketh away, Deut. 2. 26. *rewarded*] or, as the Greek saith, *been beneficial* : see Psalm 13. 6.

Verf. 8. sliding] or thrust, fall : see Psalm 56. 14. 1 Sam. 2. 9.

Verf. 9. walk-on] to weet, pleasingly, as the Greek explaineth ; or pleasingly administer : so 1 Sam. 2. 30. 35. Psalm 86. 14. *the living*] in this world, see Psalm 27. 13.

Verf. 10. therefore] the Hebrew *Ki*, For, is here used for therefore, as the Greek translateth, and the Apostle alloweth, 2 Cor. 4. 13. So may is also be taken, 1 Sam. 2. 21 ; so the Greek *hoti* ; as Luk. 7. 47. for she loved, that is, therefore she loved much. Here the Greek version, beginneth the 115. Psalm.

Verf. 11. my hastening] through fears, in Greek, my ecstasie (or trance) : see Psalm 31. 23. hereto is opposed his queenes, Psalm 30. 7. *every man*] even, the Prophets, which have promised me the kingdom, &c. and thus it might be Davids infirmity ; or indeed, every man in respect of God, is a lyer, and unable to help in time of need ; Num. 23. 19. Rom. 3. 4. Psalm 33. 17.

Verf. 12. for all] so the Greek supplieth the word for : and by rewards, he meaneth benefices, as verse 7. Compare 1 Thes. 3. 9. 2 Chron. 32. 25.

Verf. 13. the cup of salvation] or of healthes : that is, of thanksgiving for Gods saving health and deliverance of me. For mercies received, the Israelites used to offer peace (or thank) offerings ; whereof they did eat, and rejoyce before the Lord ; and at their bankets, took up the cup of wine in their hands, and blessed God : called thereupon the cup of blessing, 1 Cor. 10. 16. So our Lord, at the feast of the Passover, took the cup and gave thanks ; Luk. 22. 17. *call on*] that is, pray, and praise God : or call in, that is, proclaim and preach Gods mercies : so verse 17.

Verf. 15. Precious, &c.] that is, God will not easily suffer his saints to be slain : see Psalm 72. 14. So the soul is said to be precious, when the life is spared : 1 Sam. 26. 31. 2 King. 1. 13.

Verf. 16. handmaid] born thy servant in thy house ; see Psalm 86. 16. *bands*] that is, hath set me at liberties ; (as Job 39. 8.) from afflictions ; Isa 28. 22. a similitude taken from captives, Isa. 52. 2.

Verf. 17. confession] that is, a thank-offring, see Psalm 50. 14.

Annotations, Psalm CXVII.

Verf. 1. **G**entiles] or nations, all which are exhorted to glorify God, for obtaining mercy by Christ, who hath received us into the glorie of God ; as the Apostle sheweth from this Scripture, Rom. 15. 7. &c.

Anno-

Annotations, Psalm CXVIII.

Verf. 1. **F** Or he] or, that he is good : so verse 29.

Verf. 4. that fear] strangers of all nations, as before he mentioned the church and ministers : see Psalm 115. 9.

Verf. 5. with a large-roumth] that is, by bringing me into it ; as is expressed Psalm 18. 20. and 4. 2.

Verf. 6. for me] to weete a helper, as the Greek explaineth ; which the Apostle followeth Heb. 13. 6. See also Psalm 56. 5. 12.

Verf. 7. with them that help me] instead of all helpers : see a like phrase ; Psal. 54. 6. The Greek saith, mine helper. see on them] to weete, their reward ; or vengeance, as the Chaldee explaineth. See Psalm 54. 9. and 91. 8.

Verf. 10. but in, &c.] or, in the name of Iehovah, (I trust) that I shall cut them off. The Greek agreeth with the former ; the Chaldee with this latter : and so in the verses following.

Verf. 12. were quenched] or (on the contrary) were kindled, as both the Greek and Chaldee do translate it. Sundry words signifie contraries, as *barac*, to blesse, and to curse, 1 King. 21. 13. The fire of thorns is both soon kindled, and soon quenched : so Christs enemies. for] or but in the name, &c.

Verf. 13. Thrusting, &c.] that is, Thou didst sorely thrust : speaking to the enemy ; an Hebraisme often used ; as after verf. 18. So Cutting shall be cut off. Num. 15. 30. that is, shall die without mercie, Heb. 10. 28.

Verf. 14. song] or melodie, that is, whom I sing land unto. This is taken from Exod. 15. 2. so Isa. 12. 2. for a salvation] or, a salvation ; that is, hath saved or rescued me, against mine enemies, as 2 Sam. 10. 11. where the like phrase is used : so after, verse 21. the word *for*, may be omitted, as sometime in the Hebrew it self, 2 Chron. 18. 21. compared with 1 King. 22. 22.

Verf. 15. [salvation] that is, victorie, as Psalm 98. 1. or thanks for salvation, as Psalm. 116. 13. See Rev. 19. 1. tents] that is, dwelling-places ; but spoken of as in wars, or for short continuance ; as Hebr. 11. 9. So tents of the saints Rev. 20. 9. See also 2 Chron. 31. 2.

Verf. 18. gave] or delivered : so Exek. 31. 14.

Verf. 19. gates of justice] that is, of Gods sanctuarie, the gates whereof were to be opened by the Preists and Levites, for men to come and serve the Lord, 1 Sam. 3. 15. Called gates of justice, because onely the just and clean might enter into them, as verf. 20. Isa. 26. 2. 2 Chron. 23. 19. Rev. 21. 27.

Verf. 22. The stone, &c.] By this stone, is meant David himself, and his son Christ ; by the builders, are meant the chief men of Israel, that refused David and Christ to reign over them : Mat. 21. 42, Act. 4. 11. for head] that is, the chief corner stone, which coupleth and fastneth the building : see also Isa. 28. 16. 1 Petr. 2. 6. 7. 8. Eph. 2. 20, 21.

Verf. 24. made] that is, preferred in honour above others : so making sometime signifieth, as 1 Sam. 12. 6. and the making of a day, is the sanctifying and observing of it, Deut. 5. 15. Exod. 34. 22. Also day, is the whole time of grace in Christ, 2 Cor. 6. 2.

Verf. 25. save now] or, I beseech thee save : in Hebrew *Hosbiah-na*, or *Hosanna*, as it is sounded in Greek. Mat. 21. 9. 15. where the people and children welcome Christ into Jerusalem, singing *Hosanna* the son of David, that is, praying God most high, to save the King (Christ) who then came in the name of the Lord.

Verf. 26. he that commeth] that is, the King (Christ) that cometh in the name (power and authority) of the Lord ; Luk. 19. 38. we blesse you] these seem to be the Preists words ; whose office was to blesse Gods people in his house ; Num. 6. 23. Deut. 10. 8. 2 Chron. 23. 13.

Verf. 27. the feast-offerings] or *festivitie*. This word often used for a *feast* all day, as Psalm

Psalm 81, 4. is sometime figuratively used for the sacrifices offered at those feasts, as Exod. 23, 18, Isa. 29, 1. and so the Chaldee explaineth it here. Thus Christ is called our Passover, 1 Cor. 5, 7. that is, our Paschal-lamb. with cords] This word is sometime used for thick twisted cords, Iudg. 15, 13. sometime for thick branches of trees, used at some feasts, Ezek. 19, 11. Levit. 23, 40. Hereupon this sentence may two wayes be read, bind the feast with thick branches, or bind the sacrifices with cords; both mean one thing, that men should keep the festivity with joy and thanks to God; as Israel used at their solemnities. unto the hornes] that is, all the Court over, untill you come even to the horns of the altar: intending hereby many sacrifices, or boughes.

Annotations, Psalm CXIX.

Verf. 1. Perfect in way] intire (or unblemished) in their state, or conversation: see Ezek. 28, 15. Psalm 11.

Verf. 2. seek him] with hope and trust; as the word also importeth, Isa. 11, 10. with Rom. 15, 12. See also Deut. 4, 29. Ier. 29, 13. 2 Chron. 15, 15.

Verf. 3. Also they, &c.] the Greek turneth it thus; For, not they that work iniquitie, do walk in his wayes.

Verf. 4. to be observed] or, for men to serve. See the note on Psalm 36, 3.

Verf. 5. O that] or, My wishes, are that &c.

Verf. 8. unto vehemencie] or, vehemently; that is, utterly: a like prayer is against Gods anger, Isa. 64, 9. or, it may here have reference to the former, I will keep thy statutes with vehemencie, if thou forsake me not.

Verf. 10. let me not wander] or make me not to err: in Greek, repell me not.

Verf. 14. as above] as that which is superiour to all riches; or, as for all abundant wealth.

Verf. 16. delights] or solace, recreate my self.

Verf. 18. Uncover] or Unveil. that I may] or, and I shall: so after in this and other psalmes often. See Psal. 43, 4.

Verf. 19. in the earth] or in the land: see Psalm 39, 13.

Verf. 20. for desire] or, with desiring, or, to desire; as the Greek saith, my soul coveteth to desire. A like forme of the Hebrew word; is in Ier. 31, 12.

Verf. 23. spake] or talked of me; spake largely, and freely: see the word in this form, Ezek. 33, 30.

Verf. 25. quicken me] or, spare my life, as Ios. 9, 15.

Verf. 27. and I will] or, that I may; as verse 18. and 33.

Verf. 28. droppeth] to weete, tears, that is, weepeth: as Iob 16, 20. raise up] or confirm, stablish: as verse 38. and 106.

Verf. 30. of faithfulness] or faith, that is, a sure and faithfull way. proposed] to weete, before me, as Psalm 16, 8.

Verf. 32. inlarge] that is, amplify and increase with wisdom, as 1 King. 4, 29. (as to want an heart, is to be foolish; Prov. 9, 4.) or, with comfort; as Isa. 60, 5. or love, as 1 Cor. 6, 11.

Verf. 33. to the end] Gr. continually, some turn it, for reward; as after the Greek doth, verse 112. The Hebr. properly is the heel, or footsole; figuratively, the end, and sometime reward: see Psalm 19, 12. that I may] or, and I shall keep, &c. So verse 34.

Verf. 37. Turn-away] or Make passe; Transferr: so verse 39. from seeing] or, that they see not; Psal. 69, 24. and 66, 18.

Verf. 38. Confirm] or raise-up; that is, perform and do it, as 2 Sam. 7, 25. and that continually, as Deut. 27, 26. with Gal. 3, 10. So, to confirm words, 2 King. 23, 3. is to do them, 2 Chron. 34, 31. which] that is, which servant is given (or added) to thy

thy fear; or, *which word*, is given for the fear of thee, that thou maist be feared, Psalm 130.

Verf. 41. *come*] that is, be performed, as Iudg. 13. 12.

Verf. 42. *answer*] Hebr. *answer him* word, that is, *return him answer*, as this phrase importeth; 2 Sam. 24. 13. 1 King. 20. 9. and 12. 16. so Prov. 27. 11. or, *answer him the matter*.

Verf. 43. *unto vehemencie*] or *vehemently*; as verse 8. and it may be referred to the word, *vehemently true*; or to the former, *pass not, utterly*.

Verf. 45. *in a large-roomth*] or, *in widenes*; that is, *at libertie, cheerfully, free from feares, distresses, &c.* Psalm 4. 2. and 18. 20. and 118. 5.

Verf. 48. *lift my palms*] that is, *put my hands to the practise of thy law, with earnestnes*.

Verf. 53. *A burning-horrou*] a storm of terrour and dismay; as the Greek saith, *swowning, or fainting*: see Psalm 11. 6. *for*] or *from the wicked*; a storm of trouble raised by them.

Verf. 54. *songs*] *streams, or arguments of singing*. *the house*] *the earthly house of this tabernacle*, where man sojourneth in his body; as 2 Cor. 5. 1. &c. in Greek, *the place*: that is, *wheresoever I sojourn*.

Verf. 56. *This was*] *Thus ordered I the course of my life*: or, *this varietie of estate, persecution, consolation, &c. befell me*.

Verf. 57. *my portion*] that is, as the Greek explaineth, *O Lord thou art my portion*; as Psalm 142. 6. and 16. 5. Ier. 10. 16. or, *my portion, O Lord, shall be to keep thy words*.

Verf. 58. *besought*] or *intreated*; see Psalm 45. 13.

Verf. 59. *thought upon*] *considered, and counted*.

Verf. 60. *delayed not*] or, *distracted not my self, to weet, with worldly cares, fears, pleasures, &c.*

Verf. 61. *Bands*] or *Cords*, as the Greek also turneth it; or *Companies*, as the Chaldee explaineth it: so a band of Prophets, for a company of them, 1 Sam. 10. 10.

Verf. 66. *reason*] or *behaviour*: Hebr. *tast, or savour*: see Psalm 34. 1.

Verf. 67. *afflicted*] or *answered, cried, to weet, for my affliction*.

Verf. 69. *forged*] or *composed, adioyned*: so Iob 13. 4.

Verf. 70. *grosse*] *congealed, and so made heard and senselesse*: in Greek, *crudled as milk*. Compare Act. 28. 27. Ephes. 4. 18.

Verf. 72. *thousands*] *to weet, of peeces*; as is expressed, Psalm 68. 31.

Verf. 73. *fashioned*] or *fitted, composed*. Compare Iob 10. 8.

Verf. 75. *with faithfulness*] or *in faith, or truth*. God is faithfull, which will not suffer us to be tempted above that we are able, but will give the yssue with the temptation, &c. 1 Cor. 10. 13.

Verf. 78. *depraved*] *perverted, wronged me, dealt perversly with me*; or would *pervert me, from the right way*.

Verf. 80. *perfect*] *sincere, Greek, without spot: unblemished*; as verse 1.

Verf. 81. *sainteth*] *saileth, or, is consumed, to weet, with desire*. So Psalm 84. 2.

fail] or, *are consumed*, as verse 81. and 123. See Psalm, 69. 4. 1 Sam. 2. 33.

Verf. 83. *in the smoke*] that is, *drie, and wrinkled*. Compare Psalm 32. 4. and 102. 4.

Verf. 84. *dayes*] *to weet, of affliction*; see Psalm 37. 12. and 116. 2.

Verf. 85. *digged pits*] *to take away my life*: Psalm 35. 7. the Greek saith, *sold me tales*: to intrap me with errors,

Verf. 86. *faithfulness*] or *faith, that is, faithfull, true*.

Verf. 89. *stedfast*] or, *standeth-fast*; *abideth*: compare Isa. 40. 8.

Verf. 90. *stablished*] or *fully-settled*: see Eccles. 1. 4.

Verf. 91. *To thy*] that is, *According to thy ordinations*; or *For thy judgements*; in the manner and to the ends that thou appointedst them, they stand and continue: as Psalm 33. 9.

- Vers. 96. of all perfection] or consummation; that is, of every most-perfect thing: large] or broad, wide; meaning infinite.
- Vers. 98. thou makest] or it maketh. it is with me] or, it is mine: that is, thy law, (or every one of thy commandments,) is mine.
- Vers. 103. my palat] that is, my tast.
- Vers. 105. a lamp] or, a candle; lantern: so Prov. 6. 23. Compare Job 19. 3.
- Vers. 106. sworn] making covenant to walk in thy law; as Nehem. 10. 29. ratifie] perform, or establish.
- Vers. 108. free-offrings] or, voluntaries: see Psalm, 54. 8.
- Vers. 109. in my palm] or, hand; that is, I goe in danger of my life. See the like phrase, Iudg. 12. 3. 1 Sam. 19. 5. and 28. 21.
- Vers. 112. to the end] as verse 33. Here the Greek turneth it, for reward: respecting the end and reward of faith and obedience, as Psal. 19. 12. Heb. 11. 26. 1 Pet. 1. 8. 9.
- Vers. 113. vain-thoughts] or wavering-cogitations, or vain-thinkers; as the Chaldee explaineth it; the Greek also turning it, transgressors-of-law. It hath the name of top-branches of trees; figuratively applied to the thoughts, or opinions of the mind, wavering & uncertaine, as 1 King. 18. 21. or, persons distracted with their own cogitations.
- Vers. 117. delight] or, have respect, or contemplate, meditate delightfully.
- Vers. 119. Like drosse] consumed with the fire of thy wrath. See Ezek. 22. 18-22. Prov. 25. 4. 5. makest- cease] that is, removest, or takest away.
- Vers. 120. feeleth horror] as when the hair stands up for fear; and by flesh, may be meant, the hair of his flesh, as is expressed Job 4. 15. from whence this phrase seemeth to be taken.
- Vers. 121. Be-surety] answering for and defending him. Or, give sweetnes (or delight) unto him.
- Vers. 126. to do] or work, shewing his power, &c. made-frustrate] of none effect, or dissipated: see Psal. 33. 10.
- Vers. 128. hold-righteous] or make-righteous; that is, do esteem, and defend to be most right, and do rightly use them.
- Vers. 130. The opening] or dore: that is, the declaration (as the Greek interpreteth it); or the first entrance into them.
- Vers. 132. according to thy judgement] that is, as is right, and meet, and behooveth: or, after the manner, wont, and custome that thou usest. So judgment, is for manner, or custome; Gen. 40. 13. Ios. 6. 15. 1 Sam. 2. 13. and 27. 11.
- Vers. 136. they] men in generall; or the wicked; as after, verse 158.
- Vers. 137. righteous] to weete, is every of thy judgments; or upright art thou in thy judgments.
- Vers. 138. justice of thy testimonies] that is, thy just and very faithfull testimonies. Or, justice, thy testimonies, and faith.
- Vers. 139. suppresseth] or cutteth-off; that is, consumeth. Compare Psal. 69. 10.
- Vers. 140. fined] purified as in fire: Psal. 12. 7.
- Vers. 142. for ever] that is; everlasting: so verse 144.
- Vers. 143. sound] that is, come upon me. Psal. 116. 3.
- Vers. 144. justice of &c.] or, Thy testimonies are just, &c.
- Vers. 147. prevented] to weete, thee, with prayer; as Psal. 88. 14. and 95. 2. twilight] the dawning of the morning; as the Chaldee explaineth it; and the Hebrew sometime signifieth, Job 7. 4.
- Vers. 148. watches] see Psal. 63. 7. and 90. 4. and 119. 62.
- Vers. 149. judgement] equitie, or custome, as verse 132.
- Vers. 160. the beginning] or, the head, but the Greek and Chaldee do explain it, from the beginning thy word is truth: and so for ever. Or, taking head, for excellencie; thy most excellent word is truth.
- Vers. 164. Seven times] that is, often; for seven is used for many; as Levit. 26. 18. Prov. 24. 16. and 26. 25. 1 Sam. 2. 5.

Verf. 165. is no stumbling-block] or, they have no offence, (or scandall.) So in 1 Iob. 2. 10. he that loveth his brother, there is no scandall in him. He walks without fear of falling.

Verf. 172. resound] or, sing: Hebr. answer.

Verf. 175. Let my soul live] that is, Let me wholly live: as on the contrary, let my soul die, Iudg. 16. 30. that is, I, all that I am, desire so die.

Verf. 176. a lost sheep] a sheep of perdition, or perishing, that is, ready to perish. All we like sheep have gone astray: Isa. 53. 6.

Annotations, Psalm CXX.

Verf. 1. **O**F degrees] or, of ascensions, of heighthis: (Heb. ham-mahaloth:) that is, a Psalm to be sung with an high voice; as the Levites are said to praise God with a great voice on high, (Heb. le-mahlah,) 1 Chron. 20. 19. Or this title noteth the excellence of the song, for short, grave, and pithy sentences: as Adam ham-mahalah, is a man of emmencie, (or of high-degree,) 1 Chron. 17. 17. Sundry other wayes is this title understood, as of the stayres that went up to the house of the Lord, whereon the fingers should stand; of the coming up from Babylon, (called mahalah, an ascension, Exra. 7. 9.) &c. Fifteen psalmes together have this title prefixed. distressednes] that is, fore-distresse: the Hebrew addeth a letter to increase the signification: so, helpfulness, for full help, Psal. 44. 27.

Verf. 3. What shall it give] or, (as the Greek hath) what shalbe given; that is, what good, or profit shalt thou get? meaning, none at all. The verbe active, is often used passively; see Psal. 32. 9. and 36. 3. Or, what shall he (meaning God, or any one) give to thee O deceitfull tongue? it add] or be added, to weet, as good; or advantage, so Psal. 115. 14. tongue] this may also be read, what shall the tongue of deceit give to thee; that is, profit thee; speaking to the calumniator.

Verf. 4. arrowes, &c.] This may note out the hurt of a guilefull tongue, whose evil words are like arrowes, Psal. 64. 4. Prov. 25. 18. or, the reward which God will give the deceitfull tongue; his plagues, like arrowes, Psal. 45. 6. Deut. 34. 23. Ezek. 5. 16. coals of Iuniper] which wood in burning; smelleth sweet; but the coals thereof, burn extremely, and last long: so that under the ashes the glowing coals may be kept (as some write) a yere long. So it fitly noteth the long lasting infamie of an evil tongue. Or, if we refer it to Gods judgments, they are severe and durable, as Deut. 28. 39. Psal. 13. 9. and 140. 11.

Verf. 5. sojourn] or am a pilgrim: a stranger. with Mesbec] that is, with a profane and barbarous people; like the posteritie of Mesnac & Kedar; mentioned in Gen. 10. 1. and 25. 13. Mesbec signifieth length, or protraction; and so may here be taken for no proper name, but I sojourn so long; and thus the Greek turneth it, my peregrination is prolonged. Tents of Kedar] the son of Ismael, Gen. 25. 13. whose children dwell in Arabia, Isa. 21. 13. - 17. therefore the Chaldee here turneth it Arabians; they dwell in tents or cottages in the wilderness, as shepherds, See also Isa. 42. 11. Jer. 49. 28. 29. Ezek. 27. 21.

Verf. 6. it hath much] or, to it self (in it own seeming) hath long dwelt: so Psal. 123. 4.

Verf. 7. for peace] or, to peace (as after, for, or, to warr) that is, addicted thereto; or understand, a man of peace, that is, peacefull, as the Greek expoundeth it; so Iob 5. 24. and 21. 9. 2 Sam. 17. 3. See the like phrase Psal. 109. 4.

Annotations, Psal. CXXI.

Verf. 1. **O**F degrees] or, for degrees, or, ascensions: see the note on the former psalme: the mountains] Zion and Moriah, where was the sanctuary of God, who had his foundation in the holy mountains, Psal. 87. 1. which was a figure

figure of the heavens, Heb. 9. 24. and sometime mountains and heavens are used for the same, as Psal. 18. 8. with 2 Sam. 22. 8. So the meaning is, that when he looked up to God for help; he received it. Or we may read it thus, *Shall I lift up mine eyes to the mountains?* that is, to the places where Idols are worshiped; Deut. 12. 2. as if he should say, *farr be it from me.* For in *him* is help expected from the hills, or the multitude of the mountains: but in *Iehovah* our God, is the salvation of Israel. Ier. 3. 23. *The lifting up of the eyes,* signifieth hope and expectation, Ezek. 18. 6. So Psal. 123. 4.

Verf. 3. *to be moved*] or, *to slide*; or *to commotion*; which meaneth a falling into evil: (see Psal. 38. 17. *nos slumber*) that is, *not neglect any care or diligence for thy good.* Psal. 132. 4. Prov. 6. 4. Isa. 5. 27.

Verf. 5. *shadow*] that is, *protection, comfort, and refreshing from heat.* Isa. 25. 4. and 4. 6. Num. 14. 9. See also Psal. 109. 31.

Verf. 6. *The Sun* which annoyeth with heat, as the moon doth with cold vapours; Ion. 4. 8. Gen. 31. 40. And the *Sun* and *Moon* being rulers of day and night, Ps. 136. 8. 9. imply all other things whatsoever. But this hath reference to Gods protection of Israel in the wilderness, Exod. 13. 21. Isa. 4. 5.

Verf. 8. *Thy going out, and coming in*] that is, *thy administration, affairs and actions.* See the like phrase, Deut. 28. 6. 2 Chr. 1. 10. 3 Sam. 3. 25. Act. 1. 31 and 9. 23.

Annotations, Psalm CXXII.

Verf. 1. **I**N them] or for them; for the things that were said. *me* will] or, *let us goe*; exhorting one another, as Deut. 33. 19.

Verf. 3. *joynd to it self*] *compact, fitly framed and builded together for an habitation of God through the spirit*; Ephes. 2. 21. 22. *so the curtains of the tabernacle were revolved*, Exod. 26. 31.

Verf. 4. *to the testimonie*] that is, *the Ark*, wherein were the tables of testimony; and from whence God testified his presence by oracle; Exod. 25. 21. 22. or, by the testimonie to Israel, that is, according to the charge given for their coming thither; Deut. 16. 16. 17.

Verf. 5. *fit thrones*] that is, *they stand*, or *remain still*: or, *are set*; active for passive, as Psal. 36. 3. *of the house*] or, *for the house*, that is, *the posteritie*, as Psal. 115. 10.

Verf. 6. *Ask*] that is, *Desire*, or *pray for the peace*: in Greek *the things that belong to the peace*: see the like speech, Luk. 19. 42. Ier. 15. 5. *safe-quietnes have*] or, *they shall have safe-ease, or tranquillitie, prosperitie*: the word meaneth both quietnes from troubles, and abundance of welfare: so Psal. 30. 7. and 73. 12.

Verf. 7. *fort*] or *skance, walls.*

Verf. 9. *good for thee*] or, *thy good*: see Nehem. 2. 10.

Annotations, Psalm CXXIII.

Verf. 2. **T**Hat he be gracious] or *shew-mercy*: this noeth continual prayer without fainting, as Luk. 13. 1. 7.

Verf. 4. *it is*] or, *to it self*; as Psal. 120. 6. *of the proud*] or, *be to the proud*, as a prayer that the evil may turn upon themselves.

Annotations, Psalm CXXIV.

Verf. 1. **E**Xcept Iehovah, that he] or, *But for Iehovah who was.* If it had not been he;

Verf. 4. *E waters*] that is, *sinful people*, as Isa. 59. 19. Rav. 17. 21.

Annotations, Psalm CXXV.

Verf. 3. **O** wickednes] that is, *of the wicked*: as *pride*, for *proud men*. Psal. 36. 12. *lot*] that is, *inheritance*; as Ios. 18. 11. 1 Pet. 5. 3.

Verf. 5. *crookednesses*] *crooked ways*; or *vices.*

Annotations, Psalm CXXVI.

Verf. 1. **T**he captivity] or the *reversion*, that is, the multitude of captives returning from bondage. See *Psalm* 124. 7. and 68. 19. *Deut.* 30. 3. The return from Babels bondage, figured our redemption by Christ, *Isa.* 10. 21. 22. *Rom.* 9. 27. that dream] that felt joy and comfort incredible, which we doubted whether it were true or no: as did Peter, *Act.* 12. 9. See also *Isa.* 29. 7. 8.

Verf. 2. joyful [shout] or song, or shril-singing: so verse 5. 6. Compare *Iob* 3. 21. doo very great things: or doo magnificently, or magnified his doings, (as the Greek translateth this phrase, in *Joel* 2. 20.) the Hebraisme being, he hath magnified to do: like that in *2 Chron.* 35. 6. Manasseb multiplied to do (that is, did much) evil, with them] or with these men.

Verf. 4. our captivity] that is, the rest of the captives which remain yet behind, bring them also. So captivity, is for captives; *Ezek.* 11. 24. 25. in the south] that is, in the dry ground: for so the Hebrue word signifieth; and so south lands were waredesse, *Judg.* 1. 15. Here we may understand; this shall be to us as rivers in the south.

Verf. 5. [shall reap] or let them reap: as continuing the former prayer; so after.

Verf. 6. He going goeth] that is, every sower, forementioned: therefore the Greek saith, they did going: which phrase meaneth, a continual and diligent going. the sowing seed] the seed to be sown: Hebr. the drawing of the seed; that is, the seed of drawing, or of sowing, as this phrase meaneth, *Amos* 9. 13. or, the dry of seed, that is, the seed-basket. Sometime drawing, is purchasing, as *Iob* 28. 14. which may also be minded here, the purchased, (that is, precious) seed.

Annotations, Psalm CXXVII.

Verf. 1. **O**r Solomon] as *Psalm* 127. 1. or, of Solomon.

Verf. 2. To rise early] or, to be early in rising, to be late in sitting; eating, &c. of sorrow] that is, gotten with much sorrow or paines; as bread of wickednes, *Prov.* 4. 17. is that which is wickedly gotten: or bread of sorrows, may mean course meat, as bread of pleasures, *Dan.* 10. 3. is dainty fine meat. so] by building, keeping and blessing their labours without sorrow; for surely he will give, his beloved] or dearling; the Hebrue *Iedid*, hath reference to Solomons name, *Iedid-jah.* 2 *Sam.* 12. 25. that is, Beloved of Jah: but the Greek turneth it plurally, his beloved ones.

sleep] quiet rest without care and sorrow. Therefore also the Hebrue word *Shens* is written with aleph a quier dunn letter, (otherwise then usual) to denote the more quietnes.

Verf. 3. as heritage] that is, a reward (or blessing) given of the Lord: so *Iob* 18. 23. *Isa.* 54. 17. *Psalm* 61. 6. a wage] or reward, which sometime is of debt, for service, *Num.* 18. 31. *Gen.* 30. 28. sometime of favour, *Rom.* 4. 4. as Gods rewards to his servants, *Gen.* 15. 1. *Isa.* 62. 11.

Verf. 4. sons of youth] that is, young men; who are a help to their parents against the enemy, as arrows in the battel. Compare *1 Iob* 2. 14. *Prov.* 10. 29.

Verf. 5. his quiver with them] that is, his house full of children. when they shall speak] that is, plead in judgments, which was at the citie gates; see the contrary, *Iob* 5. 4. It may also be read, but they shall subdue the enemies in the gate. The Greek giveth the first interpretation. Compare *Gen.* 25. 17.

Annotations, Psalm CXXVIII.

Verf. 1. **O** Happy] or Blessed.

Verf. 2. When thou] or, For thou shalt eat; or, Surely. the labour] that is, things got with labour, according to the law, Gen. 3. 19. and this is of Gods hand, Ecclef. 2. 24. the contrary whereof is, a curse, Deut. 28. 20, 21, 23. good] profitable, and pleafings as Deut. 28. 16.

Verf. 3. fruitful] or, fruitfuling; fee also this fimilitude, Ezek. 19. 10. Gen. 49. 22. Olive plants] alwayes green. Pfal. 51. 10. and legitimate, as the Olive admitteth no other graft.

Verf. 4. Lo, surely thus] or, Lo, that thus; in Greek, Lo thus, &c. counting that fupernuous.

Verf. 5. will Jehovah] or, prayer-wile (as the Greek hath it) Jehovah bleffe thee. fee thou] or, thou shalt fee, that is, enjoy: look the notes on Pfal. 27. 4. and 37. 3. the good] that is, the good things, as the Greek hath it; fee Psalm 45. 9.

Verf. 6. thy fons fons] or, fons to (or of) thy fons. See this fulfilled in Job 42. 16.

Annotations, Psalm CXXIX.

Verf. 1. **O**ften] or Much: vehemently. from my youth] my first constitution, in Egypt, Ezek. 25. 9.

Verf. 3. plowers] that plow iniquitie, Job 4. 1. the Greek, sinners. furrow] and furrows: that is, every of them; for the Hebrew hath both readings: meaning their iniquities, or iniquities, as the Greek turneth it.

Verf. 4. cord] for cords, or ropes: one per for many; fee Psalm 3. 9. by cords, meaning counfels and enterprifes, wherewith they drew the plough of their iniquity, Job 4. 30.

Verf. 5. Let them] or, They shall be abafed.

Verf. 6. pulleth it off] or pulleth out, namely, the book, to cut it.

Verf. 7. his defence:] his arms; as Ifa. 49. 22. or lap.

Annotations, Psalm CXXX.

Verf. 1. **D**eeps] that is, great calamities, Psalm 89. 3. 29.

Verf. 3. Shall stand:] or can fubfift] meaning, no more can.

Verf. 6. watchmen] or warders, keepers. for:] or to the morning.

Verf. 8. his] or their iniquities: fee the note on Psalm 15. 22.

Annotations, Psalm CXXXI.

Verf. 1. **H**ughty] or lifted up, with pride: fee Deut. 17. 20. Prov. 16. 5. & Chren. 22. 25. 26. Psalm 101. 5. marvellous] that is, too hard for me, high, and above my reach: as Pfal. 139. 8.

Verf. 2. If I have not] that is, Surely I have: an oath, whereof part is concealed; fee Pfal. 99. 11. Jer. 49. 20. composed] or put fir, and in order. filled] or made filene, refraining it from noifome fuffs. as a weaned-child] that is, meek, made ft, humble, fubmiffive, fimple, &c. See Mat. 18. 1, 2, 3, 4.

Annotations, Psalm CXXXII.

Verf. 1. **V**nto David] or for him, that is, for good unto him: or, David: with a k his affliction. So Pfal. 137. affliction] or, humiliation, afflicting care;

for to have the Ark brought home unto him: 1 Chron. 13. 1, 3, 5, 18. and 15. 1, 2. & on, to build God an houfe, 2 Sam. 7. 1, 2.

Verf. 2. the Mighty one] in Greek, the God of Iakob: so called first by Iakob himself, Gen. 49. 24. This title is also given to other things, as Psal. 78. 25. and 22. 13.

Verf. 3. If I enter] that is, surely I will not enter: see Psalm 95. 11. and 89. 36. Compare this care of David, with the contrary negligence of the people, Hag. 1. 4. 2 Sam. 7. 1, 2. mine house] mentioned 1 Chron. 15. 1.

Verf. 3. find] that is, prepare, or build: so Acl. 7. 46. Also in Psal. 36. 3. finding, is accomplishing, dwelling-places] or, habitacles, see Psal. 43. 3.

Verf. 6. 12] Gods Ark; verse 8. Ephrathah] the country of Ephraim, the title Shilo; where Gods house and Ark had long continued Iudg. 18. 31. and 21. 19. 1 Sam. 1. 3. therefore an Ephraimite is called an Ephrathite, Iudg. 12. 5. the fields of the wood] in the citie of Kirjath-yearim (that is, the Citie of the woods) where the Ark was twenty yeres, after it came home from the Philistines; 1 Sam. 6. 21. and 7. 1. 2. It was also called Baale (the Plains) of Iudah, 2 Sam. 6. 2.

Verf. 7. at the footstool] or towards it, meaning the sanctuary: see Psal. 99. 5.

Verf. 8. thy rest] the sanctuary builded for thy name, as 1 Chron. 28. 2. 2 Chron. 6. 41.

Ark] or Chest, Coffin, which was made of Shittim (or Cedar) wood, overlaid with plates of gold, whose cover (called the Mercy-seat) was all of pure gold, on which were two glorious Cherubs of gold, from whence God gave his Oracle; Exod. 37. 1. 2-6. 7. Num. 7. 89. In this Ark were the two tables of the law or testimonie, written with the finger of God. Deut. 10. 3. 4. 5. This Ark is called Gods strength, Psal. 78. 61.

Verf. 9. clothed with justice] that is, let them justly and holily administer their priests office: So Job speaking of his just administration, saith, I put on justice and it clothed me, my judgment was as a robe and crown: Job 29. 14. Therefore the Priests had holy garments to administer in, Exod. 28. 2. 3. In 2 Chron. 6. 41. and after here in verse 16. the Priests are clothed with salvation: so Christ, and his people, Isa. 61. 10. Rev. 1. 13. and 19. 8. thy saints] the people of Israel, 1 Chron. 15. 28.

Verf. 10. Davids sake] for the promises made to David: or, for Christs sake, called often David: see Psal. 18. 51. turn not away the face] that is, deny not the request: as 1 King. 2. 16. 17. 20.

Verf. 11. truth] that is, a true oath, a faithful promise. fruit of thy womb] or belly, that is, thy children: see 2 Sam. 7. 12. And this prophetic respecteth Christ, Acl. 2. 30.

Verf. 13. his seat] or dwelling place; see Psal. 68. 17.

Verf. 15. vittales] or meat: see Psal. 78. 25. blessing blessed] this noeth certainly and abundance of blessing.

Verf. 16. with salvation] the ministration of the word, whereby they save themselves and those that hear them. Deut. 33. 10. 1 Tim. 4. 16. So Gods ministers, are called Savours, Obad. 21. See before, verse 9.

Verf. 17. the horn to bud] or to grow: that is, the kingdom and power to increase. See Psal. 75. 3. and 89. 18. 25. So Christ is called the horn of salvation, Luk. 1. 39. ordained a lamp] or, prepared a candle, the bright glory of the kingdom by a success; as 1 King. 11. 36. and 15. 4. 2 King. 8. 19. See Psal. 18. 29.

Verf. 18. cloath with shame] they shall be disappointed and confounded in all their enterprises. So Psal. 35. 26. and 109. 29. crown] or daademe, a sign of government, and sanctitie: therefore the Greek turneth it sanctification: see Psal. 89. 40.

Annotations, Psalm CXXXIII.

Verf. 1. Together] in unity and concord.

Verf. 2. the good oil] the balsam, or oil of holy ointment, made of the principal spices, for the Lords tabernacle and ministers, Exod. 30. 23. 25. 26-30. the collar] Mebr. the mouth, the upper hole or border which was bound about, that it should not rent, Exod. 39. 22.

Verf. 3. *Hermon*] an high and fertile mount without Jorden, watered with the dew of heaven: it was called also *Shirion*: see Psalm 29, 6. which descendeth] understand here againe, and as the dew that descendeth: for *Hermon* and *Sion* were far asunder. there] where brethren dwell in untrie. commanded] appointed, and sent effectually: see Psal. 42, 9.

Annotations, Psalm CXXXIV.

Verf. 1. **T**hat stand] that is, serve, or minister: as, which stood before the King. Ier. 51, 12. for which is written, in 2 King. 25, 8. servant of the King. Here is meant chiefly the Priests, and Levites, whose office was to stand and minister, Deut. 10, 8. and 17, 13. Ezek. 44, 11, 15. So Neh. 12, 44. the Priests and Levites that stood; that is, served. See also Psalm 135, 2. in the nights] keeping the watch of the Lord, See Lev. 8, 39. 1 Chron. 9, 33.

Verf. 2. in the sanctuary] or, towards the holines, that is, the most holy place, where God dwelt between the Cherubims: or, in holines; that is, holily.

Verf. 3. *blesse*] or will blesse thee, speaking to Gods people. Compare Num. 6, 24. Psalm 128, 5. and the promise, Exod. 20, 24. In all places where I put the memorie of my name, I will come unto thee, and blesse thee.

Annotations, Psalm CXXXV.

Verf. 1. **H**allelu-iah] that is, praise, or glorify ye Iah; it is a word of joyfull exhortation to sing praises to the Lord for his mercies; and in the end of Psalms, is added as *Amen*, for a chearful acclamation: see Psalm 104, 35. and 106, 48. Rev. 19, 1, 3, 6.

Verf. 4. *peculiar-treasure*] or, precious and singular-possession, proprietie: so Deut. 7, 6. This was promised by the law, Exod. 19, 5. but performed by Christ his redeeming and purifying of his people, Tit. 2, 14. 1 Pet. 2, 9.

Verf. 7. *vapours*] or elevations; in Greek clouds: for by vaporous clouds drawn from the end of the earth, or sea, commeth rayn; as it is said, he calleth for the waters of the sea, and poureth them out, on the face of the earth; Amos 5, 8. So Ier. 10, 13. and 51, 16. with the rain] or, so the rain; so fire and water are mixed in one cloud. treasures] or coffers, store-houses: see Psal. 33, 7.

Verf. 8. *from man, &c.*] that is, both men and beasts: see Psalm 78, 50, 51. Exod. 12, 12, 29.

Verf. 9. *Pharaoh*] the King, who was plagued first in Egypt, and after drowned in the red sea, Exod. 7, and 8. and 9. and 10. and 14.

Verf. 10. *Many*] or ample, great nations: the Amorites, Canaanites, &c.

Verf. 11. *Og*] a giant, whose bedsted was of yron, nine cubits long, and fowr broad. See Num. 21, 23-35. Deut. 3, 11. kingdoms] thirtie and one, as is reckned, Iosb. 12, 9-24.

Verf. 12. *a possession*] or heritage: see Psalm 78, 59.

Verf. 14. *for*] or concerning his servants: this is taken from Deut. 32, 36.

Verf. 15. *idols*] compare this that foloweth, with Psalm 115, 4. &c.

Verf. 19. *house of Israel*] that is, the posteritie of Israel; so after. of Aaron] to whom the Priesthood was committed. Exod. 28, 1.

Verf. 20. *of Levi*] which were taken from among the sonns of Israel, and given and joyned with the Priests to minister unto them: Num. 18, 2, 6. ye that fear] all strangers converts; proselites: Act. 2, 5. and 10, 35.

Annotations, Psalm CXXXVI.

Verf. 1. **M**ercie] the Hebrue *Chesed*, signifieth, a sacred affection of mercie, pietie, grace, benignitie, and bountifull good will towards any without respect of merit. In man sometimes it is, the pious benigne affection, wherewith he doth good: sometime, the mercy, or, bountied, which he receiveth; as in Isa. 40. 6. it is the glorious grace which man hath from God, called by the holy Ghost in Greek, *doxa*, glorie, 1 Pet. 1. 24. usually the Greek version hath for it, *elios*, mercie, which the new Testament alloweth, Mat. 9. 13. from Hof. 6. 6. Hereof a godly man is called, *Chasid*, gracious, or mercifull: see Psalm 4. 4.

Verf. 3. dominion] or rule, sovereignty: see Gen. 1. 16.

Verf. 10. *Agypt*] or, the Egyptians: see Psalm 78. 43-51.

Verf. 13. parts] or divisions. By the Jewes tradition, the red sea was parted into twelve several parts, for every of the 12. tribes to goe through.

Verf. 15. *shook-off*] that is, *overthrow*: see Exod. 14. 27.

Verf. 18. magnificent] mighty, and excellent: mentioned after, and Psalm 135. 10. 11. 12.

Verf. 24. redeemed] or delivered, broken off, and pulled away as by violence: for so also the word signifieth, Psalm 7. 3.

Verf. 25. bread] that is food: Bread is used for all meats: so in the Greek, to buy bread, Mark 6. 36. is, to buy meat (or victuals) Mat. 14. 15. Therefore this word is used also for beasts food, Psalm 147. 9.

Annotations, Psalm CXXXVII.

Verf. 1. **B**abel] or Babylon, the chief citie in Chaldaea, or land of Shinar, where Nimrod the mighty hunter (the son of Cush, the son of Ham,) began his reign, called therefore his land; Gen. 10. 9. 10. Mich. 5. 6. There in a plain, the people were building a citie and towre whose top mought reach to heaven: but God confounded their language, so the building ceased; whereupon it was called, Babel, that is, confusion; Gen. 11. 2. 4. 8. 9. Afterward, when Nebuchadnexar reigned there, it was the cheifest citie in the world for luxurie, cruelty, idolatrie, and other sinns, (so that Shinar is noted for the land and seat of Wickednes, Zach. 5. 8. 11. and Babylon is a type of the citie and seat of Antichrist, Rev. 17. 1-5.) In this citie and countrie were the Jewes captives 70. yeres, Jer. 25. 11. 12. Jerusalem and the temple being burned, 2 King. 25. 8. 9. 10. 11. in that captivity, they lamented as in this psalm is shewed.

Verf. 3. words of song] that is, songs: so, words of marvels, Psalm 145. 5. *mirth*] understand againe, they asked of us mirths, or, words of merriment.

Verf. 4. land of a stranger] or, land of alienation, that is, a strange land; or of a strange God, or people.

Verf. 5. hand forget.] to weet, her cunning, some such word is often under stood, in defective passionate speeches. See Psalm 103. 9.

V. 6. to my palat] or, to the roof of my mouth: that is, let me be speechlesse, as Exek. 3. 26. Job 29. 10. *presert*] or, make to ascend. *the head*] that is, the cheifest.

Verf. 7. unto the fanns of Edom] that is, against the Edomites: see the like speech in a contrary sense, Psalm 132. 1. Of Edom, see Psalm 60. 10. and 81. 7. *the day*] that is, the calamitous time: see the note on Psalm 37. 13. *raise*] or pour out, empty, (as the Greek *to turneth it*) that is, destroy, and leave it bare. See this word, Psalm 141. 8. The Edomites being alwayes enemies to their brother Israel, rejoyced at his ruine, and helped forward his destruction: for which they are menaced by the prophet, Obad. 1. 12. 13. 14. &c.

Verf. 8. Daughter] that is, Congregation, or Common wealth: see Psalm 9. 15, *wasted*] that is, worthy to be wasted; as praised, Psalm 13. 4. is praise-worthy. Or, that shall be wasted, as, is burn, Isa. 9. 6. for, shall be burn: because God had so certainly pro-

promised, *Ier. 50.* and *51.* or, *the master, to weat, of others.* *thy reward*] or, *thy evil* died: see *Psal. 13. 6.* where it is contrarily used for a good-deed. Compare here- with *Ier. 50. 29. Reve. 13. 6.*

Verf. 9. the Rock] that is, *rocky, or stony*: compare *Isa. 13. 16.*

Annotations, Psalm CXXXVIII.

Verf. 1. **T**He Gods] the Kings and princes of the earth, as *verse 4.* called Gods, *Psal. 82. 1. 6.* before such David used to confesse the Lord, *Psal. 113. 46.* The Greek here, for Gods, saith, Angels, as *Psal. 8. 6.* which also behold Gods holy things in his Church: *1 Cor. 11. 10. 1 Pet. 1. 12. Ephes. 3. 10.*

Verf. 2. thy word] or *thy saying*; the promise in Christ, concerning thy people, is greater then all other things whereby thou hast made thy self known.

Verf. 3. with strength] which I have from thee; as the Greek saith *with thy might* strengthened by Gods spirit in the inner man, as *Ephes. 3. 16. 20.*

Verf. 5. in the wayes] or, *of the wayes*; where? see *Psal. 103. 7.*

Verf. 6. For] or *Though.* *the haughty*] the proud person: in Greek, *the high things*; The Chaldee paraphraseth, *the proud he will drive farr from heaven.* a farr off] or aloof; not neer, or familiarly; but in wrath to punish them.

Verf. 7. revive] or, *wilt revive and keep me alive*: so after. *against the anger*] to repress it; or, *on the nose (the face)*, to smite it with thy hand. The Hebrew signifieth both *anger*, and *nose*, *Psal. 2. 5.* but the Greek saith, *anger.*

Verf. 8. perfectly-accomplish] or, *perform*, to weat, *his work begun*, against my foes; and his mercie concerning me. So the Greek turneth it, *he will recompense for me*; and the Chaldee *he will recompense them evil for me.* See *Psal. 57. 3.* *slack not*] or, *leave not off.* It is properly *to leave off work by unloosing the hand*: *Neh. 6. 3.* So David prayeth, that God *which had begun a good work for him, would not give it over, but perform it, untill the day of Iesus Christ,* as *Philip. 1. 6.*

Annotations, Psalm CXXXIX.

Verf. 1. **D**Avids psalme] see the notes on *Psal. 40. 1.*

Verf. 2. my familiar-thought] in Greek, *my reasoning* (or *disputing*) thoughts: in Chaldee, *my fellowship*; the Hebrew hath the signification of *friendship* and *familiarity*, used here, and in *verse 17.* for thoughts, or cogitations.

Verf. 3. searchest] or, *minnest*, or *compassest*: that is, *discusst* and *triest out* to the utmost, even tracing the footsteps, as the Greek signifieth. Compare *Iob 31. 4.* *accustomed to*] and *so acquainted with*: the Greek, *foreseest.*

Verf. 4. When the speech, &c.] or, *For there is not a word in my tongue, but we;* &c.

Verf. 5. beset] straitly beset, and inclose, *holdest strait*: or, *hast formed me.* *thy palm*] or *hand*: that I cannot break away. The like phrase is in *Iob 40. 27.*

Verf. 6. a knowledge] or, *This knowledge*; namely, *of thee*, as the Greek addeth, *it is high*] or, *set on a high place*, as *Psal. 59. 2.* *attain to it*] or, *prevail against it*, as *Psal. 119. 2.*

Verf. 7. thy presence] or, *thy face.*

Verf. 8. make my bed] or, *spread-my-couch*: in Greek, *descend*. Compare *Amos 9. 2.*

Verf. 9. wings of the morning] or, *day-dawning*, which is said to have wings, for that it speedily flieth over all the aier. *of the sea*] meaning the furthest parts of the world; for so the sea often signifieth. *Psal. 65. 6. and 72. 8. Isa. 24. 14.*

Verf. 11. shroud] over-dim me, as with the dark twilight: or, *shall bruise, shall crush me down*; as *Gen. 3. 15.* so the Greek, *shall tread me down.*

Verf. 12. darkneth] that is, *hideth*: compare *Iob 34. 22. Ier. 23. 24.* *as is, &c.*] or, *like darknes, like light*; that is, *they are equal*; as that which in *Mat. 22. 30.* is like, in *Luk. 20. 36.* is equal.

Verf. 13. covered] that is, *safely kept, and protected*; as the Greek saith, *holpen me*; or, *covered me with skin and flesh, &c.* as Job 10, 11.

Verf. 14. fearfully] or, in fearfull-sorts; to weet, I am made: or, these are fearfull-things. *marvelously-made*] or, *excellently-made*: elsewhere this word is used for separated from, and excelling others: see, Psal. 4.4.

Verf. 15. my bone] that is, *bones*, any of them, or my substance, or strength; for thereof the bone is named. *embroidered*] that is, *cunningly wrought with nerves, sinewes, veins, and varietie of limms*. A similitude taken from *broiderie work*. Psal. 45. 15. *neither places of the earth*] so he calleth his mothers womb: because of Gods secret and unknown making of men there, Eccles. 11, 5. And thus may the like phrase Ephes. 4. 9. be understood of Christs incarnation.

Verf. 16. My unformed substance] or, *Mine embrion*, which is the body in the womb before it hath perfect shape, or *unwrought up*, as the Greek here translateth it. The Hebrew name is of wrapping, or, *winding up like a bottom: my wound-up-masse*, or body. *all of them*] all my members, wound up in that my embrion, or, *unperfected-substance*. Or generally, *all men*. The Chaldee saith, *all my dayes were written*. *were written*] Hebr. *shall be written*, which meaneth a continuall act: see Psal. 2, 1. So after, *shall be formed*.

in the dayes they were formed] or, *what dayes they should be formed*: meaning that all his members, in the dayes that they were in fashioning in his mothers womb, were written down of God: or, that the dayes of their forming were written. *and, when not one*] Hebr. *and not one of them*, or in them. Meaning, that God had written down all parts of his body, not only when they were in forming, but long before. So commending his providence, *who calleth things which be not, as though they were*, Rom. 4, 17.

Verf. 17. how precious are] that is, *how rare are thy thoughts to me, how few of them can I speak of, how incomprehensible are thy cogitations*! The words following, shew this to be the meaning. Compare Job 26, 14. And a thing is said to be precious, which cannot be attained unto or effected; see Psal. 49, 9. Otherwise we may take it thus: *Thy thoughts*, that is, the thoughts that I have of thee, *how precious*, of how much esteem and worth are they to me? So precious is used, Psal. 36, 8. *mighly-increase*] many and strong: see Psal. 40, 6. *the summs*] Hebr. *heads*: used for summs, and so the Greek archæe: Num. 1, 2. and 36, 2. *I awake and*] or, *when I awake I am full with thee*: that is, *still meditating of thee*. The Chaldee referreth this to the last resurrection, thus, *I shall rise again in the world to come, and shall be ever with thee*. See Psal. 17, 15.

Verf. 19. If thou wouldst] or, *O that thou wouldst*, for it seemeth here to be a wish: as also in the Greek of the new Testament Luk. 12, 49. *what will I, if it were* (that is, *o that it were*) *already kindled*. Or, *Surely thou wilt slay, &c.* and men, &c.] this may also be referred to God, thus; and wouldst say ye bloody men depart from me: or to David, who saith, *depart ye from me*.

Verf. 20. *Speak of thee*] or, *against thee*, as the like Hebraisme meaneth 1 King. 21, 13. *witnesed of* (or *against*) *him*. See the note on Psal. 5, 5. Or *say thee*, that is, *mention*, or *speak of*: as Psal. 40, 11. 2 Sam. 6, 22. *to a miseliverous-purpose*] or, *with a crafty-intent*, that is, *traisily, wickedly*. See Psal. 10, 2. *lift up doe thy foes, &c.* or, *thy foes take-up thy name to vanitie*: this sense the Chaldee paraphrase giveth; and the phrase is taken from Exod. 20, 7. the word name being understood; (as in Levit. 24, 11. the word Lord is understood;) or, *thy foes lift up their head* (as is expressed Ps. 83, 2.) *in vain*; that is, *they are vainly proud, and insolent*. Oftentimes, words wanting are to be supplied; see the note on Psal. 103, 9. Or, *they lift up thy foes in vain*; that is, *the wicked* (which speak evill of thee,) *doe vainly extol thine enemies*. *to false-vanitie*] or, *in vain*: see Psal. 12, 3. and 24, 4.

Verf. 21. am not I grieved] or, *grieve*, (ye) *my self*: so Psal. 119, 158. Compare also 2 Chron. 19, 2. Prov. 29, 27.

Verf. 23. *Prove*] or, *trie me*, Compare Psal. 26, 2.

Verf. 24.

Verf. 14. way of sorrow] or, of grief, that is, wicked way (purposes, or actions) which are grievous to God and men: and in speciall, the way of idolatry; for of this word, Idols have their name; see Psal. 16. 4. So a word of grief, Prov. 13. 1. is that which grieveth him to whom it is spoken. way of eternitie] or, of antiquitie, the old way, as Jer. 6. 16. meaning the way of faith and godlines, which God taught from the beginning, and which continueth for ever: contrary to the way of the wicked, which perisheth, Psal. 1. 6.

Annotations, Psalm CXL.

Verf. 3. **T**hey gather wars] or, are gathered to wars: getting themselves and other together. The active is often used passively, Ps. 32. 9. and 109. 1.

Verf. 4. of the Asps] or, Viper: Greek, of asps, so Rom. 3. 13. Compare Psal. 58. 5.

Verf. 5. to thrust-away my feet] or, to overthrow my footsteps.

Verf. 6. by the paths side] or, fast by my path: Hebr. at the hand of the path. Compare Psal. 142. 4. Jer. 18. 22. Prov. 29. 5.

Verf. 8. Iehovih] or God: see Psal. 68. 21. of arms] or, of armour, that is, of battel as the Greek translateth it;) when men harness themselves. This is that helmet, salvation, Eph. 6. 17.

Verf. 9. further not] or, bring not to passe. least they] or, they will exalt themselves; that is, be proud, or lofty. Compare Deut. 32. 27.

Verf. 10. The head] that is, As for the head (the chief) of those, &c. An head sometime signifieth a company of chief men, 1 Chron. 4. 42. though here perhaps some one man is meant: It is also used for a band of men, as Job 1. 17. Sometime the Hebrew word signifieth gal, as Ps. 69. 22. Which sense also is not amiss here. shall cover] or prayerwise, let it cover them, and him; (as Ps. 2. 3.) that is, every of them.

Verf. 11. They shall bring] or, make move (as Ps. 55. 4. upon them selves: or, coles shall be moved (that is, thrown) upon them. The Hebrew hath a double reading, yeilding both these senses; their judgments to be from God, but procured by themselves.

he] that is, God, shall sell them; or indefinitely, they shall be sold, or cast.

deep-pits] or suddain-sorrows; the Greek saith, calamities.

Verf. 12. An ill-tongued man] Hebr. a man of tongue, that is, a prattler, or evill speaker, that hath tongue at will to use and abuse at his lust, and to smite therewith, as Jer. 18. 18. So a man of lipps, Job 11. 2. is one talkative: a man of words, Exo. 4. 10. is one eloquent: a man of arm, Job 22. 8. is one mightie; and sundry the like.

to a suddain-overthrow] or, his utter-ruine and miserie: Hebr. so (or with) thrustings-down.

Verf. 14. sit before thy face] or, dwell with thy face, that is, in thy presence: see Psal. 16. 11. and 61. 8.

Annotations, Psalm CXL.

Verf. 3. **B**E firmly-directed] or, prepared; and so acceptable. as incense] or, perfume, which was a confesion of sweet spices, made after the art of the Apothecarie, pure and holy, and was by the Priests, burned upon the golden altar every morning before the Lord. Exod. 30. 34. 35. 36. 7. 8. a figure of the prayers of the saints, acceptable to God, through Christs mediation; as this place sheweth, compared with Reve. 8. 3. my palms] or hands, lifted up in prayer; see Psal. 63. 5.

evening oblation] the Mincab properly was the meat offering; (which was fine floure mingled with oil) offered together with the Lamb every evening, before the Lord continually: as Exo. 29. 39. 40. 41. 42. Num. 28. 2. 3. 8. Here it is taken for the whole oblation, at the time of the offering whereof, the godly used to pray, Exod. 9. 5. Dan. 9. 21. it was at the ninth houre of the day, (about three of the clock in the after noon,) called the houre of prayer, Act. 3. 1.

Verf. 3. *a watch*] or, *a ward, custodie*, to keep me from speaking amisse.

keep] observe thou; or, *an observation, before the dore.* the dore] or, *gate of my lips*, by which my words passe out as at a dore: so the dore of the womb; Job 3.10. The originall *dal*, is contracted for *deleth*, a dore: though this be rare: yet the Hebrew text sometime doth the like; as *Chaj*, 2 Sam. 23.20. for *Chajil*, 1 Chron. 11.22.

Verf. 4. *Incline not*] to weet; by Satan, or mine own corruption: for God properly tempteth no man to evil, but the Devil, and mans own concupiscence, 1am. 1.13.14. 1 Cor. 7.5. and by Satan, God moveth mens minds; as appeareth, 1 Chron. 21.1. with 2 Sam. 24.1. So Mat. 6.13.

evill thing] or, word: see Psal. 7.1. to pretend-pretenses] or, excuses, thus the Greek turneth it: the Hebrew also signifieth occasions pretended, as Deut. 22.14.17. Or, we may read it, *to practise practises*, in wickednes.

with menthat work] or, *with men workers*, that is, such as stoutly, boldly, and manfully work iniquitie.

Verf. 5. *smite*] or beat me; the word properly signifieth beating with an hammer, Psal. 74.6. Judg. 5.26. applied to sharp rebukes. So Prov. 13.35. Compare also Prov. 9.8. and 25.12. and 28.23. Zach. 13.6.

it shall be a kindness] a mercie, or, with kindness, that is, let him smite me, kindly, and reprove me. the head oil] that is, the chief, or precious oil: (as head spices, are chief and principall, Exod. 30.23.) or oil of the head, which is to anoint the head with. Or, by head, understand the Chiefest of his adversaries as before Psal. 140.10. for this seemeth to be an opposition to the former, thus, let the just smite me, but let not the precious oil (or the oil of the head) of the wicked, break mine head: and this the Greek favoureth, saying, but let not the oil of the sinner supple mine head: by oil, meaning flattering words, as Ps. 55.22. Otherwise, we may refer it to the former just mans reproof, it shall be a precious oil, let him not make it fail my head.

let it not break my head] nor distract, or dazle my wits, not overcome me, the Hebrew word signifieth breaking, and bringing to naught, Psalm 33.10. and is applied to the breaking of the heart by discouragement, Num. 32.7. and here to the breaking of the head, or bringing to naught of counsels, purposes, &c. by flattery. Or, if it be understood of the just, we may read it, let him not make it fail mine head; that is, let the oil of his reproof, not be wanting upon mine head.

in their evils] or, against their evils: which may be applied to the evil deeds of the wicked, or calamities of the just; and here understand, *us*, or shall be, in their evils.

Verf. 6. *Their Judges*] the princes of mine adversaries. are thrown-down] or thrown-down themselves, that is, secretly pursue and beset me in the rocks and mountains whither I am forced to flee, 1 Sam. 24.3. and 23.26. The word may also bear their throwing-down to destruction; as 2 Chron. 25.12. by the rock sides] or, in rocky places: Hebr. in the hands of the rock; as Psal. 140.6. and they shall hear] or, though they have heard.

Verf. 7. *cutteth and cleaveth*] to weet, wood; or the ground with the plough. of hel] or, the grave. Compare Ezek. 37.1.11.12. Iehovah] or God: see Ps. 68.21. powre not out my soul] to weet, unto death, as Isa. 53.12. that is, kil me not: or, make not my soul bare, that is, leave it not destitute and helpelesse.

Verf. 10. *Let the wicked fall*] or, They shall fall. into his net] that is, every of them into his own net, or snare. together] namely with their fall; or together with them that are with me: or, altogether (wholly) passe over, and escape: the Greek saith, alone I am, untill I passe over. See this word Psal. 33.15.

Annotations, Psalm CXLII.

Verf. 1. *In the cave*] fled thither from the persecution of Saul, 1 Sam. 14.4. &c.

Verf. 4. *was overwhelmed*] or, swooned, fainted: see Psalm 77.4. when thou] Hebr. and thou.

Verf. 5.

Verf. 5. I did look] or Look thou, &c. continuing his complaint to God. But the Greek turneth it, I considered: and the Hebrew Look thou, or To look, is often resolved by other definite persons: see the notes on Psalm 22. 9. and 49. 15. and 65. 11. and 77. 2. and 103. 20. and see] or, and behold, to weat, on the left hand.

Verf. 5. refuge] or slight: is perished from me] that is, faileth me: I have no place to flee unto; and escape. So Job 11. 20. Amos 2. 14. seeketh] that is, careth for: so Prov. 29. 10. usually to seek the soul, is in the ill part to destroy it: see Psalm 35. 4.

Verf. 7. brought-low] or, weakened: see Psalm 116. 6.

Verf. 8. the prison] the cave wherein I am shut up close. environ] compassed, as Psalm 22. 13. or expect, as Job 36. 2. and so the Greek translateth, the just shall wait for me, until thou reward me. See Psalm 135. 6.

Annotations, Psalm CX LIII.

Verf. 2. **A**nd enter not into judgement] or, but goe not to Law with me, by the deeds whereof, no flesh shall be justified in thy sight; Rom. 3. 20. So Job 22. 4. and 14. 3. Isa. 3. 14. not any] or not all, that is, none living: so Mat 24. 22. not all, that is, no flesh: 1 Job 2. 21. every lie is not, that is, no lie is of the truth, so 2 Pet. 1. 20. Psalm 76. 6.

Verf. 3. my life] or, my company; the Hebrew signifieth both: Job 33. 18, 22. Psalm 68. 11. darknesses] or, dark-places: so Psalm 33. 7. 19. and 74. 20. for ever] or, of eternitie, of old; meaning, dead long since, and for ever after: the word respecteth time past and to come. So Lam. 3. 6.

Verf. 4. overwhelmed] fainteth, or, is perplexed: see Psalm 77. 4. wondrously- amazed] astonished: or desolate. Greek, troubled. See this word, Isa. 59. 16. and 63. 5. Dan. 8. 27. Psalm 40. 16.

Verf. 5. of old] or, of antiquities; so Psalm 77. 6.

Verf. 6. spread-out] that is, pray: see Psalm 44. 21. weary] that is, drie and thirstie; in Greek, waterlesse: see Psalm 63. 2.

Verf. 7. for I or least I; Hebr. and I: which may be supplied thus, least I perish, and be made like, &c. See Psalm 28. 1.

Verf. 8. in the morning] speedily: so Psalm 90. 14.

Verf. 9. I flee-for-cover] or I cover (I hide) my self, flying unto thee: or, to thee covertly flee; secretly disclosing to thee, that which I would hide from others: so the Greek, I flee to thee.

Verf. 10. thy good spirit, shall lead me] so the Greek translateth this, and the rest, as assured: we may also read it prayerwise, let thy good spirit lead me; or, thy spirit is good; let it lead me, &c. and so the rest. Compare Nehem. 9. 20. in the land] or unto the land of righteousness; in a plain, or even ground: see Psalm 36. 12. Isa. 26. 10.

Annotations, Psalm CX LIV.

Verf. 1. **M**Y Rock] in Greek, my God: see Psalm 18. 3.

Verf. 3. takest knowledge] or acknowledgest, carest for: compare Psalm 8. 5. and 1. 6. and 31. 8. makest account] or, thinkest on him.

Verf. 4. passeth-away] vanisheth. Compare Psalm 102. 12. Eccles. 7. 2.

Verf. 5. come down] for my help, and my foes ruine: see Psalm 18. 10. and they shall] or, that they may smoke; see Psalm 104. 32.

Verf. 6. Lighten] that is, Cast forth: compare Psalm 18. 15, disturb] or troubles; that is, discomfit and destroy: see this word, Exod. 14. 24. and 23. 27.

Verf. 7. the high-place] that is, heaven: compare Psalm 18. 17. sounds of the stranger] of a strange God, or people: as Psalm 137. 4.

Verf. 9.

Verf. 9. *new song*] *triumph*: see the notes on Psalm 33. 2. 3.

Verf. 10. *That giveth*] understand, *O hee that giveth*, that is, *O thou that givest*, &c. See the like phrase, in Psalm 59. 10. and 65. 7. Or, *It is he that giveth*, &c.

Verf. 12. *as plants*] understand, *are as plants*: for this seemeth to be an imitation or expressing of the vain words of the wicked, forementioned, which say, *our sonns are as plants*; &c. whose boasting continueth till the last clause, which is opposed to all their worldly felicitie. The Greek to make this plainer, changeth person, and translateth, *Whose sonns* (or, *Of whom their sonns*) are *as new-plants*, &c. Or, understanding it of the godly, supply, *may be as plants*, &c. and so it hath respect to the outward blessings of the law; Deut. 23. 4. &c. *cut*] that is, *hewen*, *carved*, *polished*

Verf. 13. *garner*] or, *Corners*, *chambers*, *cellars*, places of store and provision, made usually in nooks and corners of houses. *from meat to meat*] or *from sort to sort*, that is, *all sorts and store of victuals*.

Verf. 14. *laden*] that is, *fat and fleshy*: or, *able to bear lodes*: or, *big with yong*. *no breach*] in the walls, for the enemy to enter the town. *none going out*] no cattel driven away by the enemy.

Verf. 15. *whose state is such*] *as is before mentioned*: the Greek turneth it, *They count that people blessed, which hath these things*. *whose God*] this sentence is opposed to all the other worldly wealth.

Annotations, Psalm CXLV.

Verf. 1. **A** *N hymne*] or *Praise*; and hereof the whole book in Hebrew is called *the book of Hymnes*. This hymne is composed after the order of the Hebrew Alphabet; onely one letter wanting. See Psalm 25. 1. *aye*] or *perpetually*: see Psalm 9. 6.

Verf. 3. *praised*:] see Psalm 13. 4. *no search*] that is, *it is past finding out*: of greatness, see Psalm 150. 2.

Verf. 4. *power*] that is, *powerfull* (mighty) *acts*: so verse 12. Mat. 11. 33.

Verf. 5. *honour of the glorie*] or *glorious honour*, or *comelines*. *words of thy marvels*] that is, *thy miracles*, *thy marvellous words* (or *things*.) So, *words of song*, Psalm 137. 3. *talk*] *discourse of*, or *meditate*.

Verf. 8. *pitifull*] or, *compassionate*. Compare Psalm 103. 8. Exod. 34. 6. *long-suffering*] or, *slow to anger*: see Psalm 86. 15.

Verf. 10. *shall confesse*] or, *let them confesse*, &c.

Verf. 11. *tell*] *talk of*, or *preach*: Heb. *say*.

Verf. 14. *up-rightness*] *listeth-right up*, or, *maketh straight all that are bended down*, or *bowed together*: so Psalm 146. 3.

Verf. 15. *in his time*] that is, *in due season*: see Psalm 11. 3. and 104. 27.

Verf. 16. *the desire*] or *pleasure*, or *wish contentment*, *contentedly*; *acceptable*; with that which seemeth good to thee, and pleaseth (or contenteth) them.

Verf. 18. *in truth*] this word implieth *faith*, *sinceritie*, *earnestnes* and *constancie*. Compare Deut. 4. 7. Job. 4. 24.

Verf. 19. *the desire*] or, *the will*, *the pleasure*, and *contentment*; as verse 16. we are to desire that Gods will may be done. Math. 6. 10. here he doeth his servants will: so he honoureth them that honour him; 1 Sam. 2. 30.

Verf. 21. *shall speak*] or, *Let my mouth speak*, *all flesh*] *all sorts of people*: see Psalm 65. 2.

Annotations, Psalm CXLVI.

Verf. 1. **H** *Alleluia*] that is, *Praise ye Iah*: see Psalm 135. 1.

Verf. 2. *in my life*] *so long as I live*: so Psalm 104. 33.

Verf. 4.

Verf. 4. *his spirit*] mans ghost; so the soul is said to goe forth, Gen. 35. 18. *to his earth*] whereof he was made; earth is in Hebrew *Adamah*; hereof man was called *Adam*, Earthly; compare Gen. 2. 7. and 3. 19. Psalm 104. 29. *his thoughts*] or purposes, the most excellent effects of the mind or spirit of man.

Verf. 7. *the bound*] or prisoners; but here it may be meant more largely; for sicknesses also are Satans bonds, which our Lord Christ loosed, Luk. 13. 16. See also, Isa. 61. 1.

Verf. 8. *openeth the eyes*] or, giveth sight to; compare Mat. 9. 29. 30. Ioh. 9. 6. 7. 32.

uprightnes] or maketh straight; as Psal. 145. 14. see this fulfilled Luk. 13. 13.

Verf. 9. *setteth upright*] maketh to continue sure: so Psal. 20. 9. and 147. 6. Compare Deut. 10. 18. and 27. 19. Exod. 22. 22. 23. 24. Psal. 68. 6. *overthroweth*] or turneth up side down: so Iob 19. 6. see also Psal. 1. 6.

Annotations, Psalm CXLVII.

Verf. 2. **O** *Picasts*] or driven out, in Greek the *dispersions*, (that is, *who dispersed*), which word the Apostle useth, 1 Pet. 1. 1. Jam. 1. 1. Compare Deut. 30. 4. Isa. 11. 12. and 56. 8. Iob. 11. 52.

Verf. 3. *bindeth up their griefs*] that is, *healeth their wounds*; as Luk. 4. 18. with Isa. 61. 1. Compare also Ezek. 34. 16.

Verf. 4. *Counteth*] or Tellet, numbreth; which to man is impossible; see Gen. 15. 3. Jer. 33. 22. Isa. 40. 26.

Verf. 5. *no number*] nor searching-out, Isa. 40. 28.

Verf. 6. *setteth upright*] conserveth, to continue yet: see Psal. 146. 9.

Verf. 7. *Sing*] or, Answer, that is, Sing-by turns, one after another: as Exod. 15. 21.

Verf. 8. *with clouds*] as in Elias time, 1 King. 18. 45. *the mountains*] and deserts where no man is, as Iob 38. 26. 27. Psal. 104. 14.

Verf. 9. *food*] Hebr. bread; that is, *the beasts their food*: as the Greek hath it. *young ravens*] Hebr. *sonns* (that is, *younglings*) of the ravens. So in Iob 39. 3. *who prepareth for the raven his meat, when his young ones call unto God, wandring for lack of meat?*

Verf. 13. *strengtheth*] or, hath made strong; a signe of Gods favour, and Sions safety: see the contrarie, Lam. 2. 9. Jer. 51. 30. Amos 1. 5. Psalm 107. 16. Isa. 45. 2.

Verf. 14. *putteth in*] or putteth thy border, &c. that is, *maketh peace in thy borders*. Compare Isa. 60. 17. 18. Jer. 12. 12. and 15. 23. and 17. 3. *fast*] that is, *fine flower*: so Psal. 81. 17.

Verf. 15. *his edict*] or saying, that is, *commandement*.

Verf. 17. *ice*] or frosts, the frozen hail stones. *can stand*] that is, *endure it*: so Prov. 27. 4. Nahum. 1. 6.

Verf. 19. *his words*] the ten commandements (or moral law) Exod. 20. 1. called the ten words; Deut. 10. 4. *statutes*] decrees and constitutions of Gods worship; see the note on Psalm 2. 7. *judgements*] the judicial lawes for punishing offenders, Exod. 21. 1. Psalm 19. 10.

Verf. 20. *any*] or every: but in Hebrew, all, is often used for any: see Psalm 103. 2. and 143. 2. *judgements*] the Greek saith, *his judgements be hath not manifested to them*.

Annotations, Psalm CXLVIII.

Verf. 1. **F** *From the heavens*] ye heavenly creatures: so after, *from the earth*, versu 7. *is earthly creatures*. Compare Rev. 5. 13.

Verf. 3. *stars of light*] bright shining stars; which praised God together, Iob 38. 7.

Verf. 4. *above the heavens*] in the clouds of the aier, Gen. 1. 7. Iob 26. 8. and 37. 18.

Verf. 6. *stablished*] or, made them stand: Psal. 119. 91. *a statute*] that is, *statutes*, or decrees, rules, ordinances, whereby every creature is bounded to his set time and

and place, as Job 14.3. 13. and 26.10. whereupon mention is made of the *statutes*, or ordinances of heaven, of the Moon and stars; *Eccl.* 1.3. *Job* 38.33. *Ier.* 31.35. and 33.25.

Vers. 6. it shall not passe the *statute* (or bound,) set of God: or is, the *statute*, shall not passe away, or fall.

Vers. 7. dragons; or whale-fishes.

Vers. 8. vapour; or smoke, exhalation; damp.

Vers. 10. feathered fowl; or winged bird: Hebr. bird of wing.

Vers. 11. high-advanced: or set-on-high; so *Isa.* 12.4. It is a strong towre, into which the righteous runneth, and is also set on high in safety, *Prov.* 18.10.

Vers. 14. the horn; the power, and glorie; see *Psal.* 75.10. This is accomplished in Christ, the horn of salvation, *Luk.* 1.69. the praise; understand, which is the praise of his saints; or, an argument of praise to them. *near him*; Gods people are said to be

near unto him, in respect of his covenant with them in Christ, *Eph.* 2.13. their service of him, *Lev.* 10.3. and spirituall alliance in Christ, *Ioh.* 20.17. 1 *Joh.* 3.1. For this word, *high*, is used for kindred, *Levit.* 21.9. Christ draweth *near* unto God for them, *Ier.* 30.21. and they by him. *Heb.* 10.19.22.

Annotations, Psalm CXLIX.

Vers. 1. **H**is makers; the Father, the Word, and the Holy Ghost, which three are one, *1 Ioh.* 3.7. The mystery of the Trinity is in the Hebrew phrase; so in many other, as God said, Let us make man in our image, *Gen.* 1.26. Where is God my makers? *Iob* 35.10. Thy makers is thine husbands, *Isa.* 54.5. Remember thy Creators, *Eccles.* 12.1. and sundry the like. God also is our maker, both in nature and grace; see *Psal.* 100.3. their King; Christ: as *Mat.* 21.5. *Song.* 1.4.

Vers. 3. with flute; as *Psal.* 150.4. Or, a dance: as *Ier.* 31.4. 13. *Psal.* 30.12. One name is given both to the dance, and the pipe whereto they danced.

Vers. 4. beautifie; or, adorn, make glorious: so *Isa.* 60.7.9.13. The Greek here saith, exalts.

Vers. 6. The exaltations; that is, exalting-songs, high-acls, high-praises; or, lifting-up of the voice, preaching: in their throat; that is, aloud; spoken of, and proclaimed: so *Isa.* 38.1. Cry with the throat; is, Cry aloud. two-edged; Hebr. a sword of

monsters; that is, of two mouths; as is expressed, *Iudg.* 3.16. In Greek, two-mouthed, that is, two-edged, biting or cutting both ways. This sword, is Gods word, and cometh out of Christs mouth. *Eph.* 6.17. *Heb.* 4.12. *Rev.* 1.16.

Vers. 7. on the heathens; by preaching against their idolatries, *Act.* 14.15. and 17.16. 17.22. *Eccl.* Compare 2 *Cor.* 10.4.5.6. *Isa.* 41.15. reproofs; for sin, as *Ioh.* 16.8. 67.

Vers. 8. To bind their King; restraining their vices; and bringing them under the bonds and subjection of the gospel; see *Psal.* 2.3. *Mark.* 6.20. *Act.* 24.26. *Rev.* 21.24. *Isa.* 45.14. a figure of captivity, *Nahum.* 3.10. 2 *Cor.* 10.4.5.6. *Mat.* 16.19. Nobles; or Honourable.

Vers. 9. written in the book of God; see 1 *Cor.* 4.6. *Rev.* 21.18. And this may have reference to that law, *Deut.* 7.1. 2. 6. Honour is; or thus shall be the honour; of all his Saints.

Annotations, Psalm CL.

Vers. 1. **I**n his sanctitie; or for his holines; his most holy being; *Isa.* 6.3. the first argument of praise from Gods holy essence in himself: or, in his sanctitie, (his sanctuarie) his holy place; meaning heaven. in the firmament of his strength; that is, for his strong firmament, (called heaven, *Gen.* 1.8.) the second argument of praise from the frame of the world, whereof heaven is chiefest; see *Psal.* 19.2. or for the out-spreading of his strength; that is, for his strength, spread out as the firmament.

Vers. 3.

Verf. 2. in his powers) or, for his powerful-acts, as *Psalm*. 145. 4. the third argument of praise, from Gods mighty administration of all things since the creation. of his greatness) or maystie; in speciall mercie towards his own people; and against their enemies: which is the fourth argument of his praise. Compare *Deut.* 3. 24. and 9. 26. and 32. 3. *Exod.* 15. 26. 1 *Chron.* 17. 19. *Luk.* 1. 46. 49. 58. *Mat.* 2. 11. *Psalm*. 79. 11. and 145. 3. 6. *Mawstie*, hath the name of greatness, and is applied to the greatest state of Politie, or Common weals: which is to be minded here.

Verf. 4. *flute*) or dance: *Psalm*. 149. 3. *Virginals*) or, stringed-instruments: this word is not elsewhere in scripture. *Organs*) or, the Organon, as the Greek translateth it: the Hebrew name signifieth a lovely (or delightful) instrument: it is one of the ancientest of the world, invented by *Tubal*, *Gen.* 4. 21. and an instrument of joy. *Iob* 21. 12. and 30. 31. *well-sounding cimbals*) Hebr. cimbals of hearing, that is, easy, or delightful to be heard, which the Greek translateth, well sounding. The Cimbals were of metall, as bells, and have their name of their shrill tinkling sound. *loud-sounding*) or joyfully-sounding, or, tinkling 3. as 1 *Cor.* 13. 1. Hebrew. cimbals of sounding-sound.

Verf. 6. *all breath*) or, every breath, that is, every thing that hath breath: this word is used for the breath that God inspired into man, *Gen.* 2. 7. and so for mans mind, or immortall soul, *Isa.* 57. 16. and usually is applied to man, and to the breath of God. *Psalm*. 138. 16. but in *Gen.* 7. 22. it seemeth to be spoken of all living things. Compare *Rev.* 5. 13. where every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them; were heard, saying; Praise him that sitteth upon the Throne and unto the Lamb; be blessing, and honour, and glory, and power for ever and ever, Amen.

The end of the Annotations, of the Psalmes.

A Table

*A Table, directing to some principall things, observed in the
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Bands, signes of subjection. Psalm 2. 3.
Babel described, Psalm 137. 1.
Blessed: a title given to God. Psal. 68. 36.
Blessing, diversly used: Psalm 3. 9.
O Blessed, or *Happy*: how it differeth from the former. Psalm 1. 1.
Bloods, &c. *man of bloods*, what they mean, Psalm. 5. 7. and 51. 16.
Bounteous-princes, Psalm 47. 10.
Bounteous-reward, Psalm 136.
Bread, for all food, Psalm 78. 20.
Brooks, what they are, and of what use, Psalm 1. 3.
Burnt-offring, what it was, Psalm 20. 4.
- C.**
- Captivity** for captives, Psal. 14. 7. and 68. 19.
Cedar-tree described, Psalm 29. 5.
Cherub, Cherubims, what they were, Psal. 18. 11.
Christ, or *Anointed*, Psalm 2. 2.
Commanding, diversly used, Psalm 42. 9.
Condemn as guilty, Psalm 5. 11.
Confession, diversly used, Psalm 6. 6. and 32. 5. and 50. 14.
Corrupt *not*, a title of some psalms: Psalm 57. 1.
- Corruption**, Psalm 16. 10.
Corrupting-ditch, or *pit*, wherefore so called, Psalm 7. 16.
Covenant what it signifieth, Psalm 25. 10.
Striking Covenant, Psalm 30. 5.
Covetous, or *gain-thirsty*, whereof it is named, Psalm 10. 3.
Courts of Gods house, Psalm 65. 5.
Cursing, Psalm 10. 7.
- D.**
- Daughter** for *Congregation*, Psalm 9. 15.
Daughters for *villages*, Psalm 48. 12.
David put for *Christ*, Psalm 18. 50. and 40. 1. and 39. 4.
Day, for time of affliction. Psal. 37. 13. 11.
Deceit, whereof named. Psalm 5. 7.
Decree, or *Statute*, what it meaneth, Psal. 1. 7.
Degree, what they meane, Psalm 120. 1.
Devils whereof they are named, Psal. 106. 37.
Doing, for *yeelding fruit*, Psalm 1. 3.
- E.**
- Edom** described, Psalm 60. 10.
Egypt, *Misraim*. Psalm 68. 32.
- F.**
- Face**, for *anger*, Psalm 21. 10.
Face, for *grace*, Psalm 27. 3. and 42. 6.
Faithfull, what it meaneth. Psalm 19. 8.
False-vanity, Psalm 12. 3.
Falsly-deny, Psalm 18. 45.
Favourable-acceptation, Psalm 5. 13.
Fear, for God, Psalm 76. 12.
Fear, for Gods worship, &c. Psal. 19. 10.
Feeding what it meaneth, Psal. 23. 1.
Finding, diversly used, Psalm 35. 3. and 116. 3. and 132. 5. and 46. 2.
Fist born, ministers of God, Psal. 78. 51. the
Chief over others, Psalm 89. 28.
Fools-vain-glorious, Psalm 5. 6.
Fool: *Nabal*, Psal. 14. 1.
Fool, *Evil*, Psalm 38. 6.
Fool-unconstant, Psalm 49. 11.
Forgiving, what it meaneth, Psalm 23. 11.
- G.**
- Gates** of death. Psal. 9. 14.
Gates of the daughter of *Sion*. Psal. 9. 15.
Gates of justice Psalm 118. 19.
Gathering, diversly used, Psalm 16. 9.
Generation, what it meaneth, Psalm 112. 1.
Girding what it meaneth, Psalm 76. 11.
Giving for *putting, setting*, &c. Psalm 4. 8. and 8. 2.
Giving, for *granting; suffering*. Psalm 16. 10.

Gladnes, gladnes, outward, as joy is inward. Psalm 2.11.

Glorious-majestie, Psalm 8.2.

Glory, or Honour, whereof it is named, Psalm 3.4. and 35.10.

Glory, for the tongue. Psalm 16.9.

Glorying, or praising ones self, Psalm 34.3.

God, Elohim, what it meaneth, Psalm 3.3.

God, El; Psalm 5.5.

Gods, for Angels, Psalm 8.6. and 97.7.

Gods, for Magistrates, Psalm 82.1.6.

Gods name added to things for excellencie, Psalm 36.7.

The living God, Psalm 42.3.

Gospel, or, Evangelie, whereof it is named, Psalm 40.10.

Gracious-faith, what it meaneth, Psalm 4.4.

H.

Haleluiah. Psalm 104.35. and 135.1.

Harp, Psalm 33.2.

Heavens, what they are. Psalm 8.9.

Hell, what it meaneth, Psalm 16.10.

Heritage, Heir, Inheritance; what they mean, Psalm 2.8.

Hiding the face, what it signifieth. Psalm 13.2.

High refuge, what it is, Psalm 9.10.

Hopefully-wait, Psalm 31.25.

Horn, for power, glorie, Psalm 18.3. & 75.5. 11.

Hosts, or Sabaoth, Gods title, Psalm 24.10.

House, whereof it is named. Psalm 5.8.

Hypocrites, why so called, Psalm 35.16.

I.

Isaiah, what it meaneth, Psalm 14.7.

Iah, the name of God, Psalm 68.5.

Iehovah, the name of God and Christ opened, Psalm 83.19. and 97.1.

Iehovah, or God, Psalm 68.21.

Ierusalem described, Psalm 51.20.

Incense, what it signified, Psalm 141.2.

Inheritance: for land, or people, Psalm 79.1. and 28.9. and 2.8. and 47.5.

Iniquitie, Psalm 18.24. it is sometime put for punishment. Psalm 31.11. and 40.13.

and 59.5.

Israel, what it meaneth. Psalm 14.7.

Judging, what it is. Psalm 43.1.

Judging, expressed by two words usually, Psalm 7.9.

Judgements, for lawes. Psalm 19.10.

for rites, Psalm 81.5.

Iustice, for benefits, Psalm 24.5.

K.

Knowing, what it meaneth, Psalm 1.6.

Korach, and his sons; who they were, Psalm 42.1.

Kissing, what it signifieth, Psalm 2.12.

L.

Land of Canaan, Psalm 25.13. described, Psalm 105.11. the land of desire, Psalm 106.24.

Law, whereof it is named, Psalm 19.1.

Leading, gentle guiding, Psalm 23.2.

Lebanon a mount. Psalm 29.5.

Lift, Psalm 7.6. and 30.6.

Lifting up the soul, Psalm 25.1.

Light, what it meaneth, Psalm 27.1. and 97.11. and 112.4.

Light of the face. Psalm 4.7. and 31.17.

Lightning of the eyes. Psalm 13.4.

Lightning the lamp. Psalm 18.29.

Lions of sundry kinds, have sundry names, Psalm 7.3. and 57.5.

Livyathan, the whale, Psalm 74.14.

Lodge, for continue, Psalm 49.13.

Lord, Adonai, what it meaneth. Psalm 3.4.

Lot, what it meaneth, Psalm 16.5.

M.

Making, diversly used, Psalm 100.3.

Man, Ish, of his excellencie, so named; Psalm 4.3. and 49.3.

Sory-man, Enosh; and earthly-Man, Adam. Psalm 3.5. and strong-Man, geber, Psalm 18.26.

Man of tongue, what it meaneth, Psalm 140.12.

Milk of bloods, Psalm 5.7.

Mansion, or dwelling place, Psalm 26.8.

Master of the musick, who he was, Psalm 4.1.

Meditate, is not onely to think, but to speak. Psalm 1.2. and 55.3.

Mercie, what it signifieth, Psalm 136.1.

Mercifully-cover, Psalm 65.4.

Michtam, what it meaneth, Psalm 16.1.

Moab, described, Psalm 60.10.

Molestation, what it is. Psalm 7.15.

Morning, what it meaneth, Psalm 5.4. and 49.15.

Moving, implieth often evil, Psalm 15.3.

Moving of the foot, also is evil, Psalm 38.17. and 66.9.

Mountains, diversly used. Psalm 121.1.

N.

Name, how it is used. Psalm 8.2.

Neer, or nigh, what it meaneth, Psalm 143.14.

Neginoth, stringed instruments, Psalm 4.1. and 33.3.

New song, what it meaneth, Psalm 33.3.

Nose, and anger, have one name in Hebrew, Psalm 10.4.

O.

Oblation, what it was, Psalm 20.4.

Outspread-firaments, what it is, Psalm 19.3. Painful.

M

R.

Painful-iniquitie, why so called: Psalm 5. 6.
Pallace, what it is. Psalm 3. 8.
Palestina, *Philistims*, Psalm 60. 10.
Palms, and *hands*, lifted up and spread in prayer, Psalm 63. 5.
Palm-tree described, Psalm 92. 13.
Parable, diversly used, Psalm 44. 15. and 49. 5. and 78. 3.
Part, for inheritance, Psalm 16. 5.
Peace, what it signifieth, Psal. 29. 11. of it Solomon was named, Psal. 72. 7.
Perpetuitie, victorie of time, Psalm 9. 7.
Pit of corruption, see *Corruption*; & Psal. 7. 16.
Pleading, what it is. Psalm 35. 1.
Prayer, whereof it is named, Psalm 4. 2.
Precepts why so called, Psalm 19. 9.
Precious, diversly used, Psal. 36. 8. and 116. 15. and 72. 14. and 49. 9. and 139. 17.
Priest, what it signifieth. Psalm 99. 6.
Prophet, what it meaneth, Psal. 74. 9.
Psalm, whereof it is named, Psal. 3. 1. & 7. 18.
Psalterie, Psalm 33. 2.

R.

Rebel, or, *turn rebellious*, whereof it is named, Psalm 5. 11.
Rebuke, for destruction. Psalm 9. 6.
Redeemer, whereof named, Psalm 130. 15.
Reward. Psalm 129. 12.
Rock, the title of God often: Psal. 18. 3. 32.
Rod of God, what, Psalm 23. 4.

S.

Sabbath, day of Rest, Psalm 92. 1.
Sacrifice, and *sacrifice of justice*: what it is, Psalm 4. 6. of *showing*. Psalm 27. 6.
Salvation, and *saving*, largely used, for help, victorie, deliverance, &c. Psal. 12. 2. and 98. 1. and 118. 15.

Scornfull, proud, Psalm 1. 1.
Seat, sometime is a *chaire*, sometime a *dwelling*, Psalm 1. 1. and 107. 4.
Secret, or *mysterie*, Psalm 25. 14.
Secres, for *Council*, Psal. 64. 3. and 89. 8.
Seed, for *children*, Psal. 21. 11.
Seeking, is for good or evil, Psal. 35. 4.
Selah, what it signifieth: Psal. 3. 3.
Shadow, Psalm 121. 5.
Shadow of death, Psal. 23. 4. and 107. 10.
Show joyfully, Psalm 5. 12.
Show triumphantly: Psalm 41. 12.
Silence, for *submission*, Psalm 62. 2.
Silence, for *destruction*, Psalm 31. 18. and 49. 13.
Simple, why so called, Psalm 19. 8.
Sion, the mount; Psalm 2. 6.
Sitting, diversly used, Psal. 1. 1. & 102. 13.

Skies, Psalm 18. 19.

Sleep, for rest, Psalm 127. 2.

Sleep, for death, Psalm 134. 4.

Son, diversly used, Psalm 79. 11. and 89. 16. and 89. 23.

Son, for every yong thing. Psalm 114. 4. and 147. 9.

Soul, what it is. Psalm 16. 10.

Soul, for life, Psalm 35. 4. for will. Psal. 26. 12.

Standing, for continuing, Psal. 33. 11. and 111. 3. for *ministering*, Psalm 134. 1.

Statute, or *Decree*, what it meaneth. Psalm 2. 7. and 148. 6.

Strength, for praise, Psalm 8. 3.

Strength, for Kingdom. Psalm 21. 2.

Strength for Gods Ark. Psal. 78. 61.

Stilnes, what it meaneth, Psal. 4. 5.

Stirring, Psal. 4. 5.

Sun, whereof it is named, Psalm 19. 5.

Sim, properly is *missing*, or *misdoing*, Psalm 4. 5.

Sinners, who they are, Psal. 1. 1.

Swallowing, for *destroying*, Psalm 22. 10.

T.

Tarshish, for the *Ocean sea*, Psalm 48. 3.

Tel, for *preach*, Psalm 2. 7.

Tent, what it is, Psal. 15. 1.

Testimonies of God, what they are, Psalm 19. 3.

Together, diversly used, Psalm 33. 15. and 141. 10.

Trepasses, what they are, Psalm 5. 11.

Tribes of Israel, whereof named, Psalm 78. 55.

Tyrus, the citie described. Psal. 45. 13.

V.

Vain-idols, *Alim*. whereof named, Psalm 26. 5.

Vanities, for idols, Psalm 31. 7.

Vnconstant-fool, Psalm 49. 11.

Vnicorn, Psalm 22. 22.

Voice, for *thunder*, Psalm 29. 3.

To give the *voice*; what it meaneth, Psalm 18. 14.

Vowes, Psalm 50. 14.

W.

Walking, for *conversacion*. Psalm 1. 1. and 66. 14.

Warr, whereof it is named, Psalm 35. 1.

Way, for *course of life*, or *religion*; Psalm 1. 1. and 25. 4.

Wicked, what it signifieth; Psal. 1. 1.

Woful-evils, whereof so called, Psal. 5. 1.

Wondrous-excellent, Psalm 8. 2.

Word, for *thing*, or *matter*, Psalm 7. 1.

Hebre

Hebrue phrases observed, which are somewhat hard and figurative.

1. **D**Effect or want of words ; as of a verb substantive, *am, art, is, &c.* *Psal. 2. 7. and often.*
- Of a noun substantive after a verb; *Psal. 103. 9. 109. 21. 137. 5. 139. 20.*
- Of a noun substantive after an adjective, *Psal. 10. 30.*
- Of a verb generally, *Pf. 69. 11. 18. 7. 29.*
- Of a pronoun, *Pfal. 45. 4. and 59. 14. and 68. 36. and 69. 2. and 71. 13. and 115. 12.*
- Of a preposition, *Pfal. 5. 4. and 2. 8. and 9. 12. and 42. 3.*
- Of a part of a sentence, *Pf. 6. 4. and 89. 36.*
3. Overplus or redundancy of some smal words, *Pfal. 1. 4. and 46. 7. and 118. 14. and 137. 3.*
3. Change, or putting one for another, as Of number, *fewle for fewles, Angel for Angels, &c.* *Pf. 8. 9. and 34. 8. and 78. 2. 45. and 79. 2. and often.*
- Of person, *Pfal. 59. 10. and 65. 7. and 10. 7. and 115. 9. and 144. 10.*
- Of time, *Pfal. 2. 1. and 18. 7. and often.*
- Of gender, *Pfal. 45. 17. and 79. 8.*
- Of an active verb, for a passive, *Pfal. 32. 9. and 36. 3. and 109. 13. and 49. 15.*
4. Questions or expostulations, used
 - For affirmations, *Pf. 56. 9. and 14. 4.*
 - For denials, *Pfal. 94. 20.*
 - For prayers, *Pfal. 10. 1.*
 - For wishes, *Pfal. 4. 7. and 14. 7.*
5. Words used in the plural number for excellencie, &c. *Pfal. 103. 6.*
- One word singular and another plural, used for exactnes, *Psal. 66. 3.*
6. The mystrie of the holy Trinitie, *Pf. 11. 7. and 3. 3. and 149. 2.*
7. A verb indefinite, of like signification with that which went before, *Pfal. 49. 15.*

General observations touching the Psalmes.

- T**He Psalter is in the Hebrue divided into five books.
 1. The first containeth the 41. first Psalmes.
 2. The second containeth the next 31. psalmes, to the 73.
 3. The third hath the next 17. psalmes, unto the 90.
 4. The fourth containeth the next 17. psalmes, to the 107.
 5. The fift containeth the 44. last psalmes.
- Every of these books is ended with *Amen*, or *Halelu-lah*. But being all joyned together, they are usually counted one book, and so the Apostle Peter speaketh of them, *Act. 1. 20.*
- The inditers of these Psalmes are expressed five; *Moses, David, Asaph, Heman, and Ethan.*

Of the titles of the Psalmes.

- T**He Psalmes, many of them have no title at all : others have titles, but very divers. Some signifie the writers, as *David, Asaph, &c.* some the singers, as the *sons of Korach, Ieduthun, &c.* some the instruments whereto they were sung, as *Neginoth, Nechiloth, &c.* some the nature of the Dirty, as a *psalm, an hymn, &c.* some the use of it, as an *instrucling Psalm, &c.* some the occasion of making it, as *David's flying from Absalom, his going in to Bathshebah, &c.*
- Five and twentie psalmes are without any title : namely, the 1. 2. 10. 33. 43. 71. 91. 93. 94. 95. 96. 97. 99. 104. 105. 107. 114. 115. 116. 117. 118. 119. 136. 137. and 147.
- Yet of some of these the holy Ghost witnesseth, that *David* wrote them. *Act. 4. 25. Heb. 4. 7.* and so we may judge of the rest.

David.

- David's name is prefixed unto 74. psalmes; but diversly.
- Five and thirtie are intituled, *a Psalm of David*, as, the 3. 4. 5. 6. 8. 9. 11. 12. 13. 14. 15. 19. 20. 21. 22. 23. 24. 29. 31. 38. 39. 40. 41. 51. 62. 63. 64. 70. 101. 109. 110. 139. 140. 141. 143.
- Three are intituled, *A psalm a song of David*, *Pfal. 30. and 65. and 68.*
- One is intituled, *A song a psalm of David* : *Pfal. 108.*
- Fourteen are intituled, *Of David* ; understanding the word *Psalm*, or *Song* : as the

the 18. 31. 46. 57. 68. 88. 113. 137. 151. 159.
161. 178. 144.

One is intitled: *An hymn of David*:
Psalms 145.

Two are intitled, *A prayer of David*:
Psalms 17. and 86.

Six are intitled, *Michtam of David*:
Psalms 16. 56. 57. 58. 59. and 60.

Five are named *Instructing psalms of David*:
Psalms 32. 33. 34. 35.

One is called *An instructing psalm of David*:
a prayer, &c. Psalm 142.

One is intitled, *Shigion of David*:
Psalms 70.

Five are intitled *A song of degrees of David*:
Psalms 122. 124. 126. 131. 133.

Asaph.
Asaph's music is set to 12. psalms as
written by him, or at least, committed
unto him.

Seven are intitled, *A psalm of Asaph*:
Psalms 50. 73. 77. 79. 80. 81. and 82.

Two are intitled, *A psalm of Asaph*,
a song, Psalm 75. and 76.

One is named, *A song a psalm of Asaph*,
Psalms 83.

Two are called, *Instructing psalms of Asaph*:
Psalms 74. and 78.

Heman.
One is named, *An instructing psalm of Heman*:
Psalms 88.

Atham.
And one, *An instructing psalm of Atham*:
Psalms 89.

Fourteen other have this title, *An in-
structing psalm*, or *Maschil*:
Psalms 42. 44. 45. 46. 52. 53. 54. 55. 142. 74. 78. 88. 89.

One of these is called *An instructing psalm*:
a song of the wellbeloved virgins.
Psalms 45. So the title of *Instructing*, is set
in all, over 24 psalms.

Four have this title before them, *Cor-
rupt not*, or *A tashchih*:
Psalms 57. 58. 59. 75.

Two are intitled, *for to voice*:
Psalms 51. and 70.

Moses.
One is intitled, *A prayer of Moses the
man of God*:
Psalms 90.

One is intitled *one*:
Psalms 91.

Two have this title, *A psalm a song*:
Psalms 67. and 87.

One is intitled, *A song a psalm*:
Psalms 66.

One is intitled, *A psalm for confession*:
Psalms 100.

One, *A psalm a song for the Sabbath day*:
Psalms 92.

One, *A prayer for the afflicted*:
Psalms 102.

Fifteen are intitled *Songs of degrees*:
as from Psalm 122. to the 134.

Two have the titles, *for Solomon*:
Psalms 71. and 127.

Five and fifty are intitled, *To the ma-
ster of the musick*:
as Psalm 4. 5. 6. 7. 9. 11. 12. 13. 14. 15. 19. 20. 21. 22. 31. 36. 39. 40. 41. 43. 44. 45. 46. 47. 49. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 64. 65. 66. 67. 68. 69. 70. 75. 76. 77. 80. 81. 84. 85. 88. 109. 139. 140.

Two are intitled, *To Jedothan*:
Psalms 39. and 77.

The *sons of Korach*: have eleven
psalms directed unto them. Of which,
Four are intitled, *A song a psalm to the
sons of Korach*:
Psalms 47. 49. 84. 85.

Two thus, *A song a psalm to the sons
of Korach*:
Psalms 43. 83.

One thus, *To the sons of Korach*:
a psalm,
a song: Psalm 87.

One thus, *To the sons of Korach on Ala-
moth*:
a song, Psalm 46.

Three are named *Instructing psalms to
the sons of Korach*:
Psalms 42. 44. 45.

Nine Psalms have before them *Halelu-
lah*:
Psalms 106. 111. 112. 113. 135. 146. 147. 149. 150.

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